



COLLECTION OF PURITAN AND
ENGLISH THEOLOGICAL LITERATURE

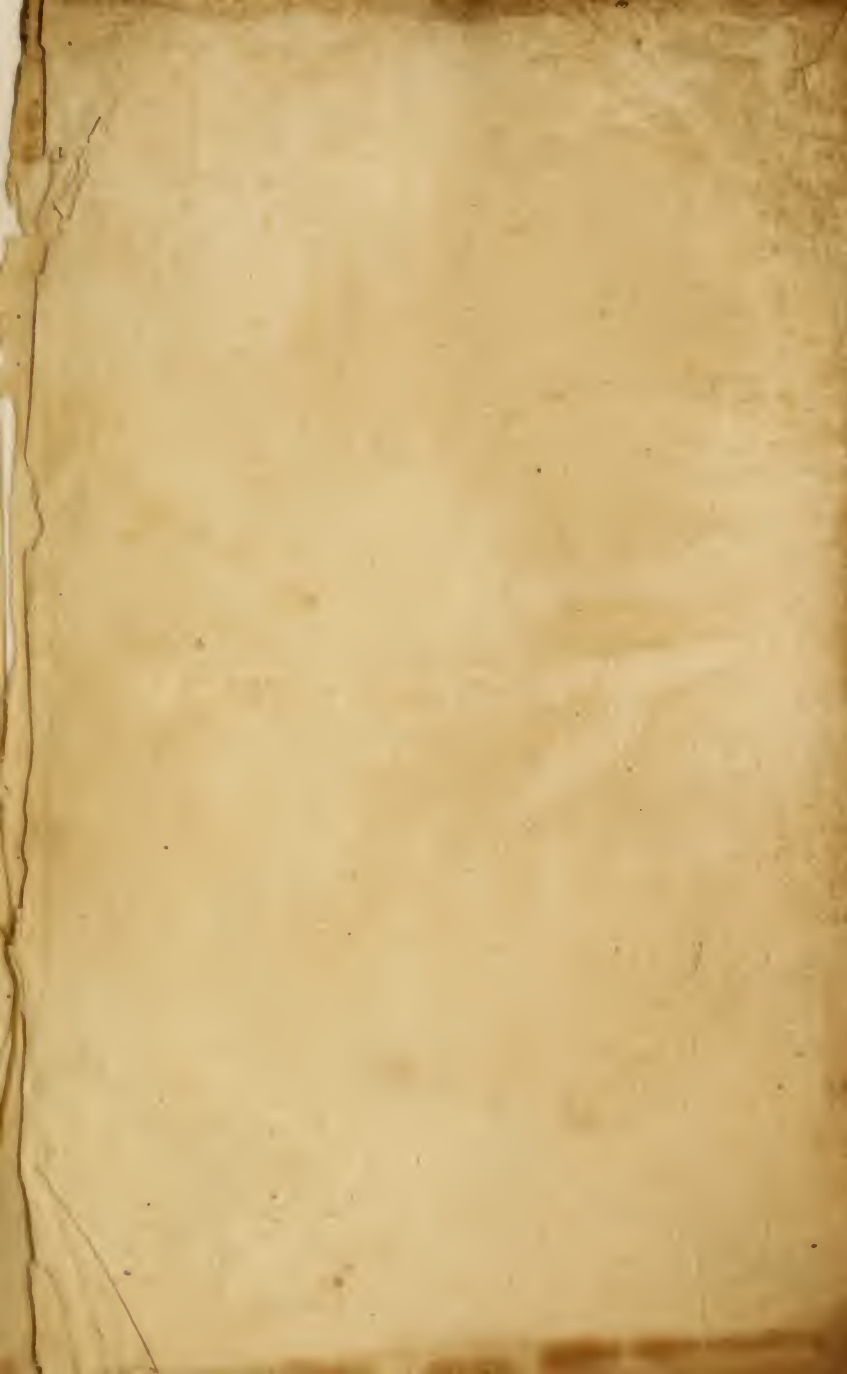


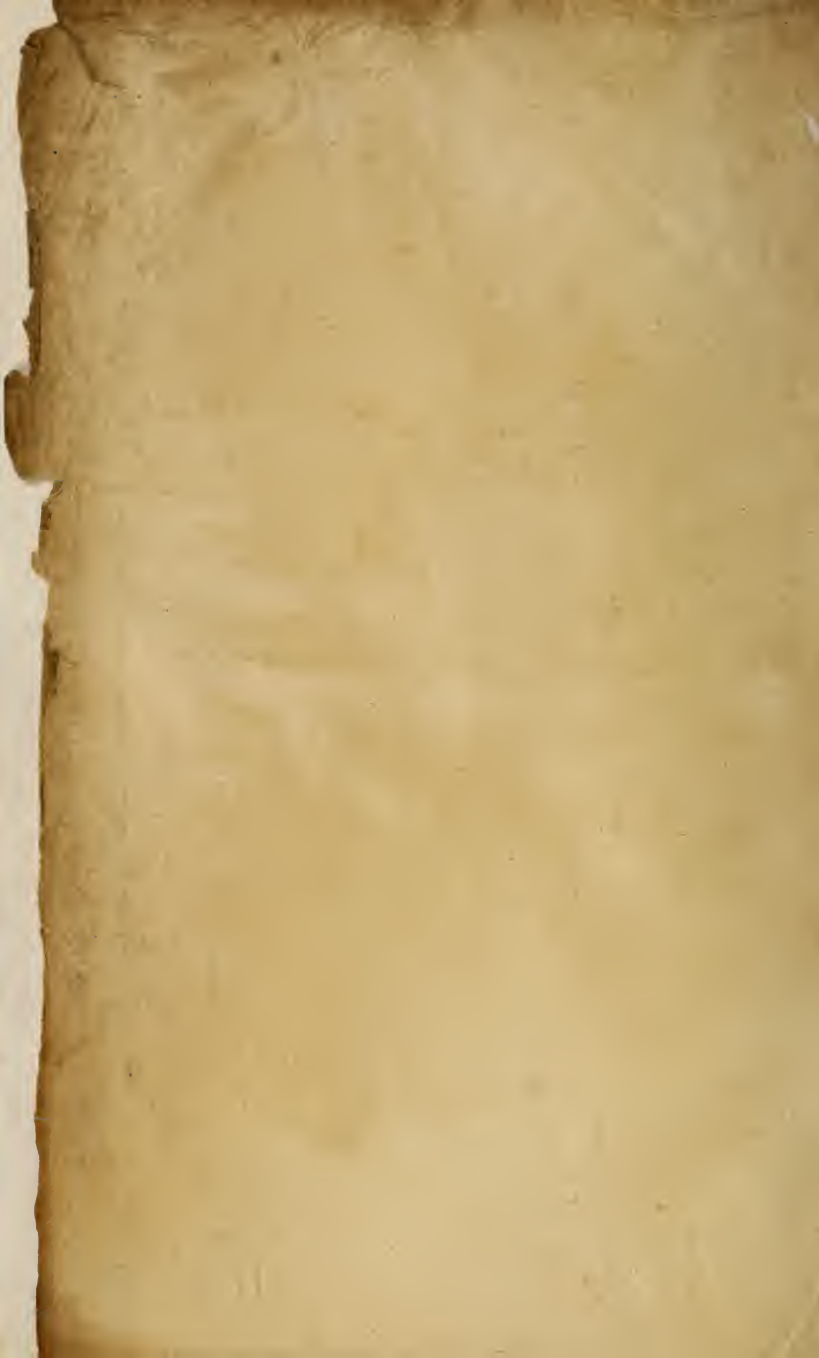
LIBRARY OF THE THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY

DIVISION

Section

SCC
9319









Anguis Flagellatus:

OR, A

Switch for the Snake.

BEING AN

A N S W E R

To the Third and Last Edition

OF THE

Snake in the Grass.

WHEREIN

That Author's Injustice and Falshood,
both in Quotation and Story, are Discover'd and Obviated.

And the Truth Doctrinally Deliver'd by Us, Stated and Maintained in Opposition to his Misrepresentation and Perversion.

By *Joseph Wyeth.*

To which is added a SUPPLEMENT,
By *George Whitehead.*

Pfal. 37. 12. The Wicked Plotteth against the Just, and Gnasheth upon him with his Teeth.

Prov. 26. 18, 19. As a Mad-Man, who casteth Firebrands, Arrows and Death. So is the Man that Deceiveth his Neighbour, and saith, am not I in Sport ?

London, Printed and Sold by *T. Sowle*, in *White-Hart-Court* in *Gracious-street*, and at the *Bible* in *Leaden-Hall-street*, 1699.

P R E F A C E.

Impartial Reader,

AS I here present to thy View and Serious Consideration, Our Vindication against the Attempts of an Enemy : So I judge it necessary, at least briefly, to give thee some Account, some Reasons for my so doing. I am sensible, that Business and Action tread so close upon the Heels of Leisure with very many, that tho' this may incline, yet that may prevent the bestowing time to read Discourses, either tedious in their Length, or in their Nature. If this partake of both these, I can assure thee, *Reader*, with respect to its Length ; it hath so hapned not through any abounding Leisure that I had, to swell this, but from a necessity to follow the *Snake* through his

Windings, or (to speak in his Phrase) *κατὰ πόδα*: Thereby to obviate his Objections, which were of any seeming force; and how far that is done, thy Judgment is (for thy self) to determine: Of this I shall only say, that as on the one hand, I have endeavour'd to avoid prolixity, so on the other, I have endeavour'd to use such, and so many words as might sufficiently express the Matters spoken to.

If in this endeavour I have prov'd something short or defective in Expression, or have sometime used, not the most proper, and apt Expressions to the purpose intended; I hope the impartial *Reader* will from the Bulk, Scope and general Tendency of what I have said, find cause to conclude that the fault is only in that, and not in the meaning: And that this is always sound, if that be not always so; this being our Duty, that so far as it relates to Art being only an accomplishment, is, tho' a conveniency

niency to them that have it, yet a Duty upon none: Which as I do not profess to be my Talent, so neither will it I hope be strictly exacted of me.

But as to the Nature or Kind of this Tract, that was wholly out of my Power; for Controversial it must be, and that is not always pleasant to every Reader: And what may yet serve to add to that Ground of Dislike is, that the Chain or Thread of the Discourse being frequently broken, by Quotations from the Adversary, and other occasions; there often may be an uncertain or uneven Stile. Yet I hope the *Reader* will not be hereby prejudiced against the Truth delivered, but accept that, tho' meanly drest: This in general for the Book I here present. And now I may add some few things with respect to that, to which this is the Answer, *viz. The Snake in the Grass*: Which Title implies a Lurking Practice, not imputable to us, since the things Charged are mostly

P R E F A C E.

from Books that are Publick to all, and made so with Design that they might be more generally look'd into than they are; so that Lurking is not our Way, but his Practice; which is yet more manifest, in that the pretended Relations of Fact which he gives to support the Title, *Snake in the Grass*, are by their Falshood, true Evidences that this Title is his Character.

But as Naturalists observe, Things Venomous do often carry with them their own Antidote; so it is by this *Snake*. In which the Antidote is near the Poyson, and the Remedy near the Disease. His Disingenuity is the Poyson, its Counterballance is his Self-contradiction, and apparent Perversions, which are such as may be seen by little Observation. For what greater Contradiction can there be, than after having Ridicul'd, Aspers'd and Prophanely Treated our Belief of *the Sufficiency of the Light within*, and hav-

ing

P R E F A C E.

ving endeavour'd to represent it as Inconsistent and Impossible, by fallacious Arguments in several of his *Sections*? Yet after all this to come and say, and acknowledge concerning its *Sufficiency*, as much as we do; and to persuade his *Reader* that it is his belief. Thus p. 39. he has endeavour'd to represent *wicked Men and Devils* to be as *Infallibly* guided as those who are *guided* by the *Light of Christ in Men*, which we say is *Suffitient* to guide Men in the way of true Obedience to God: And in p. 60. he hath endeavour'd to represent this our Belief of the *Suffitiency of the Light within*, as that which *does totally root up and destroy all Church Government and Order*: And p. 167. he saith, *Outward Preaching must be wholly inconsistent with this Suffitiency of the Light within*.

And now in Opposition and Contradiction to all this, and much more of this sort, scattered throughout the whole Book; he seems in p. 319. to be

P R E F A C E.

be as fully persuaded of the Sufficiency of the Light within *as any Sober Quaker* (as he expresses it) and there says of this *Light within, or Inspiration* (for he makes them Synonymous) *It is the Cause of all the Good that is in us, and we are directed to it, to follow and be guided by it; and are assured that it will lead us to all Truth that is requisite and necessary for our Eternal Salvation.*

And this he delivers, not as his own Sentiment only, but also as the belief of the *Church of England*, which if it be, it will concern him to prove for himself and them, that this Inspiration which is sufficient to lead to all Truth requisite and necessary to Eternal Salvation, do not run into the Error of *Origen, that the Devils shall be finally saved.* That it do not *totally root up and destroy all Church Government and Order.* That it be not *wholly Inconsistent* with all *outward Preaching*: And with many other things which he hath said it is, as is before quoted.

But

But now more Particularly with respect to the Author of the *Snake*, he is disingenious, and a false Witness: And as a Clipper or Coiner is of no Credit, so he by perverting words spoken, and forging that for ours which never was, has sufficiently shewn what Credit is to be given to him. As for his Perversions, they are detected in every of the following Sections, and are so numerous, that to repeat them all, I must transcribe a great part of the Book into the Preface; wherefore I shall only take notice of one, and that is a Quotation which he has made in p. 81. out of *W. Penn's Address*, &c. which he has notoriously perverted as I have shewn, Sect. V. p. 144, 145. And altho' the *Snake* hath, to excuse this, made an Advertisement, p. 346, 347, 348. yet he hath not clear'd himself of it, in that by a most wilful perversion he saith, p. 347. *It lies still against Mr. Penn, and the other Foxonian Quakers.*

P R E F A C E.

But besides Perversions of this Sort, his Curtailing Quotations, his Changing and Placing of Words and Sentences, so that they might speak his Sense, not ours, is most notorious; and such as does at once destroy both the Charity of a Christian, and the Honour of a Man.

Thus, making a Quotation from *G. F's Answer to the Westmerland Petition*; he pretends to take these words, *You will own Our Writings*; when in that place as I have shewn p. 83. the words are, *You will own Them*; so that the words *Our writings* are his Addition.

Thus, also he makes a Quotation from *Edw. Burroughs's Works*, p. 862. *Every True Member of the Church*, here he gives a Dash — and then goes on, and leaves out these words which next follow, *hath its particular Measure of the Infallible Spirit of Christ, &c.* as I have shewn in p. 93. and thus he hath done by *G. Whitehead, W. Penn, T. Ellwood, F. How-*

P R E F A C E.

F. Howgill and others, whose Writings he mentions, which I have detected as I have met with them.

And besides this his base Practice of Clipping our Words, and Coining, and passing upon his *Reader* his own words for ours, in pretended Quotations which are herein detected. He also in Relations of Fact hath been equally injurious to Truth and Us.

Thus in p. 148. He pretends to give an account of the Practice of one of our *Schools*, to tell what they do, and what they do not read; and says, *Never a Chapter out of the Bible, that is Beastly Ware with them, Dust, and Death, and Serpents Meat.*

Yet this is false, as I have shewn by Certificates, under the hands of Persons, who well know the Practice of that School; and have testified, p. 225, 226, 227. That the Scriptures are in that School daily read by the Scholars; and that there hath not been the least appearance of

P R E F A C E.

Slight or Disesteem shew'd to them, either by the Master or any other belonging to the said School. And to what I have thus prov'd notoriously false, he had the Face to call upon the *Publick to take some care in it*; which if himself had done, he could not have told that Untruth.

Thus in p. 110. He does in the last degree of Confidence say, *We never heard of any Censure they have pass'd upon those many much grosser Contempts of Scripture, which daily are found among them, particularly of Mary Tucker, &c.*

When on the contrary, his general Slander [*Contempts of Scripture, which are daily found among them, &c.*] is no other than a general Falshood, and the particular Story I have shewn, p. 171, 172. to be as falsly cast on us. For that there was Censure past upon *Mary Tucker*, for her gross Contempt of the *Holy Scripture*, both by her then Master (for it is now near 40 Years since) *W. Reyman*: And also by *Edw. Burroughs*,

P R E F A C E.

Burroughs, and other of our Friends, who did then deny her for that Action. And of this he might easily have heard, who did so well know the place of *W. Reyman's* abode.

But the meanness of his Soul, follows that of his Fortune ; to supply his Teeth he turns Broker or Pedlar to Renegades, and *licks up their Spit-
tle*, (to use his own Phrase) only that he may have the Pleasure of throwing it at us, having added to its Filthiness, from his own foul Mouth. Thus, by a strange Contradiction he can receive Information from *T. C.* against *J. Naylor*, who yet hath professed so much respect to that deceased, as to conclude to be buried by him, which shews, that while they are lashing of *J. N's* Memory, or the faults of such as have been long since deny'd by us ; it's only with design that they might reach our Backs. This is the Aim and great Design, in order to which, the Charges
which

P R E F A C E.

which we have heretofore Answer'd over and over, are now new vamp'd and chang'd by this *Snake*, in a fresh Dress, and given forth as a new discovery, which tho' it be a plain proof of his Disingenuity ; yet is there *little* New in it, for that Charges of these sorts have been made by our Adversaries, in their Books Printed against us, as well during the Days of the *Common-wealth*, as since. And though there hath been hardly any in their Writings against us, but have shewn themselves to have some Rancour and Enmity: Yet I think none have gone the length of this *Snake* herein, as well in his Prophane Jestings, and playing the Buffoon on the Subject of *Religion*; some Instances of which I have Collected, p. 19, 20. whereby he hath shewn himself fitter for a Stage-Play, than a serious Controversie ; as in the management of it he hath discover'd nothing more than a Persecuting Spirit, by ill and false Practices,

P R E F A C E.

Etices, endeavouring to expose us for our Christian *Principles*, while himself, for his own *Principle*, or rather *Humour*, is *Incognito*. I say *Humour*, because he was formerly as much the other way, towards the late King, even to *Rudeness* and *Sedition*, as he hath since manifested himself to be against the *Present Government*. In somuch that if we fetch his Parallel from Scripture, it must be *Ishmael*, both in Scoffing, and having his Hand against every Man; by which his ill Practices, and Un-Christian Attempts and Designs, he hath given true Evidence and Reason to conclude concerning him, in the Words of the Prophet *Isa. 57. 20. But the wicked are like the troubled Sea, when it cannot rest, whose Waters cast up mire and dirt.*

Reader, I shall not be so tedious in the *Preface*, as here to touch upon the several kinds of Ills he hath done towards us, they being somewhat spoken to in the *Introduction*. What remains

P R E F A C E.

mains is, That I account it, in some sort, an Act of *Supererogation*, to consider him at all, after the *Answer* which hath been already given by *G. W.* to the first Edition, and what hath been occasionally Answer'd in former times: The Substance of his whole Book being no other than a Repetition of former Calumnies from several Adversaries; which as he has collected, or epitomiz'd, into one Volume; so if thou herein finds fit Collective Answer, it may in some degree, ease thee of the trouble of an exact and distinct Inquiry into all our particular Answers. If herein it be serviceable, in that the Calumnies of the Adversary are wip'd away, his Falsities refuted, and Truth set in it's Native Light; so far God shall hereby be Glorify'd, and both my trouble in Writing, and thine in Reading of it, will be answer'd

J. W.

T H E

THE CONTENTS.

- Sect. I. **I**Ntroduction, Wherein also the Preface
and Introduction of the Snake are con-
sidered. p. 1.
- Sect. II. Shewing that we do not make our Souls of
the same Person and Substance with God, nor Aspire to
an Equality with him. p. 49.
- Sect. III. Concerning Perfection. p. 69.
- Sect. IV. Concerning Immediate Revelation. p. 74.
- Sect. V. Concerning Infallibility. p. 85.
- Sect. VI. Concerning the Authority of the Holy Scri-
ptures. p. 150.
- Sect. VII. Concerning Idolatry. p. 173.
- Sect. VIII. Concerning the Holy Three, Bearing Re-
cord in Heaven. p. 184.
- Sect. IX. Concerning the Divinity and Incarnation
of Christ. p. 191.
- Sect. X. Concerning the Satisfaction of Christ. p. 230.
- Sect. XI. Concerning the Resurrection. p. 239.
- Sect. XII. Concerning Baptism and the Supper. p. 258.
- Sect. XIII. Shewing Popish Emissaries did not set up
Quakerism in England. p. 276.
- Sect. XIV. Shewing that we do not Damn all but
our selves. p. 293.
- Sect. XV. The Quakers clear'd from the Charge of
Venom and Nastiness, and it shewn to be his own True
Character. p. 308.
- Sect. XVI. Of Fighting and Loyalty. p. 316.
- Sect.

The CONTENTS.

- Sect. XVII. *Concerning Tythes.* p. 376.
Sect. XVIII. *Shewing that the Pretensions of the present Quakers (as of the former) to the Spirit of Prophecy, Infallibility, &c: is according to, and agreeable with the Scriptures of Truth.* p. 434.
Sect. XIX. *Visible Possessions by the Devil Examin'd and Refuted.* p. 442.
Sect. XX. *Of Enthusiasm, or Inspiration, as said by the Snake, to be own'd by the Church.* p. 462.
Sect. XXI. *His Falsly Entituled Impartial Comparison, between G. Fox, L. Muggleton, and Oliver's Porter, shewn to be Prophane, &c.* p. 472.
A Supplement by G. Whitehead. p. 486.
Sect. XXII. *A Reply to some Remarks upon (as it is call'd by the Snake) G. W's Creed.* p. 486.
Sect. XXIII. *Some Reflections by G. W. upon A Supplement, pretended, upon occasion of his Answer to The Snake in the Grass,* p. 343. p. 507.
-

ERRATA.

Page 32. l. 24. *things*, r. *thing*, p. 34. l. 23, *it*, r. *is*, p. 64. l. 17. *Tell*, r. *Fell*, p. 76, l. 16. 21, r. 28, p. 91. l. 7. after *gave us*, add *to discern*; p. 94. l. 5, *swearing*, r. *to swear*, p. 111, l. 17, after *have*, add *little*, or, p. 126, l. 32. *it*, r. *is*, p. 144, l. 27, dele *unless*, p. 152, l. 27, after *is*. d. *as*, p. 168, l. 1. after *was*, add *said to be*, ib. l. 22. r. *as before is*, p. 180, l. 34, *word*, r. *world*, p. 197, l. 19, after *that*, add *it*, p. 202, l. 30, after *here*, add, *desire him to*, p. 216, l. 9. after *to*, add *the*, ib. l. 10, *land*, r. *lamb*, p. 272, l. 28, after *what*, add *it*, p. 286, l. 13, dele *Qua*, p. 398, l. 28, after *of*, dele *the*, p. 413, l. 30, dele *all*, p. 431, l. 5, *drink*, r. *drunk*,

Anguis Flagellatus:

OR, A

S W I T C H

F O R T H E

Snake in the Grass.

I N T R O D U C T I O N .

Wherein also the Preface and Introduction of the Snake are Consider'd and Reply'd to.

Against the Venome of the *Snake*, as it at first appeared, an *Antidote* has been already given, in an Answer under that Title, by *George Whitehead*, to the First Edition of the *Snake in the Grass*: Of which Answer, the crafty Sophister, having gotten notice, hastned a Second Edition of the *Snake*, so different from the First, that it might rather

B

ther

ther seem a New Book, than a New Impression of an Old One. For besides the Additions which he made, he alter'd the Frame and Contexture of it, by chopping and changing the Parts, and melting (as his Phrase is) a Preface of above 350 Pages (and bigger than the Book it self) into the Body of the Book, which (as himself says) in his Account of the Second Edition, renders it in a manner a *New Work*; and he calls it a *pulling down the whole, and rearing it in a new Form*. Thus the *Snake* cast its Skin, chang'd both Colour and Shape in the several Subsequent Editions: By which Artifice, the Answer, which was designed and adapted to the First Edition, was render'd less Serviceable and Useful. The Reader, not knowing, by the Pages refer'd to in the *Antidote*, where to find in the later Editions, the Matter treated of. As this, together with the Adversary's Allegations in his latter Editions, that in the Answer to his first, his Quotations were not disproved, was the Ground or Motive to this Second Answer: So also the Reasons why this Answer came not sooner forth, were partly, that we might see in what Shape this *Proteus*, who has transform'd so often, would at length settle, that we might not be again oblig'd *Actum Agere*: And partly, that we might have had his Reply to *G.W's Antidote*, which is his Third Edition, p. 358, and 366. He hath as good as promised, that That also
might

might have been considered. But since our Adversary has thought fit to suspend, if not wholly to throw off, his pretended *Intention*, of giving a particular Reply to the *Antidote*: I was not willing longer to delay this Answer, to the Third and Last Edition of the *Snake*. And do here acquaint such Readers, who have the Second Edition of the *Snake*, that though the Pages differ, so that the References by them do not agree, yet the *Sections* in both the Second and Third Editions, standing in the same Order, and bearing the same Titles; and this Answer being adapted to each *Section* mostly *separatim*, it will not be very difficult for the Reader herein to find the Matter referr'd to in the Second Edition of the *Snake* also.

Thus having given some short Account, both of the Reasons why this Answer was delay'd till now, and why written now: It will be necessary to proceed to the Work; in which, that I may not omit any thing in the *Snake*, deserving notice, I shall begin with his Preface.

The Preface considered.

THE *Snake*, that he might not miss any occasion of shewing the World the Squint Opinion he has of us, is pleased to link us in his Preface with one *Antonia Bourignon*, of whose Principles he pretends to

give some Account, and that she perfectly agrees with us; *Pref. p. 11.* even in those things wherein himself says she hath writ against us; and takes up a great part of 44 Pages, of which his Preface consists, to shew some Instances of those *Wild, Heretical and Barbarous* Notions, which in *Pref. p. 4.* he says *Antonia* holds, and which he in order bestows upon us, thereby to prepossess his Reader: Not unlike the Fellow, who to shew his Squint and Blasphemous Opinion of the Apocalyps, bound up *St. John's Revelations* and *Æsop's Fables* in one Volume. But as *St. John's Revelations* had another Origin than the Imaginary *Fables* of *Æsop*: So the Revelations of the same Holy Spirit at this day do vastly differ from all Imaginary Flights, from all *Heretical, Wild and Barbarous Notions*; and does give Solid Reasons of that Faith it begets in us, and which we are ready to give to the Sober Inquirer. As for *Bourignon*, her Errors concerns not us (if she be what the *Snake* says) she appearing an Enemy, as well as he, by having writ against us; not but that there is some reason to suspect he wrongs her from the certainty we have of his often and greatly abusing us. *Pref. p. 11, 12.* *The great design of the Devil is, and has always been, to beat down the Priesthood, and outward Ordinances, &c.* When the Apostle *Paul* decry'd the abrogated Priesthood and outward Ordinances, did he there-
by

by carry on the design of the Devil? From the Rise of Popery, all along the Apostacy, to the time of the Reformation beginning, did the Devil labour to beat down the Priesthood, and outward Ordinances, or to keep them up?

Ib. Knowing that Religion must needs fall with them. What Religion must that be? This shews the Religion the Snake contends for, is built upon the Priesthood, and outward Ordinances, else it could not necessarily fall with them. He has another Notion of Religion than the Apostle *James*, as well as another Religion; and according to him, *James* 1. 27. must be read, *Pure Religion, and undefiled before God and the Father, is this, To keep up the Priesthood and outward Ordinances; for if they fall, Religion will fall with them.* Such as is his Religion, such the Government also, and Order he contends for, *viz.* a Government that depends upon saying *You* to *One*, calling Men *Lord* or *Master* (who are not so) taking off the Hat, and Bowing: For not to do these things is with him, *Pres.* p. 15. *a dissolving of all Government, and order the Relations of King and People, Husband and Wife, Parents and Children, Masters and Servants.* Which Notoriously False and Childish Assertion deserves to be His'd out of the World: For in the Instances of Government, dissolv'd in the Relation of King and People, pray *Reader* consider, have they been dissolv'd

and run down by *Thee* and *Thou* ; not saying *Master* or *Lord*, by not pulling off the Hat, or Bowing ; or have they been *run down and dissolved* by Men who Practiced contrary to these things ? The Author of that Treasonable Piece, in answer to Dr. *King*, now Bishop of *London-Derry*, in *Ireland*, can say *You* to *One*, can call Men *Lord* or *Master* (who are not so) can pull off his Hat, and Bow ; yet has given a fair Specimen of his design to dissolve the Relation of King and People, by running down the present Government. And for the Instances of Relation, between Husband and Wife, Parents and Children, Masters and Servants, never was one of these Relations, *dissolv'd, or run down*, through Obedience to the Precept of our *Saviour*, but always by the Iniquity and Disobedience of those in these Relations, who have Despised the Precepts, and cast off the Yoke of Christ.

Ibid. That *the Quakers at first left their Houses and Families to run about and Preach ; and cried down Riches when they had none* : Is notoriously false : For the Quakers never left their Families to shift for themselves, but always took due care of them, which is evident in this ; in that their Families have not offered themselves to the care of the Parishes where they dwelt ; but on the contrary, have defrayed their own Charge, and paid their Lot in the Assessments for the Poor
of

of the Church, which our Adversary pretends Membership in: But if I should examine how many Priests have spent their exactions in Pride, Luxury and voluptuous Living, and have left their Families to shift for themselves, or to the Alms of their dissenting Neighbours, the Number would not be very small. Nor did the Quakers ever cry down Riches, but the immoderate desire after and abuse of them: This we practised then, and the same now.

Pref. p. 24. The Quakers dispute against these (viz. the outward Sufferings and Death of Christ) and place the Merit and Satisfaction in the allegorical Sufferings and Blood of their Light within, inwardly shed, &c.

This Assertion of the Snake is not allegorically, but literally a Lye; for we acknowledge the satisfaction made by Christ to his Father, but we do deny that groundless and dangerous Notion of *his having paid*, and his Father exacted, that strict and rigorous Satisfaction, by undergoing the self-same Punishment and Pains that the Damned suffer in Hell.

We own the Merit of his outward Death and Sufferings, but dispute against the misapplication of that Merit to ungodly Men, continuing impenitently in their Sins.

We own and believe, that Men, by continuing impenitently in their Sins, do *press, as with sheaves*, the holy Spirit, and by such their

despite to the Spirit of Grace, do grieve the good Spirit of God which he hath shed abroad upon the Hearts of Men in order to their Regeneration. But have never said, or believed, that the Satisfaction made by Christ to the Father, and the Merit thereof, consisted in any allegorical Suffering, and Blood of the Light within inwardly shed.

We own and believe, that Men, through obedience to the Spirit of Grace, may come to have their *Consciences sprinkled from dead Works to serve the living God*; and may, thro' the *Blood of the everlasting Covenant*, be made *perfect in every good Work to do the Will of God through Jesus Christ*. But have never placed or believed the possibility thereof did consist in such allegorical Death and Sufferings, as the Snake does insinuate against us; no more than the Apostle, in these and other places of holy Writ, where he directs Men to the word (*Christ*) in Them, can be supposed to undervalue the outward Death and Sufferings of Christ at *Jerusalem*: And to place the satisfaction he made to the Father, and the Merit of it, to consist in these his spiritual appearances by the holy Spirit in the Hearts of Men.

Pref. p. 29. George Fox was much more inconsiderable than Antonia Bourignon; and got none at the beginning to follow him, but from among the poor and most ignorant of the Herd; who have since swell'd to a rich, numerous, and a potent People,

People, overspreading these three Nations, and stocking whole Plantations abroad: And their Succors have taken Root both in Holland and Germany.

O! Excellent beginning, tho' not enough desired increase: Yet both beginning and increase, doth in his shew, the Servant like his Lord, against whom it was objected, John 2. 48. *Have any of the Rulers or Pharisees (the Rich, Great or Learned) believed on him, but this People who know not the Law, and are cursed.*

Herein the Snake shews his unity with those Blasphemous Opposers of Christ, and also gives a Testimony for us, that in beginning and increase, we are like the Primitive Times of increasing Christianity: Which, tho' it is beyond the common Rule of Judging, yet it is certainly true, that by the things which are not, God will bring to nought things that are: And the mean and low, who keep so, in his Fear, them he will exalt; and them who *seek first the Kingdom of Heaven, and the Righteousness of it*, shall not fail to have all convenient things added; for being Lord of Heaven, he is the same over Earth, and disposes it at his pleasure. This, many have experienced; after all the fleecings and tearing to pieces of Estates and Families, which we have suffered, by the cruel hands of such, who pretended love to our Souls: So that we have
none,

none, to whom to attribute our Riches, Numbers or Might, but the Secret Hand of divine Providence, which first gave us being. And I firmly believe, that if the Professors of Truth keep in the Possession of it, the Kingdoms of this World will become the Kingdoms of God, and of his Son Jesus Christ; who in his smallest appearance, as in the vision declared by the Prophet, *Dan. 2. 31, 32, 33, 34.* breaks to pieces the seemingly strong and gay Combinations and Pretences of Men, which shall oppose his Work in Men, and will Blow them away as *the Chaff of the Summer threshing Floor.*

Pref. p. 31. Enthusiasm has been the root of the greatest Evils that have befallen the Church. It is a perfect opposition to all Rule and Government: And there can be no order kept where it is admitted.

Thus Indefinitely and without distinction he brands *Enthusiasm*, yet in the same Page allows it to be *Divine*, admits the greatest flights and extasies of it. And says, *The Higher the Better.*

And in Sect. 22. p. 314, &c. defining *Enthusiasm* to signify *Inspiration*, and saying it may mean a **GOOD** as well as an **EVIL** *Inspiration.*

He takes some pains to prove, from the Liturgy and Offices of the Church Service, that the *Church of England* (which he pretends to be of) allows it, pretends to it, and

and prays for it. Yet in *Pref.* p. 43. He says, *There is no Enthusiasm, where there is not Pride: Which being dressed in the Garb and Guise of Humility, is literally the Devil.*

Thus he fights against himself, by owning and denying the same thing: And not lets in the Marks he gives, to know that *Enthusiasm*, which he calls Divine, from that which he calls Diabolical.

The first (*Pref.* p. 323.) is, that Enthusiasm, or those Inspirations (for he makes them Synonymous) which are Divine, *fill us with Humility, and withal a great Charity for others; being more apt to have a good Opinion of them, than of our Selves.*

Now Reader I will shew thee, that the *Snake*, our Adversary, is free from this first Mark of Divine Inspiration: For as contrary as Hatred is to Love, as Cruelty is to Mercy so is his Disdainful and Scornful, Insulting and Scoffing (which throughout his Book appears) contrary to the Humility and Charity which the holy Spirit teacheth.

And it is in Disdain and Scorn where this Adversary, p. 16. speaking of G. F. says, *it was a bewildring of his poor Understanding.*

And in p. 17. speaking of G. F. he says, *he had an immoderate degree of Dulness and lack of Understanding, as could hardly befall any thing in Humane Shape.*

And in p. 150. speaking of G. F. he says, *But George Magus owned no other Holy Ghost, than*

than what was within himself, of which he was the Possessor and Owner.

P. 42, 43. Speaking to G. W. he says, Scoffingly and Insultingly, *George hold up thy Face and look like a Man! Come, be brisk, and tell me by yea and by nay.* Ibid. *Alas poor George! Is the Infallible Quakers dwindled down to a meer Gypsie? --- Ah! George! What a blessed Spirit wouldst thou have thought Satan?*

These few instances, may shew how far the Snake is from that Humility and Charity which himself makes the first and proper Mark of Divine Enthusiasm or Inspiration. Charity (he says, Pref. p. 35.) *believeth all things that are good, or can be well construed of another.*

But himself is so far from this Charity, that he misconstrues all things against us, with set purpose to abuse us. When he says (Pref. p. 34.) *Hence we* (himself and Party) *dispiſe others, and are apt to censure them even unto Hell;* he says true to the Shame of himself and them: But when he adds, *The Quakers have damn'd all but themselves,* he says false, and that it may appear he hath falsely charged us; pray Reader consider the following Quotation taken from one of our Ancient Friends, Isaac Penington; in his Treatise, Entituled, *An Answer to that common Objection against the Quakers, that they condemn all but themselves;* which was writ
early,

early, and reprinted with his Works, *Anno*. 1680. where, *p.* 310. of the first part of his Works, He thus speaks,

‘ The Protestant Churches (as they are called in way of distinction from the Church of *Rome*) the blessed Martyrs, who suffered for the Testimony of a pure Conscience towards God, and all the Worthies of the Lord, in their several Generations, who fought against the Scarlet Whore, were accepted of God, in their Testimony against Her, and are not disowned by us, but dearly owned and honoured therein. He continues in giving Instances both of persons and things, as *Luther, Hus, Brute, and Fox*, with whom we agree in these things; as against deriving a Ministry from *Rome*, and maintaining it by Tithes, and denying Swearing, &c. And then adds, *p.* 311. But all things were not discovered at once. The Times were then dark, and the Light small; yet they being Faithful, according to what was discovered, were precious in the Lord’s Eyes; and what through Ignorance they err’d in, the Lord winked at, and overlooked; being pleased with the Sincerity and Simplicity of Heart, which he had stirred up in them towards himself. Thus he, as who please may read, with more to the same purpose.

Now, pray *Reader* consider, whether this be Damning all but our selves, or whether it be not of that Charity, which the *Snake* hath made

made one Mark of Divine Inspiration. And more Instances of this sort I could heap, but that I aim to satisfy not cloy thee; and therefore come to the *Snake's* Second sure Mark, and which is a Mark of Diabolical Inspiration; and that is *Pref. p. 35. Heresie Instill'd, contrary to the Truth of the Gospel.* Which, as apply'd to us, is begging the Question. And the Charge is the same from the Church of *Rome* to the Church of *England*, and from other Dissenters to her also: So that this his Sure Mark, does, by such begging the Question, as surely hit himself as others. And therefore I shall let this Mark rest, till I come to the Instances, which he shall give, of Heresies we hold, contrary to the Truth of the Gospel; and may then have opportunity to shew, that the *Snake* is with the *Papist*, as ready to bestow the name *Heretick*, as I have shewn him to be Uncharitable, Proud and Disdainful.

I come now to his third and last Mark, *Pref. p. 36. viz. of Schism*: upon which our Adversary mentions that of the *Corinthians*, reproved by the the Holy Apostle, *1 Cor. 12.* where he says, *To speak with the Tongue of Men and Angels, to understand all Mysteries, &c.* To which the *Snake* adds, *Pref. p. 37. All this would signifie nothing to us, if we keep not in the Unity of the Body, which is the Church.* *Pref. p. 38. And be not content with our Station, as Members, tho' never so Eminent, as an Eye or a Hand, without making a Schism in the Body,*
by

by withdrawing our due Subjection to the Head; our Spiritual Governours, who are the Principles of Unity in the Body. Pref. p. 39. And now **Reader**, stay and admire! That if even Miraculous Gifts were not a sufficient Pretence for any to advance himself above his Bishop, or withdraw from under his Government. And the Snake gives us a Reason, why this strict Subjection must hold; Pref. p. 41. Because, Corruptions in the Church are better amended, by living in the Communion of the Church; and there-by Exhorting, Admonishing, and Shewing Good Example to Reclaim. Thus the Snake. And **Reader**, Let me now shew thee how, in all this, he hath combated the Reformation, and thrown down the Church-Services, as Schismatical, which in Sect 22. he calls *Divine Enthusiasm*. That I may shew this: It hath been acknowledged by Members of the Church of England, in Dispute with those of the Church of Rome, That there is Possibility of Salvation in the Church of Rome: She being truly a Church, though Corrupt. Now, if so, according to the Doctrine of the Snake, the first Reformers from Popery, how Eminent soever, nay, if endued with Miraculous Gifts, had not sufficient Pretence to advance themselves Above their Bishop, who being their Spiritual Governour and Head, they did owe a due Subjection to him. And this the Snake endeavours to enforce, Pref. p. 40. That notwithstanding the Wickedness of the Priests and People

ple of the Jews. Yet the Holy Prophets sent from God, set not up opposite Altars, to the Altars of those wicked Priests, nor invaded their Office.

Readers, who are in Communion with the Church of *England*, See your Advocate is gone to *Rome* in his Preface; and to his Power hath struk at the Root of the Reformation, not only here in *England*, but throughout *Europe*. By which Key we may open his meaning in *Pref.* p. 42. where he would be understood to have a **flaming** Charity for the good of the Body, and the Unity of the Church. And now for a Man that has in such large Characters Apologized for *Rome*, and endeavoured to weaken the Reformation, in the nullity of those Arguments, on which it is partly built, to be so much in Passion, as in Page 189. he is, with *Josiah Coale*, for Reprinting in a piece of his (what he calls) *A Senseless, but bitter Libel, against the Church of England*; written by *A. S. a Papist*, is very odd; it shews his Disposition to be very Uncertain, by the Unsettledness of his Reason. But hitherto I have only apply'd his Doctrine to the Reformation: It's true, it fits not there, but there may be some Excuse, in that he might in hast, not think of squaring his Doctrine by that Rule. But then, let's Examine his Doctrine by his own Practice, which being under his Daily Observation (or else he is very forgetful) it is not so likely to run Counter

ter to that: Yet such is this Man's blindness, That, *Reader*, what he objects against us, called *Quakers*, and all other Dissenters from the Church of *England*, for Instances of Schism, are directly within the Line of his Practice: For this doughty Champion, who with so much Confidence in Page 336. does Demand Reparation in the Name of the Church of *England*, did yet withdraw himself from his acknowledged due Subjection to his *Spiritual* Head and Guide, his *Bishop*; in not acknowledging of the present Government, and has been more apt to Censure others than himself, and to Divide than Heal; which in *Pref.* p. 43. he saith, *We ought not*. Hence his Momus-like Disposition in *Ireland*: And Hence the Occasion of the Warrant for his Apprehension, while endeavouring to escape to *France*, when at War with us; in which Practices I doubt not but he is disowned by that Church, as that Church must be acknowledged to be disowned by those, who, tho' in Corners, set up private Altars against her: Thus in Examination, His private Practices run Counter to his publick Pretences, which is a Mark of Hypocrisie, to which more may be spoken anon. But besides all this, *If Corruptions in a Church are best mended, by living in the Communion of it, and there, by Exhorting, Admonishing, and Shewing Good Examples.* Does the Church of *England* give Liberty so to do, to those that continue in her Commu-

C

nion?

nion? If not, what is this but to sham and deceive the unwary *Reader*. But we are rather to take the account of his disposition towards us, by the Character which he makes of 30 or 40 different Sects (as he calls all Dissenters) *Pref.* p. 43. that they are *like the Spawn of the Viper*. And I cannot think they, or he, would like the Exhortation and Admonition of such *Spawn*.

Pref. p. 44. He advises, *to be willing chearfully to submit our selves to our Superiours both in Church and State*.

Here he would again impose upon the *Reader*, as if himself did both; when in truth neither, which if he did, it might be hoped (in Charity) he would be more a Christian, and a better Subject.

The Introduction considered.

HAVING dispatched the Preface, before I reply to the Book, I shall here observe to thee **Reader**, the Profaneness, Hypocrisie and Injustice of this our Adversary, in some few collected Instances; that I may not postpone thy inquiry to a distinct survey of the whole.

And first for his Profaneness: He doth, in a stile not Grave or Serious; but Light, Airy, Deriding and Scoffing, treat of Matters most Grave and Serious; at least herein equalling, if not outdoing the *Stage*: Hereby
stirring

stirring up Levity in the Wild and Wanton, and keeping the *Reader* from a Sober and Serious Consideration of things; rather than make it his endeavour, to convince Gain-fayers, satisfy the Scrupulous, reduce the Erronious, propagate the Gospel, or to bring Converts or Honour to the Church he pretends to be of: And it is not to be imagined, that Persons of solid Judgment, Sobriety and a serious Sense of Religion, should endure, much less be taken, with an attempt, running counter to these purposes: Of this sort is his whole 23 Sect. where, in most Prophane Manner, he ridicules the Operations of the holy Spirit, calling it, p. 330. *a mad Joy*; and p. 336. *Enthusiastick Madness*. And of G. Fox, says, p. 330. he was a *Liberal Cursing Prophet* ----- *a Journey-man Shooe-maker, the Ground and Occasion of whose Enthusiasm, was Despair*, p. 331. *So Ignorant*, p. 335. *that he knew not before, but God dwelt in a Church, as Man does in a House, so as to be locked up, and to be no where else when he is there*. And that *George Magus* (as he is pleased to call him) *owned no other holy Ghost than what was within himself, of which he was the possessor and owner*, p. 150.

And speaking to *George Whitehead*, p. 42, 43. he does in scoffing Mood bid him, by *yea* and by *nay*, hold up his Face, be Brisk and look like a Man. This with abundance more scatter'd throughout the whole Book.

He says p. 6. he is forced to now and then, in answer to such senseless Arguments and Pretences, as deserve no otherwise to be confuted.

And on this account it is, that of Dissenters in general; he can afford no better Character or Simile, than that they are like the *Spawn of the Viper*.

Now, sober *Reader*, pray consider, Do we meet with such Instructions for Profaneness, in the Example and Precept of our Saviour? The Examples and Precepts of his holy Apostles? Or, in the Example and Precept of of such, who in a true sense of Religion, have declared the end of their endeavours, were to reclaim and reduce the Erronious, and convince Gain-sayers? Is it possible? *Reader*, that supposing me in Error and Gain-saying; I should think a Man so profanely Scoffing, should have any real Concern for the Salvation of my Soul, so as to be reduced by him: Or, if I be not in Error, that he can have any conscientious Concern for my preservation: Nor will the example of *Elijah* do him any service here; he by a warrantable Irony, did confute the pretended God-head, which hath Eyes and sees not, Ears and hears not; thereby to reclaim the Idol-worshippers. But we, the *Quakers*, nor any other Dissenters in *England*, that I know of, do, or ever did, acknowledge any other God, than that one Almighty Being, the Father of all Things, and Jesus Christ his Eter-
nal

nal Son, and the Holy Spirit, proceeding from the Father and the Son, who is one God, blessed for ever. This hath been so often declared, that the *Snake* could not be ignorant of it; wherefore he is the more Inexcusable.

Secondly, Of his Hypocrisie, p. 2. *I have* (says he) *great Charity for the Generality of the Ignorant sort of them; some of whom I know to be very Honest and Well-meaning Men, and Devout in their Way.*—*I do freely own, that I have a real Kindness and good Wishes for every one of the Quakers, that I have hitherto been acquainted with; and I never received any sort of Disobligation from any of them, in my whole Life.* And yet treats the *Quakers* with all the marks of Bitterness, Baseness, Contempt and Disdain, and with all the marks of open Enmity, that can be shewn in the most Scurrilous manner, insomuch that he implicitly denies *One Dram* of the Spirit of Christianity to be in all the *Quakers*, p. 182. and in p. 177. to *George Whitehead*, he says, *Come George, we are near an end, and we know not if ever we shall meet again; tell me in the Plain, Down-right Honesty and Simplicity of the Light within.* See *Reader*, not only the Prophaneness, but the Hypocrisie of Pretended Kindness and Good Wishes, and the base Returns, for no Disobligation. Page 202. the *Picture of the Quaker Spirit*, he says, he feels, sees and abominates, by the very Conviction of his Sense,

Then what grand Hypocrisie must it be, to pretend, as he doth, that he hath real Kindness and good Wishes for such, whose Spirit he abominates? I have shewn before, from his Profane and Scornful Treatment of us, that he cannot wish well to our Souls; and himself declares, he abominates our Spirit; which being both absent, what would his kindness to our Bodies be? Why there is sufficient Ground to believe, that his kindness to them is much what the cruel Emperor's was to the *Romans*, when he wished them all but one Neck; and then their dispatch would be speedy. And to shew that it is not meer Conjecture, I now proceed:

Thirdly, To his Injustice, which is manifest, not only in Wresting our Writings, and Perverting our Plain Meanings therein, and that knowingly and wilfully, since they have been explained by our selves; but also by false Quoting our Books, sometimes by packing Sentences, which stand at distance, close together, as one continued Quotation; or else only with the distinction of a Break, without any regard to his breaking off the Sense of the Writer: Of which, in my way through his Book, I shall shew abundance of Instances. Add to this his Injustice, in urging against us our Adversaries false Charges; some upon bare hear-say, and often out of Books written against us by open Enemies, and that without taking notice of our Answers; which

is

is equally Unjust: As to have urged the Writings of *Celsus*, *Porphry*, or other Heathens, against the Primitive Christians, or the Writings of the Romanists against the Protestants, as *Eckius* against *Luther*, *Harding* against *Jewel*, &c. without any regard had to their Answers: Which, whosoever should do, might have the name of a Bold and Confident, but not Wise or Honest Man: Yet such is this *Snake's* Practice, and that he might not come short in any thing, wherein he can be Injurious, he hath purposely misstated our Principles, that thereby he might make himself an Advantage to fasten upon us (what in him lies) such Absurd, Extravagant, and Impious Consequences, as he pleases. Of this sort, I shall have frequent proof to shew thee *Reader*, and now go on to the Book.

Page 1. *The Controversie with the Quaker Dissenters has not been pursued by the Church of England, with the like Zeal and Pains, as those against the Presbyterians, Independants, and other Dissenters, because the Quakers were not so considerable.—But their Numbers (increased by being neglected) are become Formidable.*

It is not my business here to inquire what the *Zeal* and *Pains* of the Church has been against other Dissenters; it shall suffice me, briefly as I may, to shew how warm her *Zeal*, and how great her *Pains* towards us: Tho' I here declare, it is not pleasant to me, afresh, to object the Unchristian Treatment,

Zeal and Pains, wherewith very many Members of that Church have *pursued* us; and I would rather have let it slept in Oblivion, than called to mind that Harsh Treatment; had it not been necessary to remember it, and object it, for Confutation, to the false Pretences of one, who pretends to personate her Cause, wipe his Mouth, say what Harm have we done, and to tell the World a most Egregious Lye, how the *Quakers* have been *Neglected*, and thereby *Increased*. For Confutation of this, I say, I shall briefly Hint to the Sober Reader, that we have not come behind our Neighbours in Sufferings, in the several Capacities of *Name, Person, and Estate*, and give some short Specimen of each. And first for Sufferings in *Name and Fame*: The many Books written against us, even from the very first, are Witnesses: For the Priesthood in many places, in the Days of our Infancy, did, not only write against us themselves, but these encouraged their Flocks, whereby there frequently came forth many Books against us; insomuch that to the Year 1660. if occasion did require, I could produce a Catalogue of many Hundreds, which is no mean Beadroll of Adversaries. And while Pens were thus employ'd against us, Lying Tongues were not idle for Report and Fame, spoke of us in blackest Characters, from the Envious and the Ignorant, which yet hath often been of advantage; for when some in Curiosity have been inclin'd

to

to see for themselves, what Monsters of Men they must needs be, of whom such ill Fame and Report did go; and have seen and found that Fame and Report false, they have been inclined to love what that was designed to have made them to hate: Nay, so general hath our Suffering in this sort been, I may say, That we have been *every where spoken against*. Hence it appears, that great *Zeal* and much *Pains* hath been taken to blast our Reputations, which *Increased*, not by *being Neglected*. I shall now as briefly speak of that *Zeal* and *Pains*, which hath been employed against our Persons, and that in both the Branches of *Life* and *Liberty*; for in both these, the Fist of Wickedness hath smote us: Many of our Brethren have died by hard and cruel Imprisonments, and some by harder, and more cruel Blows; the Blood of many hath been spilt, even at our Religious Meetings, and in the Streets: Nay, such hath been the *Zeal employ'd*, that by Military Force they have endeavoured to *Dragoon* some of us to Church; which, whether learn'd from *France*, or taught them, it may do well to consider. And what Personal Violence could not do, hath been attempted to be done, by crowding us into Prisons, Holes and Dungeons, Suing some to Premunires and Banishment. And when all this *Zeal* and *Pains* hath proved ineffectual, they have not *Neglected* to employ them both upon our Estates, that if by any
means

means our *Increase* might be prevented: And here many Branches of Pecuniary Penalties were Inflicted, some for going to our Meetings, some for Preaching, some for the Meeting-House, some for not going to their Meetings, 20 l. *per Mensem*, Sequestrations of whole Estates, and such like: Upon all which Pretences, many Dismal and Unchristian Seizures have been made, whereby abundance have been Impoverished, and many Ruined in their Estates. Thus, *Reader*, Desolation hath echoed in all our Quarters, and possibly had taken place, had it not been prevented by the Lord, and of one or other of these Severities many Thousands of us have tasted, for our Consciencious Dissent; and that not once or twice only: No, we were not so *Neglected*, but were *Pursued* a long Series of time.

Thus, *Reader*, our Enemies, if we were not *Considerable*, have made very *Considerable* Havock of us: And had it not been, that the safe Retreat of the Faithful, was the Power of the Lord, who covered our Heads in the Day of Battle, we must have fainted and fallen long ago: But Praised be his Name, faith my Soul, in a Thankful Remembrance of that Day, The Lord did afford the Comforts of his *Holy Spirit* which was both Strength and Encouragement to us, and did Support and give us Boldness to meet and bear whatsoever it pleased him, to permit Men to do against us.

By

By these short Hints, *Reader*, thou wilt plainly see, that our Adversary stumbles at the Threshould, makes his entrance like *Satan*, with a Lye; in that there are not any People in *England*, distinguish'd by a Name, against whom more Furious (hardly the like) *Zeal* and *Pains* hath been imployed, than against us; of which I have been unwillingly Obliged, by his Lye, to give the foregoing Account.

Page 2. *It is wholly for the Love of Souls, that I have entred into this Controversie.*

It is not likely: Nay, it is not possible, that it can be a true Christian *Love to Souls*, for their Preservation from Error: Or if in Error, for their Reduction and Restoration; that will deceive with Lyes, those he pretends to preserve, and abuse by the like, those whom he pretends to Reduce. There can be no Lying for God's sake, nor bringing of Men to his Kingdom, by that which fits them for the Devil, who was a Lyar from the beginning.

Ib. p. 2. *I name many of their Principal Leaders, because I have great Charity for the Generality of the Ignorant sort of them; some of whom I know to be very Honest and Well-meaning Men, and Devout in their Way.*

That he names some, who for Charity and and Good Works, have been Eminent among us, is very true; the far greater part of whom are at rest from their Labours, having died
in

in the Lord: And the Lot of such often is to be abused, as now by this feigned Charitable Man, who, while he says of the Generality of the *Quakers*, that they are *Ignorant*, is also forc'd to acknowledge, that they are *Honest and Well-meaning*.

Now, *Reader*, how Hypocritical is this his pretended Charity, or his Assertion, which I have already notic'd, p. 23. foregoing? There he says, *Our Numbers are Formidable*: But here the Generality, are *Ignorant, but Honest and Well-meaning*. What Terror! What Frights! can be justly grounded on the Increasing Numbers of *Ignorant, but Honest and Well-meaning Men*: From such as these, there is no guiled Hypocrisie (as in the *Snake*) to be feared, no Dishonesty, or Ill-Meaning to be expected.

Ibid. p. 2. And therefore it is Chiefly for the sake of these, that I detect the Errors of their Leaders and Ministers.

It cannot be Chiefly for the sake of these; for those this Adversary calls *Leaders and Ministers*, were more known to the Generality of *Quakers*, in their Lives, Conversations, Doctrines and Writings, than to the *Snake*. The Generality of the *Quakers* looked, and do look on them, and their Actions, with a *Good and Honest*, not an *Evil Eye*; do deservedly Interpret in *well-meaning* all those. Now none of these the *Snake* can be supposed to do; for many of them, he knew not their Lives, Conversations

tions and Doctrines, tho' their Writings he may; but not bringing *Honesty and Well-meaning* with him, which he does acknowledge, the Generality of the *Quakers* have; he hath belied them in all these, and if he hath any Degree of Reason left, he could not hope to impose upon the Generality of the *Quakers*, contrary to their certain Knowledge.

Ibid. p. 2. *Though they are generally thought the most Ignorant and Contemptible Sect amongst all our Dissenters: — Yet since I have perused their Books, and convers'd with some of them, I have much alter'd my Opinion, as to that.*

His Opinion is indeed alter'd very soon; for in the forgoing Paragraph, the *Generality of the Quakers*, he said, were *Ignorant*, but *Honest and Well-meaning*: But that Opinion being gone, let us see what his next Opinion will be.

Ibid. p. 2. *I find them to inherit the Hypocrisie, as well as Heresie of the Arrians and Socinians, who were the most-subtile and hardest to be detected of any of the Christian Hereticks. And the Quakers do defend themselves with the same distinctions, and even add to their Arts, as you shall see.*

Here, Reader, thou see'st our Adversary will have us to have added to the Arts of the most Subtile *Hereticks*; and yet in Contradiction to this, he says, Page 32. that the *Long and Intricate Mazes of the Romanists, in*
their

*their pretences to Infallibility, requires no little Skill, to be able to follow them through their various Subterfuges. And then adds, But the **Simplicity** of our Quakers has deprived them of every one of these Helps. Great is the Hypocrisie, as well as Contradiction, of this Man; who one while will Represent us the most subtile in distinction, and hardest to be detected of all Hereticks; another while, so simple, as to be deprived of all the helps that others have: And yet as simple, as in pag. 32. he says we are, in pag, 3. he says, *We speak Sense and English*—have in a great measure reform'd from the Errors of the Primitive Quakers.*

Thus, as his Mood, Humor and Occasion Changes, we are with him, either Subtile, or Simple, speak Sense, or Non-sense, Blasphemous to the hight, or in some measure reform'd: But after all, the *Ipsè Dixit* of an Enemy, is neither good Argument nor Conclusion, as will hereafter appear in the examination of the several Heads of Doctrine.

P. 3. *Many of them have really gone off from that hight of Blasphemy and Madness, which was professed among them at their first setting up, in the Year 1650. and so continued till after the Restauration, Anno. 1660.*

What the Snake doth acknowledge is at present Sober and Christian in us, is really no other, than what he calls at our first setting up, the hight of Blasphemy and Mad-
ness,

ness, for the colourable Pretences of these, are only the spurious Brood of his own ill-forming Fancy, and as bad joyning Fingers, which have been imploy'd in Mangling the Books of our Friends (in his phraise) not unlike *Rats and Moths*.

Ibid. p. 3. *Therefore they endeavour, all they can, to make it appear that their Doctrin was Uniform from the beginning, and that there has been no alteration.*

And that endeavour has not been in vain, it having been often made so to appear.

Ibid. p. 4. *I would perswade them, openly and above-board to Renounce George Fox, and their first Reformers, and all their Blasphemous and Heretical Doctrin.*

Before this be done, two things are necessary :

First, to examine whether what our Adversary calls *Blasphemy* and *Heresie* be so or not, and then to know what he would perswade us to; for the first, hard names are no Proof: For, *in the Way which some called Heresie*, the Apostle did Worship God, and our Saviour himself, *The Green Tree* was call'd a *Blasphemer*.

And for the *Last*, it's not Good or Safe to be at all, much less easily perswaded to forsake *Truth* for *Lying Vanities*.

Ibid. p. 5. *And I must say it, they give the same Proof for their extraordinary Inspirations, as the Quakers do, that is, none at all, but their own confident averring of it.* And

And I must say, that our first Reformers from Popery, having urged for their Separation, the Authority of the holy Spirit; and being asked for Proof of that Authority, could give no other but what in the Language of our Adversary is *none at all, but their own confident averring of it.*

The Apostle *Paul*, when questioned by the *Corinthians* for a Proof of Christ speaking in him, did not evade the question, nor direct to an impertinent Solution of it, when he advised them, *Search your selves, try your selves, know you not your own selves, how that Jesus Christ is in you except you be Reprobates,* 2 Cor. 13. 5. This Proof the Quakers also give, and that with reason for the publick Spirit of God, privately working in the Hearts of Men, is only able to give those, in whom it does so Work, evidences of its proper effects: The Apostle is positive to the same purpose, 1 Cor. 2. 11. *The things of God knoweth no Man, but by the Spirit of God.* And all Inspiration of the holy Spirit, will, I doubt not, be owned to be some *things* of God; and of these, no Man can make a right Judgment, but by the Spirit of God: Which, who want, it is no wonder that by such this be call'd, as by the *Snake*, *no Proof, but a confident averring of it:* Though, I doubt not but the Sober Reader will have another sense of this Matter.

Ibid. p. 5. Now I would beseech Mr. Penn (who has more Wit than all the rest of his Party,) to let us know what ground he had for leaving the Church of England, more than Muggleton.

What Muggleton's ground was, is not now our Business to examine, and what *W. Penn's* was, he hath often declared, many Years ago, which yet if I should here repeat, the Snake might possibly mistake in Judging of it, as it is possible he may also in the judgment he pretends to have of Wit: Nay, supposing it true, that *W. P.* hath more Wit than all the rest of the Quakers; yet this Snake, not having had distinct Knowledge of every Quaker, and of every Degree of their Wit, was not capable of more herein, than to give some Testimony of his Confidence, not Judgment.

Ibid. p. 5. Why should we trust the Light within him, or G. Fox, rather than the Light within Lodowick Muggleton?

W. P. and *G. F.* did never direct or desire Men to trust the Light within them; but have constantly directed Men to trust in the Light of Jesus Christ, which is given to each Man for himself, and is a sufficient Guide to the true Knowledge and Worship of God; notwithstanding all that Men may speak against it.

Ibid. p. 5. Has Lodowick wrought no Miracles to prove his Mission? No more hath G. Fox, or *W. Penn.* To which I may add,

D

No

No more hath the *Church of England*, nor the *Snake in the Grass*; unless we account that for one Miracle in the *Snake*, when he at *Billingsgate* run away from the Messenger: Of which more in its place.

Are they (G. F. W. P.) very sure that they are in the right? So is Muggleton.

If the *Snake* be not very sure, that he is in the right, he hath but an intention to deceive, when he calls others into Communion with him. *Are they Schismatics? So is he.* And so is the *Snake*; and by the *Snake's* Doctrine, so is the *Church of England*; as I have shewn, p. 15, 16, 17. foregoing. *Are they above Ordinances?* If they be, I know not; but that we (the *Quakers*) are not, I know: For we own and use Preaching and Praying, which the *Snake* owns to be Ordinances. *Is he against distinct Persons in the Godhead? So are they.* Distinction in the Godhead we own, according to Scripture, but think the word [*Person*] too Gross to express it. *Is he against all Creeds? So are they.* It is false, we own the Matter contain'd in the Creed called the Apostles. *Does Muggleton deny all Church Authority? So do they.* So does the *Snake*; that does not please him: But that we do not, the *Snake* hath disprov'd himself, as see Page 61. *Yet does he require the most absolute Submission to what himself Teaches: So does the Snake.* But we do not so, but (like the Apostles) commend our Testimony to the Conscience,

science, &c. 2 Cor. 4. 2. *Does he Damn all the World, and all since the Apostles? So do they: So does the Snake, counting all others as the Spawn of the Viper. Does he make a dead Letter of the Holy Scripture, and resolve all into his own private Spirit? So do they.* 'Tis false, we reject all private Spirits, acknowledge the Scriptures to have been writ by Divine Inspiration, and to contain a Declaraion of the Will of God, and do refer to the publick Spirit of God for the understanding of them.

Ibid. p. 6. *These are Twin Enthusiasts, both born in the Year 1650. (for then it was Muggleton says, he got his Inspiration.*

If Muggleton did come forth in the Spirit of Deceit, in the same Year that G. F. came forth in the Spirit and Power of the Lord: What can be inferr'd from thence?

Theudas and Judas of Galilee came forth with their Impostors, not much differing in time from our Saviour's coming in the Flesh:

Acts 5. 36, 37.

Josephus, p.

426, 532.

Printed 1683.

Yet to correct the Snake's Lying Chronology, the Reader may please to know, that G. F. did come forth in the Power and Spirit of the Lord, some Years before the Date the Snake assigns.

Ibid. p. 6. *It will be proper, in this place, once for all, to obviate a Prejudice, which some may take at a little Railery; I am forc'd to now and then, in answer to such Senseless Arguments*

and Pretences, as deserve no otherwise to be Confuted.

The Sober and Judicious Reader will no doubt but be Prejudic'd against such prophane Railery and manifest Contradictions, as frequently appear; of which these Lines are one Instance. In pag. 34. foregoing, *We are the most subtle in Distinction of any Hereticks*; and it is not usual for such, who Distinguish Subtilly, to Argue Senselessly: But Contradictions of this sort are frequent with our Adversary; who, throughout his whole Book, as the Sober Reader may hereafter Observe, doth frequently Contradict himself, that he may Bely Us, Mistake our Principles, that he might have the Glory of a Triumph; and Pervert and false Quote our Books, that he might have the Reputation of Great Discoveries: Of all which, having gone through his Introduction, remains next in order to be spoken.

SECT.

S E C T. I.

Our Principle of the Light of Christ in Men, shewn to be Scriptural, and our Books herein agreeable thereto.

TH E Light preached and testified to, by us ever since we were a People, is no other than *Jesus Christ* the Son of the Father's Love, who, in due time was born of the *Virgin Mary*, dwelt on the Earth, and was in all things like unto Us, Sin only excepted: Who was Crucify'd under *Pontius Pilate*, died, was buried, and rose again the third Day, and ascended into Heaven. This *Jesus Christ*, while he dwelt on Earth, preached himself the *Light and Way* to the Father; and speaking of himself to his Disciples, *John* 14. 17. said, *He Dwelleth with you, and shall be in you.* And of this *Jesus Christ*, *John* Testifies, *He was the Word in the Beginning with God; and that this Word was God, and that in him is Life, and that Life the Light of Men; and that this Light Lighteth every Man that cometh into the World,* *John* 1. 1, 4, 9. This is that Glorious Truth testified unto by us: which is not Notion; except to those only, who have barely an Historical Knowledge hereof: For to those that do reverently attend its discoveries, it is no more Notion, but a Home-felt Truth. With this Testimony it was, that it pleased God to send forth his Servant *George Fox*, who tho' despised, mean, and unlearned in the accounts of Men; was of God made an Apostle in this Age, and hath been instrumental in his hand,

for the directing of Thousands to the *Light* of *Christ* in Men. Upon which *Light*, as Men come to attend, it will fully teach them their Duty to God, and enable them to perform it; it will discover to them a System of Principles truly Orthodox, with more certainty than Council or Synod can, not taught by it; for he is indeed a *Wonderful Counsellor*. And this not in Notion, not merely Historical, No! But in Practice according to their Obedience to it. It will first, fully and truly (beyond any Casuist) shew unto Man what is his Sin; and if Man despise not this Discovery, but close with it, it will beget in him a loathing of his Sin, and then procede, to work in him a repentance from Dead Works, which if unfeigned, it will go on to sanctify him: and when Man by this Light, Spirit or Grace is sanctified, it will then witness to his Spirit, that he is justified. So will Man truly come to be redeemed. This in short, is the substance of what hath been by us declared concerning this Divine Light, *Christ* in Men, and which is not more than is witnessed of it in the Holy Scriptures; in the words whereof our Friends have frequently given their belief in this, as in other Articles; and that with good reason, for the Spirit of God in his Church in this Age, can well agree with the Language of the same Spirit, in, and to the Churches in the former Ages. And here I may fitly observe, that too nice expressing, and minute particularizing of Articles of Faith; has been frequently one ground of *Heresie*, and *Schism*, and occasioned great disturbance in the World: and indeed it's no wonder; that when Men forsake that teaching Grace which brings Salvation, they should set up that Earthly Wisdom, which, in matters of Faith, breeds confusion.

Ibid. p. 7, 8. *And this Notion of the Light within, as a Ray only, or Illumination from the Holy Spirit, the Ingenious Mr. Penn, has let us see in some of his late Books, to draw us insensibly off the Scent of the Quaker Notion of the Light within.*

This Adversary, that he may scratch, more undiscernedly, he Hypocritically flatters *W. Penn*, of which, as we pass, shall meet with divers instances. But it is false, that *W. Penn* hath in any of his Books, explained our Belief of the Light within, in terms contrary to what *G. Fox*, or other our Ancient Friends have done. He being a Scholar might use other terms, but not contrary, he might vary from the express words of *G. Fox*, or others, but not from their sense. Of this Holy Writ affords instances, The Holy Apostle *Paul's* rethorical forms of Speech, might be more agreeable to the Rules of Art, but not of the Holy Spirit than those of the rest of the Holy Apostles. Yet his Learning and their Illiterature were both of excellent use, the minds of the Persons being under subjection to the Spirit of God. This was their great Rule; so that though according to the Humane helps they had had, they might use various, yet not contrary terms in the same Article. Ibid. p. 8. *And that is to make this their Light within not only an Inspiration, or Illumination sent from God, but to be it self the Essential God and Christ.* What Christ hath promised, and by the Holy Spirit hath dictated concerning God and Christ's Dwelling in Men, as in these places refer'd to among many others it may be seen, is so experienced a Truth as well as good an Authority, for such like Scriptural expressions, that it will stand the Shock of any capricious Gramarian, who would pretend to speak more properly, and distinguish more nicely, than it hath seemed good to the Holy Ghost to do,

John 14. 17, 20. Rom. 8. 10. 1 Cor. 10. 4. 2 Cor.
 15. 4. 10. 6, 7. 14. 25.
 13. 5. Gal. 2. 20. Heb. 2. 11. Col. 1. 27.
 4. 19. 2. 6.

Ibid. p. 8. *And from hence (O Blasphemy to repeat it !) they call their Souls a Part of God, of his Being and Essence. O Injurious Perverter! Christ who truly lives in all that obey him, as say the Scriptures aforecited, hath said of his faithful followers, John 17. 21, 23. 14. 20. I in them, and they in me, and hath promised, At that day, shall ye know, that I am in my Father, and you in me, and I in you; and hath prayed, That they all may be one, as thou, O Father! art in me, and I in thee; that they also may be one in us. And when through Obedience, this **Oneness**, for which Christ hath prayed, comes to be witnessed by any faithful Soul, such may, without Blasphemy, speak it to the praise of God. But here, as in other places, the Snake imployes a critical pedantry about words, not chosen by us, but used by our Adversaries: Such as are *Essence, Infinite, Infinity, Equal, Equality*, and some others, not being content with the plainness of Scripture Language; which words, when returned to them again, it hath mostly been with quotations of Scripture, thereby shewing, that they were owned only in a Scriptural Sense, of this sort, many instances will occur herein, and which by great Perversion, the Snake hath drawn; to purposes never intended by *G. Fox*, or any other acknowledged Quaker. Ib. p. 8. *This Monstrous Notion of the Light within, is the ground and foundation of all their other Errors and Blasphemies.* Then this Ground being false, all the other vanish. Ib. p. 8. *They Laugh at us for confessing our selves to be Sinners, or praying to God for Mercy.* We Laugh not at all, at Men in Misery, nor at the
 Snake,*

Snake, when confessing himself a Sinner, because we know he is such; but were it not in *re serie & tragica*, it might occasion a Smile to think, that one resolving to continue to do so, should pray and expect mercy, because we know, the conditions on which Mercy is promised, are forsaking of Sin, and leading an Holy Life.

Ib. p. 9. *Alas, poor Souls! (says Mr. Penn of the Church of England) are you not at, Have mercy upon us miserable Sinners, there is no Health in us, from Seven to Seventy? And for this he upbraids the Church of England. W. Penn upbraids not the Church of England, for confessing their Sins, or for praying for Mercy: But when Men do go on from Seven to Seventy, in a round of sinning and confessing, confessing and sinning, and not come to witness the work of regeneration, and in some Degree a putting on of the New Man, who after God is created in Righteousness, such confession is but mocking of God, who requires Men, to put away their Sins before he will reason with them.*

Ib. p. 9. *Upon this account they reprobate and Damn all the Christian World, from the Days of the Apostles to G. Fox. And since, all but themselves.*

That this is false, I have already proved, p. 13, 14. and shall more largely in reply to the Section bearing this Title.

Ib. p. 9. *While at the same time, they commit wild Idolatry, to one another, worshipping and adoring one another especially their Great FOX and other of their Rabbits. — All these things I will shew in their order.*

It is false, that any Idolatry, Worship, or Adoration hath been given by us to G. Fox or any other of our Friends; nor do I remember that I have ever seen or heard any Quaker, hath gone so far in this, as I have seen some Members of the Church of England to their Bishops; with whom it is a frequent

frequent practice to kneel at coming into their presence: which yet, they that so do (I do in Charity believe) do it not with purpose of *Idolizing* them, tho' the reason why they do it, is from a supposed *Vice-Gerency* they have under *Christ*, and that they bear, and have greater marks of Divinity than other men. And if this be not *Idolatry*, why is it *Idolatry* in any of us if one should say and acknowledge, of a particular Man, *That he is his Father in Christ, and instrumentally his Saviour*; or to this purpose; for which also, Holy Writ is sufficient Authority?

Ibid. p. 10. *However I would ask them this Question, Whether a man may leave that Light, without knowing that he does so? If he may, then all the Quakers have left it, for ought they know; If he cannot, then all who leave it, do it maliciously. I ask again, Whether a Man can Sin, while he follows the Light? If he can, then that Light may lead him wrong, and so is not infallible. But if he cannot sin while he follows this Light; and cannot leave this Light without knowing of it (as in the first Quere) then there can be no Sin of Ignorance. Which is contrary to the Law, for there Expiations were appointed for Sins of Ignorance. And it is likewise contrary to the Gospel; for Christ tells us of those who know not their Master's Will. They know not what they do, said he of those who Crucify'd him (Luke 23. 34.) The time shall come (said he to his Apostles John 16. 2.) that whosoever killeth you, shall think that he doth God service. And it is said 2 Thess. 2. 11. That they should believe a Lye. Christ has foretold (Mat. 6. 32.) That the Light which is in some Men (that is what they take to be Light) is Darkness. And if they be so mistaken, how great is that Darkness? But there can be no such mistake as our Saviour supposes, if the Light within be infallible. — Ibid. p. 11. St. Peter says*

says to the Jews who Crucify'd Christ, I wot that through Ignorance ye did it, *Acts* 3. 17. and St. Paul says, 1 *Cor.* 2. 8. That had they known it, they would not have crucify'd the Lord of Glory.

Reader, I have been thus large in my quotation of him, that our Adversary might not object, that I had left out the difficult part of his Questions, or Arguments arising from them; but chiefly and principally, that in a matter, of so great moment: I might shew the great evidence of truth, and necessity there is, That man should certainly know his Duty; and knowing of it, should certainly and powerfully (if he disobey not) be assisted to the performance of it. Wherefore to the first Question I say, Man cannot leave the Light of Christ in him, without knowing that he does so; and therefore all that do leave it are self-condemn'd. That this is true, does appear as follows: First, Our Saviour, *John* 16. 8. hath promised, that his *Light should reprove the World of Sin, &c.* And the Apostle testifies of this Light, *Ephes.* 5. 13. *But all things that are reprov'd, are made manifest by the Light; for whatsoever doth make manifest is Light.* Hence it appears, that Jesus Christ by his Light does reprove for sin striving with Men, by discovering it unto them; and during the Day of their Visitation, by reproofs and discoveries, it is impossible for Man, to withstand and leave the reproofs and discoveries of this Light of Christ, without knowing that he does so. And if any Man does continue to withstand this his Day of Visitation, in the reproofs and discoveries of this Light, it must of necessity once come to pass as to the Jews, that it will be *hid from their eyes*; and in this final impenitency, they will according to *Isa.* 5. 20. *call good, evil; and evil, good*; and of such the Apostle testifies, *Ephes.* 4. 18. *They are*
strangers

strangers from the life of God, through the Ignorance that is in them, because of the hardness of their hearts. And that 2 Thessl. 2. 11. They are given over to strong Delusion, to believe a lye; because they received not the Love of the Truth that they should be saved. But they were not given over to strong Delusion till they had refused the Truth, and they could not refuse the Love of it unknowingly.

To the Second Quære, *Whether a Man may sin while he follows the Light?* It may be safely answer'd, no! Because it is affirmed by the Apostle, Ephes. 5. 9. *The fruit of the Spirit (or Light) is in all goodness, righteousness and truth.* And the Christians were advised to *walk in the Light, that they might become Children of it.* And if they are Children of it, they must of necessity bring forth the fruits of it, for that it is sufficient, to make Men able so to do, these Scriptures, among many others, testify, *Luke 9. 21, 22. Phil. 4. 14. 2 Cor. 12. 9.* And as what is said herein, is agreeable to the Gospel, so it is not contrary to the Law. Because, as the Apostle testifies, *Acts 17. 30. In the times of Ignorance God winked: But now he willeth all men every where to repent.* And *Heb. 7. 19.* Tho' under the Law, which made nothing perfect, there were expiatory Sacrifices for the Sins of Ignorance; yet now, there needeth not, for as much, as by the Gospel, the bringing in of a better hope made perfect. For, the several Texts, urged by our Adversary, as *Luke 23. 24.* where Christ speaking of those who crucified him, saith, *They know not what they do.* It is no wonder they should be so stupidly blind, when we consider the Testimony of Stephen, concerning them, *Acts 7. 51. Ye always resisted the Holy Ghost.* And in *John 16. 2.* where Christ foretels his Disciples, *the time shall come, that whosoever killeth you, shall think they do God service.*

service. But the Snake has left out the reason of that Ignorance, which in the next verse, as our Saviour says, is, *Because they have not known my Father nor me.* The like curtailing of the Text the Snake hath practised, with that of 2 *Theff.* 2. 11. where he only quotes the words, *They should believe a lye*; but left out the reason of it, which the Apostle says, was, *because they received not the love of the Truth.* The Snake's Perversion of that Text, *Mat.* 6. 13. is very remarkable, where he quotes, *That the Light which is in some Men is Darknes.* When our Saviour said no such thing: But is here shewing of us, How that by Sin and Evil, Man becomes Darkned, and that a continuance herein leads into great Darknes; and thus words it. *If thine Eye be evil, thy whole body shall be full of Darknes; wherefore if the Light that is in thee, be Darknes, how great is that Darknes?* The Eye is the Organ for Light: That being blinded, the whole Body is in Darknes; so in the Mind, with this addition of unhappiness, that in this Blindness they think they see, and therefore *call good evil, and evil good.* But our Saviour hath no where taught, That tho' Men should fervently, humbly and sincerely pray for the Gifts of his Grace, Light, or Spirit, that it will still be so much a Guess, so much in uncertainty, as to be possible for these, so sincerely seeking; To take the Devil for God, and his wicked Spirit, and his bad Acts for the Holy Spirit, and Innocent Life of Jesus Christ. No! It is a most abhorred imputation upon the Doctrine of our Saviour, either to suppose it contradictory to it self, or that he who according to *Mat.* 28. 18. *Has all power in Heaven and Earth given to him,* should yet be so short in his Power, or in his Good Will, that he hath not afforded to Man, a most certain and infallible Guide to that Glory,
to

to which he calls him. But further, If herein, Man can without a Crime be ignorant or disobedient, The whole tenour of the Gospel is overthrown, the New Covenant (*Joel 2. 29.*) is of no force; and we may with the Apostle in another case conclude, *1 Cor. 15. 14. Preaching is vain, and Faith is vain.* For if the *Light of Jesus Christ* is not an Infallible Guide to Salvation, Men are in utmost uncertainty, of what concerns them most nearly, *viz.* the Salvation of their Souls; and are herein more at a Guess, than they would care to be in the state of their Healths, or the titles of their Estates. But now if for *Guide* and *Certainty* (for it is necessary Men should herein be *certain*) he will turn us to the *Holy Scriptures, Traditions, Councils, Fathers, Ordinances.* We shall find all of them declared, (even by Men of that Church this *Snake* says he is of) such as are not void of uncertainty, for that through ignorance, iniquity and false pretences, all these have been abused. So that it remains of absolute necessity, for all that would have an Infallible Guide to Salvation, to attend the guidings of the Spirit of God, which only can infallibly *witness* to their Spirits, *Rom. 8. 16.* that they are the *Children of God.*

Ibid. p. 11. It would make one merry (were there not too much of tragedy in the miserable and destructive error) to see what pains G. FOX takes to struggle from under this Objection.

If *G. Fox's* pains could make this Man merry, the Priest's pains ought to make him laugh out, because they were the greater of the two; for *G. Fox* hath answer'd 26 words of the Priests, by 25 of his own. As for the Tragedy, Misery and Destruction, which the *Snake* supposes, in what he calls our error, there is nothing in it. The *Destruction* &c. will be eminently so, to them, that fell pretended

tended *Spiritual Ware*, and among them it will make havock; for when Men come to feed upon that substantial Food, John 6. 35, 48. *The Bread of Life*. They will no longer give their Money for that which is not Bread, nor their labour for that which profiteth not.

Ibid. p. 11. He (G. Fox) repeats the Professor's objection against him in these words. The Apostle Paul thought to do many things against the Church, and thought he ought to do so, and the Light within did not inform his Conscience.

To which G. Fox replies in these words; did not Christ say that it was hard for him (Paul) to kick against that that prickt him, and was not that within him that prickt

Great Mystery.

p. 224.

him. The Snake crys out against this Answer, Ibid. p. 11. saying, it is manifest perverting of Scripture; when indeed the Answer is found, and true, as appears by the verse immediately following, Acts 9. 6. *And he trembling, and astonished, said, Lord, what wilt thou have me to do?* — Which shews his inward sense of Mind. But the Apostle, Rom. 7. 9. is large in the account, of the Work of his Regeneration, and he does acknowledge he was alive without the Law once: *But when the Commandment came, Sin revived, and I died.* Which plainly shews, the Command was inward; and it was hard for Paul to kick against this Command, which did thus slay him; as in the 11th verse. Our Adversary does acknowledge, that the Pricks, there, are to be understood the Power of Christ. And this Power it was, Acts 2. 37. *That prickt them at the heart,* who were witnesses of the sheddings abroad of the Spirit at the time of Pentecost. And of this Power David speaks, Psal. 73. 21. *Thus my heart was grieved, and I was pricked in my reins.* Whence, thus in short, Paul, a zealous Man, and a Persecutor,

tor, is by the Power of Christ let see, that he was opposing his Power in his Saints, by such Persecution. At this in the Apostle's language, *Sin revived*, i. e. the sense of it, whereby he saw his guiltiness, and then he died; from any further Life in it. And whether this be not a heart work, all experienced *Readers* may judge.

Ibid. p. 12. *Besides they are in great confusion and contradictions amongst themselves, concerning their Notion of the Light within, denying and affirming backwards and forwards, as you may see in Mr. Tho. Crisp his just and lawful Tryal of the Foxonian Quakers.*

Reader, This is one of those Instances, wherein the great Injustice of this adversary appears, in that, he takes this false Charge from a Book writ against us by an open Enemy; and takes no notice of any reply by us: Which was largely and fully given to this Adversary by our Friend *Ed. Penington*. And if after the same manner, I should object and say, *The Church of England are in great Confusions and Contradictions, amongst themselves, in their Notion of the Trinity*, (which has been abundantly treated of here of late) affirming backwards and forwards; and recommend for proof of this, some Book disowned by that Church, the Proof were much the same. Or if I should object, and say, *They are in great confusion and contradiction in their Notion of any other Article*; and bring for proof, *Harding, Stapelton*, or any of the Romish Church, who, being Adversaries, have so affirmed, having no regard to the disallowance of the first, or answers to the last: I might deservedly be accounted a confident, and prejudic'd, but not a fair or reasonable Man: Yet, Reader, this is the practice of this *Snake* with us.

S E C T. II.

Shewing, that we do not make our Souls of the same Person and Substance with God, nor aspire to an Equality with him.

I shall here, consider and reply, to his Second and Third Sections together, the Charge being the same, and the distinction unnecessary: For in his mode of speaking, a *Sameness of Person and Substance*, imply an *Equality*; concerning which, before I procede to the Quotations in the *Snake*, I shall observe to thee, *Friendly Reader*; That having in the beginning of the foregoing Section, given a brief but real and true account of our Scriptural Belief concerning *The Light of Christ in Men*. Shewing that the Soul of Man, being subjected thereunto; he may by the guidance and assistance thereof, (without it he cannot) attain unto Salvation: I say, having shewn thus much, concerning our belief herein; it is impossible, that we, so believing, as we do, should make our Souls (to use his phrase) of the *same Person and Substance with God*, or *Aspire to an Equality with him*. Our Friends, according to Holy Writ, have frequently said and writ, and may safely; That those, who by *walking in the Light*, are become *Children of it*: are such for whom our Saviour Jesus Christ did pray to his Father, John 17. 21, 22, 23. *That they all may be one, as thou Father art in me, and I in thee: That they also may be one in us; That they may be one, even as we are one. I in them, and thou in me;*

me; that they may be made perfect in one, and that the world may know, that thou hast sent me, and hast loved them, as thou hast loved me. This Oneness in the Holy Spirit, our Friends have pressed, and contended for; in Opposition to the hurtful belief that had too much prevailed upon Men; of an imagined Distance of God from Man at this Day: and that Man, was now no more to expect the Revelation of the Holy Spirit, without which, our Saviour hath testified, Mat. 11. 27. *And no Man knoweth the Son, but the Father; neither knoweth any Man the Father but the Son, and he to whomsoever the Son will reveal him.* This testimony of Jesus Christ, with many more to the same purpose, do shew the certainty of Revelation, as in many others, the absolute necessity of it is shewn. *First*, By our Saviour, who saith, John 12. 50. *And I know that this Commandment is Life Everlasting* — and the Apostle 2 Cor. 13. 5. — *Know ye not your own selves, that Jesus Christ is in you except you be Reprobates?* And for our acknowledging to, and witnessing of the truth of these Testimonies, declared in Holy Writ, have we met with great opposition, and misrepresentation, of which, *Reader*, there follows now divers instances in these Sections of the *Snake's*, which he thus begins, p. 13. “Thou sayest (says *G. Fox* to his Opponet, *Great Mystery*, p. 247.) Christ doth not dwell in them **Personally**. Doth not Christ dwell in his Saints, as he is in the **Person** of the Father, the **Substance**?”

Reader, This our Adversary gives for a quotation from *G. Fox* his *Great Mystery*, and that we might see, at what he carps, he puts it in Large Black Characters, which yet are not blacker than his Envy and Injustice; which will appear thus. *First*, In that he hath left out the Priests Words, which

which are unsound and unscriptural. *Secondly*, In that he hath left out the beginning and end of *G. Fox* his Answer. For thy more certain knowledge of which, I subjoin, first the Priest's Words, and then *G. Fox* his Answer.

Priest. *The Scriptures are the Word, except you dare to deny Christ is God. Let the Word of God (meaning the Scripture) dwell in you richly.*

To this *G. Fox* thus Answers. "So he makes the Scripture Christ, and God: and he doth not say, *Let Christ dwell in you*; but means the Scripture, and God dwells in you: The Apostle saith, *Let Christ Dwell in your hearts by faith*; and God will dwell in you: But thou sayst, Christ doth not dwell in Them Personally. Doth not Christ dwell in his Saints, as he is in the Person of his Father, the Substance? And are they not of his Flesh, and of his Bone?

Here, *Reader*, thou mayst see, that the plain meaning, and drift of *G. Fox's* words, are to assert and maintain, that *Spiritual Oneness* of which I have been speaking and shewing, that Christ prayed, that his Followers might witness; and not to make the Soul of *the same Person and Substance* with God, as the *Snake* suggests. But to proceed; We have found the *Snake* biting off the Beginning and End of *G. Fox's* words in the former Quotation; in the next place we shall find him false quoting him. But here he is pleased to give the Priest's words truly as they stand, p. 13. thus, *There is a kind of infiniteness in the Soul, but it cannot be infiniteness in it self.* Against this *G. Fox* disputes, *And no kind of infiniteness will serve his turn, but infiniteness in himself, which is the Infiniteness of God alone: For he only has Infinity in himself, as not being given by any other.* Thus the *Snake's* Remark, and now his Quotation.

Is not the Soul (says G. Fox) without Beginning? Hath this a Beginning or Ending? And is it not infinite in it self, and more than all the World?

This the *Snake* gives for a Quotation from *G. Fox's Great Mystery*, p. 90. when, as by the following will appear, they are only Sentences, standing at considerable distance in that Book, and packt together in his: and being so packt, by him, are urged to prove what *G. Fox* never said. The place in *Great Mystery* is thus, "Is not the Soul without Beginning, coming from God, returning unto God again, who hath it in his hand? Which hand goes against him that does evil, which throws down that which wars against it: And Christ the Power of God, the Bishop of the Soul, which brings it up into God, which came out from him. Hath this (*viz.* the Power, he means) a Beginning or Ending? And is not this (*viz.* the Power, as before) infinite in it self, and more than all the World? Thus *G. Fox*, the meaning of whose words is no other than thus; Christ the Power of God, and Bishop of the Soul, who can only bring the Soul into acceptance with God, is infinite in his Power, and greater than all the World; which plain sense of the place is vastly different from the perversion of this Nibler.

The *Snake's* next Quotation in p. 14. He makes from *Great Mystery*, p. 91. and gives it thus, *Christ brings the Soul up into God, from whence it came, whereby they come to be one Soul.*

This like the Last, is miserably false quoted; The place in *Great Mystery*, standing thus; "So every one being turned to the Light, which Christ the Second *Adam* hath enlightned them withal, they shall see, Christ the Bishop of their Souls, the Power of God, which is immortal, and brings

“ brings the Immortal Soul in, to the Immortal
 “ God. Christ the Sanctification, who sanctifies
 “ their Bodies and Spirits, and brings the Soul up
 “ into, from whence it came, whereby they be-
 “ come one Soul. Thus *G. Fox*, who herein is
 very plain, shewing how the Work of Regenera-
 tion, is began and carried on, till the Soul arrive
 at that Spiritual Marriage-Union, and Oneness;
 for which our Saviour prayed, that the Saints
 might witness.

The *Snake's* next Quotation, p. 14. is from
Great Mystery, p. 229. Thus, *Who are come up into
 the Bishop Christ, are one Soul.* To which he goes
 on, and adds, tho' cut off by this *Snake*, *They
 know the hand of God which the Soul lives in.* And
 it is doubtless very true, for whosoever, through
 obedience to the Holy Spirit, comes to be one in
 Christ, do certainly know his Power, by which
 that Work is wrought, and in which they live.

The *Snake's* next Quotation in p. 14. is from
Great Mystery, p. 273. thus, *It is not horrid Blasphe-
 my to say, the Soul is a part of God, for it came out
 of him; and that which came out of him, is of him.*

Of this the *Snake* says, *Fox does not say, that the
 Soul came from God, that is, God Created it: But
 that it came of God, as a part of God, his Substance,
 Person and Essence.* But it is very false, for *G. Fox*
 does not so say, nor does his words import more
 than that it is created by God; and the Last
 words, which next follow, and which the *Snake*
 hath bit off, do shew as much: For *G. Fox* saith,
it rejoiceth in him; and so certainly every regene-
 rated Soul does.

But for further proof that *G. Fox* did not mean
 more, or other, than that the Soul was created,
 and that such was his belief, see in the same Book,
 p. 337. where speaking of the Soul, his words are

these; “ God breathed into Man the Breath of
 “ Life, and he became a living Soul, who hath all
 “ Souls in his hand, and the Soul is Immortal;
 “ and Christ the Bishop of it is Immortal, and
 “ God hath it in his hand, which goeth against
 “ him that doth evil, whose hand is Immortal :
 “ But Man transgressing the Command of God,
 “ the Soul lies in Death : So Christ is the Bishop
 “ of the Souls, and they that come to know Christ,
 “ their Souls rejoice in God their Saviour, *Luke. 1.*

Here *G. Fox* hath very fully and expressly declared his Judgment in words unexceptionable to the Cavils of the *Snake*, and contrary to his false insinuations. Now in that I have brought another Quotation in the same Book, to put out of doubt *G. Fox's* meaning in the former : I have herein used a rule which the *Snake* lays down, p. 195. viz. *To hear G. Fox explain himself in other places of the same Book.*

The *Snake's* next Quotation, p. 14. is from *Great Mystery*, p. 100. where he hath only taken these words (which I take to be wrong printed) of a passage. “ Is not this of God's Being ; *when in the Book*
 “ *it self it is thus ?* And is not that which came out
 “ from God, which God hath in his hand, taken up
 “ into God again, which Christ the Power of God is
 “ the Bishop of, is not this (*Divine Life of the Soul*)
 “ of God's being? By the context of which words, it is plain *G. Fox* means no more than as is above observed from p. 337.

The *Snake's* next Quotation, p. 14. is from *Great Mystery*, p. 248. Whence the *Snake* does, but not fully give the Priest's words, which in that Book are these.

Priest. *It is a false thing to say Christ's Person is in Man.*

To which the following answer (at which the *Snake* cavils) is made by *G. Fox*, which is as much

as to say, "None are of his Flesh, or of his Bone, nor eat it, nor had his Substance.

From which words, I think, nothing is plainer, than that the Answer is Scriptural, and the sense of it Spiritual, as see *Ephes.* 5. 30, 32. *John* 6. 63.

The *Snake's* next Quotation in p. 14. is from *Great Mystery*, p. 207. in which he hath not given the Priest's Words, nor but part of *G. Fox's* Answer; but I shall give both for the greater evidence of Truth.

Priest. *God hath a Christ distinct from all other beings whatsoever, whether they be Spirits or Bodies.*

G. Fox. "God's Christ is not distinct from his Saints, nor their Bodies; for he is within them, nor distinct from their Spirits, for their Spirits witness him: *And God was in Christ, reconciling the world to himself*, who is the head of every Creature; and there is not any Creature, but it's manifest in his sight; and he is in the Saints, and they eat his Flesh, and sit with him in heavenly places.

This, *Reader*, is so plain Scripture; that it would raise an inquiry, how envy it self cloaked with pretences to Christianity, should carp at it.

The *Snake's* next Quotation, p. 14. is from *Great Mystery*, p. 88. Christ is the Elect. The *Reader* may easily suppose *G. Fox* said more; but the *Snake* thinking, from these, to draw some unsound sense left the rest behind him: In which he being abundantly mistaken, I shall not trouble the *Reader* with a larger Quotation, but only observe, that the Evangelical Prophet *Isaiah* 42. 1. saith of Christ, *Behold my Servant, whom I uphold, mine Elect in whom my Soul delighteth.* And the Holy Apostle speaking of Christ, saith, *1 Pet.* 2. 6. *Wherefore it is contained in the Scripture, behold I lay in Zion, a Chief Corner Stone Elect and Precious.*

The Snake's next Quotation in p. 14. is from *Great Mystery*, p. 310. "That they who are of the Faith, "are the Flesh of Christ, the Flesh of him who "suffered. Here he has false quoted G. Fox's words, which are these. "No Man knows (that is "savourily) the seed (Christ) that was offered, "the Sacrifice of the whole World, but as he knows "it within, through the Faith; and who are of "the Faith, they are of Abraham: They are of "the Flesh of Christ, the Flesh of him that suffered. The Apostle says as much, and says true, Eph. 5. 30.

I have now done with all the Snake's Quotations in his second Section; in which, Reader, I doubt not but thou wilt observe the great injustice of the Snake in several kinds; as first in false quoting G. Fox's words, which is a practice so base, that it is impossible it can consist with a fair pretence of being herein concerned in Love to the Souls of those he would pretend to preserve or reduce. No, it is a practice directly opposite to all pretences of Humane Justice; and it cannot be less, but rather more, to pretend to do it for God's sake. Next, his Injustice is not less, in perverting the sense and meaning of the places, which he truly quotes; by cavilling at, and giving expositions, quite contrary to the plain sense of the Writer. For it is very plain, that the whole scope of all the Passages hitherto quoted, are such as have relation to the Spiritual Union, and Oneness of Christ with his People. Which both Christ himself, and his Holy Apostles have very frequently held forth to us by Similies, which fall under the notice of sense; that thereby mankind, might more readily come to apprehend them: Thus Christ said, *I am the Vine, I am the Door, and except ye eat my Flesh, and drink my Blood, &c.* And the Apo-
stle,

tle, we are of his Flesh, and of his Bone, with abundance more such like expressions; which, if in a literal sense were to be expounded: Such exposition would be plain perversion, and against it our Saviour hath given a Caution; *The words that I speak, they are Spirit, and they are life*, John 6. 63.

Snake p. 15. *I will tell you before I go, Mr. Penn's excuse for G. Fox in all these particulars. He lays it upon George's extream Ignorance. For Proof of this the Snake quotes W. Penn's invalidity of J. Faldo's Vindication, p. 353. where W. Penn's words are only these, He (G. F.) observes no nicety of expression in his Writings, and it is therefore disingenuously done of any to make this ill use of his plain and vulgar phrases. See, Reader, how apt this Man is to tell lies; for W. Penn lays it not on (nor does not say it was) his extream Innorance: But W. Penn lays the fault upon J. Faldo's extream disingenuity, as I now do upon the Snake's.*

Snake, p. 15. *An indifferent Man would rather have said Ne Sutor ultra crepidam — That this Fox should rather have kept to his original Trade.*

Here, Reader, see this Man's contempt, by a Profane Jest, upon the meanness of G. Fox's Calling. What would he have said to Amos the Herdsman, Peter, James and John, Fishermen, and the rest of those Holy Men, whose mechanick Occupations were no hinderance to the High Offices in the Church, to which God called them: It is not unlikely, that from men Spirited as this Snake, their Entertainment was, *Ne Sutor, &c.*

But this need not trouble us, since we find that G. Fox, where he speaks of the Soul (as in the places before severally quoted) doth speak so distinctly of it, as that he neither declares it to be God or Christ; nor doth he confound the Being of Man, with the Infinite Being of his Creator, as is falsely charged

charged by this Adversary. *G. Fox* hath frequently said to this purpose, (and it is very true) that the Spirit of Man is illuminated with a divine Light from God, through the mediation of Jesus Christ: But he hath never said, that the Spirit of Man was God. No, he could not so say: but by wilful perversion, this Adversary (as some former ones) perverts as well as mis-quotes him, and will not have him to mean as his words plainly speak: For when he speaks of the Soul of Man, both with respect to its original Life, as breathed from God; and degenerated through disobedience, and also with respect to his spiritual Restoration, by the Power and Spirit of his Creator, and hath thereupon shewn; how that the Soul through disobedience, to the Power that Created it, became estranged, and at enmity to it; and that this enmity and wall of Separation could not be broken down, and the Soul brought into the Love and Favour of God, but by Christ, who in Holy Writ is declared the Bishop and Shepherd. Our Adversaries have then often perverted his words, and would have them to mean, (which they cannot) That the *Infinite Essence* and *Being* (with other the like terms) of the Life of *God* or *Christ*, were the Soul of Man. But these perversions are our Adversaries, and as of *G. Fox*: So of all owned by us, it never was believed by us, that the Soul of Man was the *same Person and Substance with God*, as is most falsely charged by this *Snake*.

I come now to the *Snake's* third Section, Of the Quakers *aspiring*, &c. which he says, p. 17. *is in effect proved already*; but yet he bestows nine pages upon it, of which great part is taken up in Quotations, which I shall consider in their order.

The first in p. 17. is from *Great Mystery*, p. 282.
 “ For Christ (says he) makes no distinction in his
 “ words,

“ words, but saith, *Be ye perfect as your Heavenly Father is* — And as he is, so are we; and that which is perfect, as he is perfect, is in equality the same. In this Quotation, that the *Snake* might bring the parts of it together, as near as well he could, he hath made a break for another Text, which *G. Fox* used, *viz. And be ye merciful as he is.* And after all his carping, it is the Doctrine preached by our Saviour, and mostly in his words, *viz. as Mat. 5. 48. Luke 6. 36.* and the last Scripture *G. Fox* there mentions does shew, *1 Joh. 4. 17.* To which he might have added those other Texts, *1 Joh. 2. 6. 3. 3. 7.* where we are exhorted, *to walk, even as he walked, to purify our selves even as he is pure, and to be righteous as he is righteous.* Which exhortations it is impossible to witness fulfilled; otherwise than by the Assistance of the Holy Spirit, which as *G. Fox* saith, is in equality with God. And the Expressions being Scriptural, it need not trouble us that he is angry: Nor do we, nor never did we understand these expressions in Holy Writ above-mentioned, otherwise than to relate to the Operations of the Holy Spirit in men. For we never imagined that ever any Man or Woman can be, *even as God is, or even as Christ is, quatenus, God and Christ.*

The *Snakes* next Quotation, p. 17. is from *Saul's Errand to Damascus*, p. 8. *He that hath the same Spirit that raised up Jesus from the Dead is equal with God.* Which is (as declared by *G. F.* at his Trial, hereafter mentioned) to the purpose before, for when Men are guided by the Holy Spirit, they are certainly guided by God: For the Father, Son and Holy Spirit are one God, and therefore equal, and *that which is equal*, as *G. Fox* often expresses it.

The *Snake's* next Quotation, p. 18. is from *Great Mystery*, p. 248. “ All that have the Son and Holy Ghost, have that which is Equal in Power and
“ Glory with the Father. This

This Quotation, *Reader*, is another instance of the great insincerity of this adversary, in that he hath placed the words here, as spoken and asserted by *G. Fox* (which yet are sound and true) but they were not otherwise than thus. The *Priest* had deni'd the Revelation of Christ in Man, otherwise than by Adoption, and his (*Christ's*) Equality with the Father: in answer to this *G. Fox* mentions that passage in the Assemblies Catechism, *The Holy Ghost and Son are equal in Substance, Power and Glory with the Father*; and then thus queries (not asserts, tho' it be true) *what? Then all that have, &c.* See the Readiness of this Man to misrepresent things.

The *Snake's* next Step, p. 18. is, to whom he floutingly calls the Renowned *Francis Howgil*, *who he says is yet more express in this Blasphemy, if more can be.* His quotation from *F. Howgil*, p. 232. of his Works is, "The first thing thy dark Mind stumbles at (*says he to his Opponent Edward Dodd*) is that "some have said, they that have the Spirit of God, "are equal with God. He that hath (*i. e. obeyeth*) "the Spirit of God, is in that (*Holy Ghost*) which "is equal with God. The same says the Scriptures, and the same says the Catechism, as I have just now noted; but *F. Howgil* goes on. "He that is joined "to the Lord, is one Spirit; there is unity, and the "unity stands in equality it self; there is equality in Nature, tho' not in Stature. And now after all the *Snake* can say against it, it is agreeable to those several Texts of Scripture, quoted p. 49, 50. foregoing, and also to many others, tho' a Mystery to Men, not regenerated. And therefore *F. Howgil* goes on, "and bids learn what these things "mean, the Understanding and the Learned will "know what I say, and this is neither damnable "nor blasphemous, but on the contrary, it's saying, and precious to them that believe.

The

The next, *Reader*, is another Instance of the *Snake's* Injustice, in urging against us, a Book writ by one *R. Gordon*, an open Enemy, taking no notice at all of any Answer of ours, in which practice I have already detected him in p. 48. foregoing and shall have occasion hereafter, and therefore shall not say more of it here, nor take notice at present of the passages he urges from that Book, which yet the sober and unprejudic'd Reader cannot call a leaping over it, because not urged upon valid Authority.

The *Snake's* next Quotation, in p. 18. is from *Saul's Errand*, p. 7, 8. *Jesus Christ, the Mystery passed before: The same Spirit now, takes upon it the same Seed, where it is manifested.* What pray? is this more than to say, *Jesus Christ* the same yesterday, to day, and for ever; and is sound and true? For they who obey his words, do know of his Doctrine, and they do experience him, to be the same he ever was.

Snake p. 19. *Having thus shewn the Quotations of the Quakers, out of their printed Books. I will now further prove my Charge in Legal Form against them, by Evidence upon Oath.*

Having hitherto detected the *Snake* in false quoting of our Books, and perverting the plain Sense and Meaning of them; so as it is obvious to the intelligent Reader. I shall now examine and detect his *Legal Form*, but first will shew what it is.

Snake p. 19. *Which you will find in a Book printed 1653. Entituled, A Brief Relation of the Irreligion of the Northern Quakers, &c.*

Here, *Reader*, Is the *Snake's Legal Form*; A Pamphlet, writ by professed Adversaries; (like the *Snake*) which pretends to give an account of two or three Trials of *G. Fox* and *J. Nayler* for Blasphemy

my: and what is in this related, the *Snake* says is **proved** by evidence upon Oath. ' When indeed it is only a great Argument of the *Snake's* Ignorance or Malice (I rather think the last) to call a private Pamphlet a Legal Form. A Charge of Fact done many years past, and brought to Trial in Courts of Justice, cannot be said to be prov'd in **Legal Form**, if the Conviction of the accused cannot be proved by the Records of the Court. Which I defy the *Snake* to produce. Nay he cannot, because the Parties were discharged from their Accusations, the Evidence proving insufficient against them.

And now for the *Snake*, (in his own Language) *Boldly and Impudently* to give the Lye to the Judge of the Assize : or other Magistrates before whom these Charges of Blasphemy were brought against *G. Fox* and *J. Nayler*, and to say it was proved, when it was not, argues Impudence towards the Magistrates, but Villany towards the memory of the Accused : For had it been proved, they must have been convict, and have suffered the demerits of Blasphemy : And all this would have been upon record. But besides this, one grand and notorious Lye of the *Snake's*, viz. *That the Charge was proved* ; there is in *His Legal Form* many other Lyes, which I shall detect as I come at them.

Snake p. 19, 20. *There* (the *Snake* directs to that Lying Pamphlet) p. 2, and 3. *You have an account how G. FOX did avow himself over and over to be equal with God : being asked by Dr. Marshal, in the presence of Mr. Sawro, Col. Tell and Col. West, Justices of the Peace in the County of Lancaster, at a Private Sessions in the Town of Lancaster, whether or no he was equal with God, as before that time he had been heard to affirm ? His Answer was this, I am equal with God.*

Pray, *Reader*, observe, had this been true, that *G. Fox* had so answered as the *Snake* says he did in the presence of three Justices, what need was there for *Marshal* and *Altam* to swear it against him? since the Justices, if they had heard it themselves, might have convicted him thereof upon their own personal hearing, without other evidence. Or how likely is it that *Col. West* and *Tho. Tell*, both Justices upon the Bench at this Tryal should sign a *Supersedeas* (which both of them did) for his acquittal: if either of them had heard him say the words charged? Or how could he have been discharged for want of another Evidence, when his Adversaries might have brought in the three Justices against him, had it been true, that they had heard him themselves? But besides there are two Lyes in this Paragraph; the first is, There was not any Justice of the Peace, or Colonel named *Tell*. Secondly, *G. Fox* did not answer that he was equal with God. But thus it was; There were Eight several Charges against him; the fourth of which was, *that he had said he was equal with God*; which, being asked in Court, He made the following answer. *G. Fox*, That was not so spoken by me: *But he that sanctifieth, and he that is sanctified, is all of one*, Heb. 2. 11. It is God and Christ that sanctifieth; and the Saints are all one in the Father and the Son, *They are of his Bone, and of his Flesh*, Ephes. 5. 30. And the Father and the Son are one, *and they are the Sons of God*, Gal. 4. 6. *And as they that are joyned to the Lord are one Spirit, so they that are joyned to an Harlot, are one Flesh*, 1 Cor. 6. 16, 17. This the Scriptures witnesseth, and I witness. This Answer is Scriptural, and is directly opposite to what he was then charged with, as it also is to what the *Snake's Pamphleteer*, says he did then answer.

Snake,

Snake, p. 20. *This Blasphemy hath been attested upon Oath, by the aforesaid Dr. Marshal, and Mr. Altam, School Master at Lancaster, before the Justices at the last Sessions held at Appleby, the 8th of January 1652. and before Judge Puleston at the last Assizes held at Lancaster, the 18th of March 1652.*

This is false in both the parts of it. For *G. Fox* had not any Tryal at any Sessions in *Appleby*, in the year 52. Nor had he any Tryal before Judge *Puleston*, or any other Judge, at any Assize held in *Lancaster*, in the year 1652. These notorious Lyes I charge upon the *Snake*, let him clear himself if he can. But for the *Readers* satisfaction and information, I shall briefly say, *G. Fox* was at *Michaelmas* Sessions, in *Lancaster*, in the year 1652. (at which time was upon the Bench, with others, as Justices of the Peace, *Tho. Tell* and *Will. West*) called to answer to Eight Articles of Blasphemy, &c. charged upon him, by Three Witnesses, *viz.* *Altam* (but *Marshal* did not swear) *Birkett* and *Attkinson*; (this last a young Lad) which Charge the Evidence did swear was gathered by them, from words spoken by him at a Meeting some time before. But when to the several particulars, they were by the Bench severally interrogated, they were confounded; infomuch, that *Birkett* said, *he could not answer directly; but the other could say it.* To which the Bench reply'd, Have you charged the Prisoner upon your Oath, and now say, *He can say it?* It seems you did not hear these words spoken your self. To this Confusion of the Evidence, was also added the Testimonies of many People, who had been at that Meeting where the words were charged to be spoken, and did then declare in the open Sessions, that no such words as those charged were then spoken by *G. Fox*. Besides all this, *G. Fox* did then himself go through all the several Eight Articles of

op-

his Charge, and shewed his Scriptural Belief, in opposition to the Blasphemies they had sworn. By which means the matter issued thus; a *Superse-deas* was granted against a Writ which had gone out for his apprehending, tho' he was not apprehended upon it, but came voluntarily to this Sessions to answer his Enemies false Charges.

Besides this, *G. Fox* had no Tryal at *Appleby* or *Lancaster*, nor at any Assize at all in *Lancaster*. in 1652. Thus, *Reader*, the *Snake's Legal Form* is false; both in matter and form: and himself by these his Lyes; must be scandalous, much below the dignity of a Pleni-Potent, which by a ridiculous assurance he arrogates; when in p. 336. He pretends to demand reparation in the Name of the Church of England: By what Name must he be now impleaded, whose *Legal Form* has only served to shew that he is Truly proved a Lyar? But the *Snake* has not yet done with his *Legal Form*, *Ibid.* p. 20. p. 3. (He refers to the Brief Relation.) *It is likewise witnessed, That James Naylor affirmed, That he was as Holy, Just and Good, as God himself.*

'Tis true, it was so witnessed, but falsely; wherefore when *James Naylor* was conven'd at *Appleby* Sessions in *January* 1652. The Evidence proving insufficient, he was acquitted, and did by the Answers he gave to the Questions, put to him by the Bench, in matters of Religion, shew himself neither Blasphemer; or Heretick, as was charged.

Snake, p. 21: *These Monstrous Blasphemies occasioned a Petition from the Gentlemen of that County, to the then Council of State.*

Forbear Lying, It was not monstrous Blasphemy; but monstrous Disappointment did occasion that Petition. For when *G. Fox* and *J. Naylor* in the face of the Country did appear Orthodox and Scriptural in their Faith, and the Persons that Swore

against them, insufficient in their Evidence, by which means they were both cleared; Then it was, they ran to *White Hall*, with those Lyes which they could not prove at *Lancaster* against *G. Fox*, nor at *Appleby* against *J. Naylor*: And of these *Petitioning Gentlemen*, there were of the Priesthood much about the number mentioned, *Acts 23. 21*. And they were no less disappointed. For the Council dismiss the Petition, with its annexed Schedule. Wherefore I also shall only consider so much of it as is yet not reply'd to. And first for *James Milner*, mentioned in the Schedule. I shall speak of him in answer to the *Snake's* 21st Section, wherein the *Snake* speaks more largely concerning this Man.

Another Article in the Schedule is; **Leonard Fell**, *Professeth that Christ had never any Body but his Church*. To this Article, The Honest Old Man, being yet in health and strength, through the mercies of God, and preserved out of the Jaws of Violence, he answers for himself.

I have not at any time professed that Christ *had never any Body but his Church*; nor did ever speak any words tending to it.

Leo. Fell.

Snake, p. 22. *G. Fox* wrote an Answer to this *Petition*, and to every Article in the *Schedule*, which he Entituled, *Saul's Errand to Damascus*.

'Tis true, he did so, and a Pretty Book it is, and answers the End for which it was writ.

Ibid. p. 23. *Fox* having produced so particular a Charge of Gross and Abominable Blasphemies against himself and Partners, did it on purpose, that he might the more exactly, and in terms most express and plain, Renounce and Disown them.

The

The end for which *G. Fox* did in that Book entitled *Saul's Errand*, &c. set down the Petition of some Priests, and others of the County of *Lancaster* to the Council of State, together with the Crimes mentioned in their Schedule; was indeed that he might fully answer them, in shewing the Quakers Belief in opposition to those false Charges. And this is done in that Book, in terms so express and plain, as leaves no room for doubt, unless to such whom nothing will satisfy. For to each particular Objection, he gives a distinct Answer; and that in Scriptures quoted for that purpose. But this same Adversary seems to be dissatisfied with such Answer; as no doubt he would have been with that of our Saviour to the Captious Jews, *Mark* 11. 33. and 12. 17. and with many others of the like kind, which he may be pleased to say, are not in terms sufficiently express and plain.

Ibid. p. 24. *Nay, he down-right owns, and justifies the greatest part of them, as their preternatural Convulsions and Quakings, Foamings and Swellings of their Bellies, which seiz'd them at their Meetings, even Little Children who could not counterfeit.*

It is an unaccountable degree of *Impudence*, for a man, with so much assurance as this *Snake* does, to say *G. Fox owns and justifies Preternatural Convulsions, Foamings and Swellings of Bellies, and that of Little Children*: When *G. Fox* has not in that Book one such word. That I may not herein impose upon the *Reader*, as the *Snake* has done; I will here give intire *G. Fox's* Answer to that Objection; and then the *Reader* may find whether I or the *Snake* be the Lyar; the page the *Snake* quotes is p. 5. of *Saul's Errand*, which is thus,

Ans^w. "The Meetings of the People of God,
"were ever strange to the World; for it was as
"though some strange thing had happened to

“ the Saints, as we read in the Scripture, *Psal.*
 “ 71. 7. *1 Pet.* 4. 12. Which shews they are in
 “ the same Generation wondring and stranging at
 “ the Work of the Lord, despising and casting
 “ Scandals, Slanders and false Reports upon them.
 “ And where the Works of God are now, *Acts* 13.
 “ 41. they think them strange things now, as was
 “ then, who are alive in the Flesh. It would be
 “ a strange thing now, to see one fall down, as
 “ *Paul* fell down and trembled, and as *Daniel* fell
 “ down and trembled, *Dan.* 10. 9. And to see one
 “ as *Habakkuk*, his Belly to tremble, and his Lips
 “ to quiver, *Hab.* 3. 16. And as *David*, to lye roar-
 “ ing all the Day long, who cryed till his sight was
 “ grown dim, and his Flesh fail'd of fatness, and till he
 “ could number his Bones : And to see one as *Isai-
 “ ah*, to rent his Garment and his Mantle, and to pluck his
 “ Hair off his Head, and off his Beard and sit down asto-
 “ nished. And would it not be strange to see such
 “ an Assembly as came to *Isai-ah*, *Isa.* 66. 5. Which
 “ had all trembling Hearts? Hear the Word of the
 “ Lord, all ye that tremble at his Word; work out your
 “ Salvation with fear and trembling. Before their faces,
 “ the people shall be much pained; all faces shall ga-
 “ ther blackness, *Joel* 2. 6. The Prophets and Mi-
 “ nisters of God have all one Spirit (according
 “ to measure) and did encourage those that did
 “ tremble : Wherein it shews, that you have not
 “ the same Spirit, but seek to persecute and fix
 “ Scandals and accuse them falsly.

Here, Reader, thou mayst see the injustice and
 falshood of this Adversary, in so boldly asserting
 what there is not a word of; tho' he says, p. 24.
The Matter of Fact Fox owns, p. 5. Thou hast here
G. Fox's answer from p. 5. Pray see if it be as the
Snake says it is.

The *Snake* has one Hiss more; In this Section, with which he concludes it: and that is at *James Milner*, of whom I have reserved to speak in answer to the *Snake's* 21st Section, As I have already hinted, p. 66. Wherefore I now come to the *Snake's* 4th Section, of the *Quakers* Pretence, to a sinless Perfection.

S E C T. III.

We do own and believe, that it is our Duty to press on to Perfection; which by the assistance of the Spirit of God we believe it possible to attain unto.

R EADER, I have already shewn thee in Sect. 1. p. 43. what we mean and understand by the *Light within*, viz. *Jesus Christ* as testified of in *Holy Writ*; where the Apostle testifies, 2 *Cor.* 5. 19. *That God was in Christ reconciling the world to himself*; and we say, that as Man, through obedience to the Holy Spirit, comes to witness a being reconciled to God through *Jesus Christ*, he will more and more witness a growing into that Holy *Oneness*, that Spiritual Union and Communion which our Saviour hath prayed his Disciples might witness (as is already shewn, Sect. 2. p. 64. tho' misinterpreted by our Adversaries to be an *aspiring to Equality*, &c. with God:) And all, who in their several degrees of growth in Grace, do witness the going on of this Work of Reconciliation, must witness a going on to Perfection. And I cannot see any absurdity

in this Scriptural Doctrine. For if I, through the Power of Christ, have witnessed a Being by him set free from one vile Affection, or one inordinate Lust. Have I not good reason to hope, that he that hath began this good work, is able to finish it? and so of the rest of Humane Infirmities, which cannot be overcome but by the assistance of a Divine Power; which being altogether Perfect in it self, will lead on to Perfection all who are obedient to it. Yet this Plain and Scriptural Doctrine, professed by us from the first, hath met with great opposition and perversion, as now by this *Snake*.

Snake, p. 25. After having shewed the Quakers claim to an Equality with God, to be part of him, of one Soul, Being, Person and Essence with him: It may seem a saying less, and going backward, to say, that they pretend to a sinless Perfection.

How idle and false is it in the *Snake* to say, we pretend to be one *Person* with God, when we reject the word *Person* as too gross to be applied to God or Christ, or the Holy Spirit? But after having shewn the falsity of that Charge, as is plentifully done in the foregoing Section, I shall go forward to shew also, as is above hinted, that the Sinless Perfection we contend for, is only in the Holy Spirit; and no further ours, than we come into obedience to it; and through obedience to it 'tis possible, 2 Pet. 1. 4. *To be partakers of the Divine Nature.*

But because our Modern Quakers are abated somewhat from the Loud Blasphemies to which they at first pretended, &c.

Here, *Reader*, Is an Instance of the Hypocrisie and Confusion of this Man. He had charged us, Sect. 1, 2, 3. that *at our first setting up, we were to the Height, Blasphemous and Mad.* For the proof of this *G. Fox's Great Mystery* is quoted oftner than
any

any other Book. *But the Modern Quakers are abused,* &c. and for proof of this *G. Fox's Great Mystery* is quoted oftner than any other Book. So that the same Book shall answer contrary purposes; and it is only owing to his Viperine Love; or else from that Book he might have attempted to prove us any thing, but what we are. But his Malice is seen and dispised.

Ibid. p. 26. *I have before quoted Mr. Penn upbraiding the Church of England, as opposers of perfection, and ridiculing us, for confessing our selves Sinners, and imploring God's mercy.*

And I have in answer to it, p. 41. shewn that *W. Penn* neither upbraids nor ridicules the *Church of England* for confessing of sin, and imploring God's mercy. But he speaks against sinning and confessing, confessing and sinning; and so to go on from seven to seventy: this He, and this all good Men must speak against, because it is against the Law and Will of God.

Ibid. p. 26. *Now hear G. Fox's Great Mystery* p. 101. *It is the Doctrine of Devils that preacheth that Men shall have sin, and be in a Warfare so long as they be on the earth.*

What can it be, other than that? Because we know, not only from what was promised, but by the fruits of true Faith, that it giveth victory over the World: And it's impossible for any Men to be Victors over Sin, while they are in bondage to it.

Ibid. p. 26. A quotation from *Great Mystery* p. 111. "They that pretend coming to God and Christ, out of Perfection, they be in Error.

And it is doubtless true, for there is no coming to God through Christ, whilst in sin; and according to this, God by his Prophet calls to the House of *Israel* to put away their sins, *Then come, let's reason together.* But he would not reason with

them while they were led captive with the Love of their Iniquities.

Ibid. p. 26. From *Great Mystery*, p. 231. "All who come to Christ, they come to perfection.

'Tis very true, for out of Christ I am sure there is none. Ibid. *Great Mystery* p. 231. They attain to perfection in the Life of God.

There is no other way to attain it, than through that *Life* which is the *Light of Men*. Ibid. *Great Mystery*, p. 271. "For who are sanctified, have perfect Unity, perfect Knowledge, perfect Holiness. Who are sanctified are in Christ, in the Apostle's phrase *have put on Christ*; and who have him, have perfect Unity, Knowledge and Holiness. Ibid. *Great Mystery*, p. 281. "The Life of the Saints is Christ, not sinful at all. The Evangelist hath testified of the Life of Christ, *that it is the Light of Men*: And the Apostle says, *when Christ who is our Life, &c.* Col. 3. 4. And this *Life, Christ*, is not sinful at all. And I do hope, that the *Snake* will not be so impudently Blasphemous, as to say of this Spiritual Appearance and Life of Christ in Man, as the *Jews* said of him while he dwelt on the Earth, John 9. 24. *As for this Man, we know that he is a Sinner.*

Snake, p. 26. William Shewen (a great Quaker Preacher, in his *Treatise concerning Thoughts and Imaginations*, Printed 1685. p. 25. represents a Quaker as *Meeke* than Moses, *Stronger* than Samson, &c.--

The *Snake* does here grossly pervert *W. Shewen's* words, which, by the comparison he uses, are only to shew, How that a Christian by following of Christ, the Light, the Saviour of the World, and Captain of Salvation, may be brought to the *Stature of a perfect Man in Christ*. And lest the Comparison should stumble or offend any, he adds, "Least thou should stumble at these sayings, consider

sider that John was the greatest Prophet born of a Woman, yet the least in the Kingdom of Heaven is greater than he, Matt. 11. 11.

Ibid. p. 26. Their great Scribe T. Elwood in his answer to G. Keith's Narrative 1696. p. 202. takes upon him to justify G. Whitehead for denying, that there is continual need of Repentance, upon this ground, that the Quakers are free from all Sin, and therefore have not continual need of Repentance.

It is false, he did not justify G. W. upon this ground; Tho. Ellwood's words are these, "G. W's meaning only was, that there is no continual need of Repentance, from a necessity of continual sinning; for where true Repentance is wrought, and the Fruits of it brought forth, it is attended with a real forsaking of Sin and Transgression; and this is unto Salvation, never to be repented of.

Ibid. p. 26, 27. Edw. Borrough's (*the mighty Pillar of the Quakers, next to the Old Fox*) determines positively, p. 32. of his Works, Printed 1672. "That God doth not accept of any, where there is any failing, or who do not fulfil the Law, and doth not answer every demand of Justice.

I suppose a main reason why the Snake is offended with E. B's so saying, is, because himself has so many failings, does not fulfil, hardly any part of the Law, and answers few or no Demands of Justice. But be that as it will, E. B. for his so saying hath produced good Authorities, viz. 1 John 3. 8. 1 Pet. 2. 9. which if the Snake can refute, let him.

Ibid. p. 27. I could heap up many more Quotations to the same purpose; but these will suffice till answered.

That's now done, and thy deceit and falshood in perverting and mangling our Books, is herein,
in

in some measure detected, and laid open, and therefore shall proceed to his 4th Section.

S E C T. IV.

Concerning our Belief of Immediate Revelation.

BY what I have already said in the foregoing Sections, concerning the beginning and progress of the Work of God in Man; how that it is wrought by the Operations of the Holy Spirit: It may be well seen, what Immediate Revelation it is of which we speak, and what we mean by it, *viz.* the Influences and Operations of the Holy Spirit (which the *Snake* dare not deny; but owns that in *some sense, they may be called Revelations, and immediate too,* p. 27, 28.) which according to the Apostle's Doctrine, Col. 1. 27. *Is Christ in you, the Hope of Glory?* And we do say, that the first appearances of Christ, immediately by his Spirit, in Men, is as himself hath said, *John 16. 8. to reprove the World of Sin, &c.* This, as it is truly and properly *Immediate Revelation.* So in this degree, it is universally given to Men, during the day of their visitation, in order that they might *know the Masters Will.*

Snake, p. 28. But the Holy Prophets and Apostles had Revelations of a much higher Degree than this, viz. To foretell things to come, to work Miracles, to go with particular Messages from God. —

'Tis very true, their Degrees of Revelation were much higher, but differ'd not in Nature; and so it is at this Day: For, such whom Christ doth now Prepare, Fit, Furnish and Qualify, with, and by his Holy Spirit, and send them forth in the Work of the Ministry; their Degrees of Immediate Revelation are *much higher*, than that Degree of Immediate Revelation which I have above spoken of: And in these higher Degrees of Revelation; God may give **One** to Prophecy or foretell things to come, and send *Another* with a Message, as shall seem good in his Sight; and all this by the Immediate Revelation of the same Holy Spirit, *which reproves the World of Sin*; tho' in a Higher Degree; and by the Higher Degrees of this Immediate Revelation, it may please God by his Servants (for God hath not, in his revealed Will, declared that he would not) to work Miracles: But, as his Ministers at this Day have no *New Gospel* to Preach; so it is not necessary that the Work of the Ministry should be commonly attended with such external Credentials, if so, I may call Miracles.

Ibid. p. 28. *And to this, G. F. pretended, even to Outward Visions and Revelations (as in his Blasphemous Journal) particularly, upon a High Mountain in Yorkshire, where he tells of his receiving Commission to Preach.*

That *G. F.* had *Visions and Revelations* (some of which might be *Outward*) and did receive a *Commission* from God to Preach, he hath given more and better Proofs, than the *Snake* hath, that *G. F.*'s *Journal* is *Blasphemous*: For, of this I find no Proof, but the *Snak's own confident averring of it*. But among the Proofs of *G. F.*'s having received *Commission* to Preach, none of the smallest, are the many, who, instrumentally by him, were
turned

turned from Darkness to Light, and from the Power of Satan to the Power of God: To which Power of God, as they did attend and grow up in, they were the Living Seals of his Ministry. And for the *Visions* and *Revelations*, which *G. F.* hath declared he had, there are none of them that are repugnant to the Holy Scriptures, but are consistent with, and agreeable to the special Manifestations of God to his Children, mentioned therein, which nothing that is Blasphemous can be. Nay, further, God hath promised, *Joel* 2. 28. That in the pouring forth of his Spirit, He would give *Prophecy, Dreams* and *Visions*; and that it is fulfilled in the Gospel Dispensation, the Holy Apostle *Peter* hath testified, *Acts* 2. 16.

Ibid. p. 21. *Fox* does plainly distinguish betwixt the Ordinary Experiences of the Inward Operations of the Spirit of God upon our Hearts, and the being sent Immediately from God, with such a Message as the Prophets and Apostles had.

And this plain Distinction of *G. F.*'s is warranted from Scripture, it being wholly in the degrees of Operation, but the Holy Spirit which does so diversly Operate, is the same. The Faith of the Woman cured of a *Bloody Issue*, *Mat.* 9. 20. was begotten in her by a degree of the Operation of the Holy Spirit, and by a much greater Degree of the Operation of the same Holy Ghost, *Philip* was bid, *Acts* 8. 29. *Go near and joyn thy self to this Chariot*: And aundance of Instances, of these kinds, might be produced in Holy Writ, which do as plainly distinguish (as any of us can) betwixt the Ordinary and Extraordinary Inward Operations of the Holy Spirit upon our Hearts, yet both truly and properly Immediate.

Ibid. p. 29. *These are his Words.* And shew plainly what he meant by Immediate Revelation, and how it distinguished him from the Professors. Yes,

Yes, *Snake*, it is very plain what *G. F.* meant by Immediate Revelation, when he asked Four or Five Priests (*Journal* p. 83.) *Whether any one of them could say, he ever had the Word of the Lord to go and speak to such, or such a People? viz. that this is a Higher Degree of the Inward Operation of the Holy Spirit, than that by which it Reproves the World of Sin.* This Higher Degree of Immediate Revelation, none of those Priests could say they had had, and therefore might well be deem'd such, of whom the Prophet says, *They run and the Lord never sent them.* And to *G. F.*'s Question foregoing, the Priest made no proper answer, when he said, *He could speak his experiences.* Because every operation of the Holy Spirit does give some *experience* to the Heart, in which it works: And if a Man thereby *reproved of Sin*, be obedient to that reproof; he shall witness a forsaking that, for which he was so reprov'd: And this is a good Degree of *Experience*. But this *Experience* barely, is no call to the Ministry: To which, those whom *Christ* doth Choose, Prepare, Fit, Furnish and Qualific, as it is by a higher Degree of the Inward and Immediate Operations of His Holy Spirit, so it does distinguish them from those, who can only speak of Experiences, as is above declared.

Ibid. p. 29. *And he Vouches this, by a company of Vile and Senseless Miracles, to which he pretends in his Journal.*

How shews the *Snake*, that the Miracles mentioned in *G. F.*'s *Journal*, are *Vile* and *Senseless*? They are not therefore so, because an *Enemy* says it: And yet he has given no other reason.

And now having gain'd what he meant by Revelation, and Immediate Revelation: I will shew you that he attributes it not only to his own Worthiness, but to the Quakers in General.

“ They

“ They are (says he, in his *Great Mystery*, p. 242.) in the same Power, Understanding, Knowledge, and Immediate Revelation from Heaven, that the Apostles were in.

There is no difficulty to gain either what *G. F.* did mean, or any of us do mean, by *Revelation*; it being in short, this, *1 Cor. 2. 11. The things of God knoweth no Man, but by the Spirit of God: And whosoever doth know and understand the Gospel of Christ, which is, Rom. 1. 16. The Power of God unto Salvation; must receive that knowledge, and that understanding, by Immediate Revelation from the same Spirit, from which the Apostles had theirs: The Apostles have declar'd, that themselves did receive their Knowledge of the things of God by it, and that without this Spirit no Man can know them: Yet we do not from hence say, nor hath G. F. said, that the Gospel of Christ is not to be understood but by the same Degree of Power, Understanding, Knowledge and Immediate Revelation, which the Apostles were in; or that himself, or any other Quaker (as the Snake does falsely suggest) are in that same Degree, in which the Apostles were: The Apostle Peter was in the same Power, Understanding, Knowledge and Immediate Revelation; when he gave Testimony to the Divinity of our Saviour, Mat. 16. 16. Thou art Christ the Son of the Living God; in which he was, when he said, Acts 2. 22, 23. “ Ye Men of Israel hear these Words, Jesus of Nazareth, a Man approved of God among you, by Miracles, Wonders and Signs, which God did by him in the midst of you, as ye your selves also know him, being delivered by the Fore-knowledge and Counsel of God, ye have taken, and by wicked hands have crucified and slain, &c. But I suppose*

the

the Snake will hardly affirm he was in the same Degree of Power, &c. And after all, it is false in the Snake, to say that G. F. said this of his own Worthiness (as he floutingly styles him) or of the Quakers in General; for G. F. does neither mention himself in Particular, nor the Quakers in General: But after the words before quoted by the Snake adds, *That understand the Gospel*. Instead of which words, he hath falsely added as above.

Ibid. p. 29. "Quoted from *Great Mystery*, p. 241. Are not ye in the Presumption, and Usurpt Authority, to Preach or to Teach, that have not the Immediate Revelation as the Apostles had ?

Yes, Doubtless they do run when they are not sent of God, to Preach the Gospel: Who, before they Teach others the Things of God, are not themselves taught them by the holy Spirit.

Ibid. p. 29. quoted from *Great Mystery*, p. 213. *Thou canst not know the Scriptures, but by the same Degree of the Spirit, that the Prophets and Apostles had.*

The Snake hath here altered the Form of G. F.'s Words, which as they stand, are, *Thou canst not know Scripture, &c.* And it is plain that by the Error of the Press [all] is left out, for it ought to be, *Thou canst not know all Scripture, &c.* And to shew plainly that G. F. did so write and intend. I will produce p. 212. where speaking to the same Adversary, upon the same subject, he thus saith, "every Man that hath a Measure of the Spirit of God, in the least Measure or Degree, it is infallible, and so far they may Teach infallibly, and know Scriptures; but they cannot know all Scriptures, but as they attain to the full Measure of the Spirit of the Prophets and Apostles.

Ibid.

Ibid. p. 30. Quoted from *Great Mystery*, p. 97. They [the Quakers] says the Snake, but says G. Fox, [who are come to the Lamb] They witness Immediate Revelation, They are come to that the Apostles was in, the Spirit of Christ, the Spirit of God, They witness Immediate Revelation.

And 'tis very true, for who are come to Christ, do witness his Spirit; and the Apostles were in his Spirit.

Ibid. p. 30. Quoted from *Great Mystery*, p. 153. But the rest of the World have never heard the voice of God, nor the voice of Christ, and have not the same Infallible Spirit as the Apostles had, and no Immediate Revelation, nor Inspiration as they had.

In this one Quotation, here is a twofold falshood: First Forgery, next false Quoting. For the Forgery it is this; These first words [But the rest of the World] are not G. Fox's: next, he has left out a whole Sentence in the middle of the Quotation, which is relative to, and explanatory of the rest. That the falshood and injustice of this Adversary may appear clearly to the impartial Reader, I here subjoin the place as it is in the page quoted. "The Spirit of God (in the Apostles) "being witnessed, it opens the Scriptures, is the "Key, lets to see what hath been since the days of "the Apostles, and rul'd, and reign'd, and had "the Dominion: The Wolf in Sheeps Clothing, "which have deceived the Nations, such as have "led the World, and brought them all upon "heaps, and have never heard the Voice of God, "and have published it to the Nation in Print, "nor the voice of Christ, and have not the same "Infallible Spirit as the Apostles had, and no im- "mediate Revelation nor Inspiration as they had. Thus far G. Fox, whose words are found: For first it is certain, that the Spirit of God does not only
open

open the Scriptures. But will also discover the Devourer, and Wolf. This discovering Knowledge, our Saviour hath testified is in his Followers, in that; *A Stranger they will not follow.* And it is as certain, that Men guided by this Devouring Spirit, have often brought heaps of Confusion. And lastly, I take it for granted, That such who publish to the Nation, that they have never heard the Voice of God, nor Christ, have not the Holy Spirit, nor its immediate teachings; and it is no wonder, they have it not, for God hath said; that *his Spirit should not always strive with Man*; and he who resisteth the Day of small things, and through the Crowds of Temptations and Vanities, will not hearken nor hear, the fault is his own.

Ibid. p. 30. Quoted from *Great Mystery*, p. 321. *Revelation is now witnessed in our days, as it was in the Apostles, but not amongst you, who have inwardly ravened from the Spirit of God, which have Apostatized from the Apostles. — And so you be in the Diabolical Devilish, that expects not that now, which was in the Days of the Apostles.*

This Quotation which the Snake hath jumbled together, only with the small distinction of a break, is, as it lies in the Book, *Great Mystery*, two Answers, to things severally asserted, by a Priest (*Josias Dorker*) at *Bransprith Castle, Durham*. The first part of the Quotation, to the Break, is part of *G. Fox's* Answer to this following Assertion of the Priest's. *Immediate Revelation, or Inspiration is not to be expected in these days.* To this false Assertion, the words of *G. Fox*, quoted above by the Snake, are a proper Answer; because as *G. Fox*, in the same Answer shews, (tho' left out by the Snake) according to our Saviour's words; *None knows the Son but the Father, neither knoweth any man the Father*

ther save the Son; and he to whomsoever the Son will reveal him. which Doctrine, whosoever shall deny, are most certainly ravened from the Spirit of God, and Apostatized from the Apostles.

But *Secondly*, This Priest, *Dorker*, did affirm it to be needles, and also Diabolical (that is to say Devilish) to expect any such thing now. To this, the Latter part of the *Snake's* Quotation, is also part of *G. Fox's* Answer; which Answer is true: As for [Diabolical and Devilish] they are the Priest's own words, and were fittly by retorsion, given to the Priest. And it is a great indication, that Men are in that Spirit themselves, which is Devilish; when they call Good, Evil; and Evil, Good: and tell the World that that is needles, or not to be expected now, which is the Covenant of the *New Testament*. And here, *Reader*, is another Mark of that foul Hypocrisie and Envy which is in this our Adversary; who pretends to quote the Offices and Services of the *Church of England* for proof, that **Inspiration** is believed and prayed for, and which he would have taken as an Argument, that himself does so believe and pray: Yet here he is angry with *G. Fox* for telling the Priests that they were ravened from the Spirit of God, even then, when they told the People, Inspiration was not now to be expected. How will the *Snake* winde this into any agreement?

Himself says, Inspiration is to be expected and prayed for. The Priests whom *G. Fox* answered, said, It is not to be expected, nor prayed for: Nay, they said more, that it is Diabolical to expect it now. See, *Reader*, the Confusion of these Our Adversaries, of former and later times. Who, no doubt, pretended to be true, both now and then, tho' quite contrary now, to what they were then. But if the Doctrine be true now, how comes *G. Fox*

to be blame-worthy for asserting it then, and telling them then, that such who denyed it, were ravened from the Spirit of God. And after all the Daubing Hypocritic of this *Snake*, let him shew if he can, that such who deny this Doctrine (which is essential to Salvation) do not thereby shew themselves ravened, &c.

Ibid. p. 30. Quoted from p. 30. of *G. Fox's Answer to the Westmoreland Petition. If ever you own the Prophets, Christ and the Apostles, you will own our Writings, which are given forth by the same Spirit and Power.*

The Liberty which this Adversary takes to himself, is very great; sometimes supplying to our words what he is pleased to think they want, as at other times, to bite and curtail them. And to shew thee, *Reader*, what Supplements he gives to our words; take the place as it is in *G. Fox's Answer, &c. If ever you own the Prophets, Christ and the Apostles, you will own them, which are given forth by the same Spirit and Power.* And it is very true; for whosoever shall write from the movings of the Spirit, and grace of God upon his heart, tho' in the least manifestation thereof, them Writings, so written, cannot fail of being acknowledged in their Degree: By all, who through the Spirit of God, are led to own the Prophets, Christ and the Apostles. And the Reason is plain, because every Member, partakes of the same Spirit, by which the whole Body and Church (of Christ) is kept living. And it is impossible for the Holy Spirit, in one Member, to contradict the same Spirit in the rest of the Body. Thus, *Reader*, thou may plainly see, that that Sinless Perfection, maintained in our Books, which the *Snake* carps at, misrepresents, and wilfully lyes against, is no other than the Perfection of the Holy Spirit, and which

is no^t further Ours, than we walk in obedience to^t that Spirit; by Obedience to^t which, the Apostle hath testified, 2 Pet. 1.4. *That by escaping the Corruption that is in the World through Lust, we maybe made partakers of the Divine Nature.* It were a foul and false imputation upon this Doctrine of the Apostles, to suggest that he hereby advised the true Believers to pretend to any such equality of Perfection, as that of God; who in his Wisdom and Power, &c. is Infinite. God hath promised to his People, *I will dwell in them, and walk in them,* 2 Cor. 6. 16. And all who do witness this Holy In-dwelling of God, must of necessity say, and confess, that he is able to give a perfect Deliverance and Freedom from Sin. But have not, nor cannot say, That they are *God*, or they are *Christ*, because of the In-dwelling of the Holy Spirit; never did any of us so say, as falsely suggested by the *Snake*, which in reply to the foregoing quotations, doth (I think) evidently appear. Wherefore I now proceed to his 6th Section of the *Quakers* Infallibility.

S E C T. V.

Shewing that Infallibility is by us placed in the Holy Spirit, and only is ours, as guided by that.

Snake, p. 31. **T***His Section therefore is like opening the Jugler's Box, — and you may expect to see Rarities.*

The *Snake*, is the Jugler, and this Section (or rather his whole Book) the Box. The Rarities, which the Reader may expect to see, will, no doubt, be agreeable to such a Jugling Undertaker. Before I come to open his Box, (this Section) I will shew thee, *Reader*, his Jugling Artifice on the Lid of it.

Ibid. p. 31. This Section may seem needless, as being included in the former.

That it is included in the former, is true; for, who claims to be *equal*, of the same *Being* and *Substance* with *God*. Such, doubtless, claim to be infallible as he: And then, why this *needless* Section? Why, the Jugler, doubting to put the matter of Charge upon that Issue, multiply'd this Section, tho' *needless*, and drew it to a length near twice that of all his foregoing Sections, that he might indeed, *Jugler* like, blind the Readers observation in the length of it: And with respect to us, the *Jugler* might hope, it should, by its length, be admitted as *Bills Vera*, rather than any should examine its Contents, and detect its Lyes. But to begin with the *Snake's* first head of Distinction.

Ibid. p. 31. 1. *This their Infallibility was palm'd upon them by the Church of Rome.*

That the *Snake* may not *palm* this Story upon the World without proof, I do, on the behalf of the People called Quakers, deny the Assertion, and put our Adversary upon the Proof of it; which, if he cannot do, he is hereby registred for a *Luar*.

Ibid. p. 31. Of which, *They were so greedy, that they swallow'd it down by wholesale, and would have none of those Cautions, with which, the Church of Rome used to defend themselves.*

As we did not receive from the Church of Rome, or any other Society of Men, our True Principle of the Infallibility of the Spirit, or Grace of God; so neither did, or do we want any of those Cautions which the *Romanists* may have, and use in their claim of Infallibility. That this may appear more plain to the Sober Reader, I will shew the vast difference between us and them herein. The Papists, how much soever they differ among themselves, in placing of Infallibility in their Church; as whether in the *Pope*, and in him Simply, or in him in *Cathedra*, or with his Conclave, or him in General Counsel, or in such Counsel without him, or in the Church diffusive, yet they do all agree herein; that this Infallibility is possessed by Original Grant, made by Jesus Christ, to one, or other, or all of them, in the Person of the Holy Apostle *Peter*, and doth descend by Ordination in a continual Succession not alienable. This, I doubt not, will be allow'd to be the declar'd sentiments of some of that People in this point; and which do abundantly differ from what hath been always professed by us herein, which in Brief, is to the following purpose, *viz.*

First,

First, We have constantly said, that the Holy Spirit of God is Infallible, and that through the Mediation and Intercession of our Lord Jesus Christ, a Manifestation of this Infallible Holy Spirit is given *to every Man to profit with.*

Secondly, We have constantly said, that whoever is obedient to the Convictions and Leadings of this Infallible Holy Spirit, as they are tendred to their Souls, during the day of their Visitation, shall thereby be Infallibly lead, *into all Truth,* necessary to Salvation, both in Principle and in Practice; for it doth not only Teach sound Doctrines, but also teacheth to deny all ungodliness, and hath no fellowship with the *Unfruitful Works of Darkness.*

Thirdly, We have constantly said, that of such, as through their *working together with the Grace of God;* are thereby become *Strong in the Lord:* Of these I say, As Christ doth now Prepare, Fit, Furnish and Qualify, with, and by his Holy Spirit; those whom he makes Choise of to send forth and imploy in the work of the Ministry: So they who are so sent forth, have (or may have, if they diligently attend to the Voice of this Infallible Holy Spirit speaking in them) a certain Infallible Knowledge and Assurance of the Truth of what they so deliver: And they who hear, have (or may have, if they duly attend to that measure or manifestation of this Infallible Holy Spirit which they have received) a like certain Infallible Knowledge and Assurance of the Truth of what they hear: But, tho' they who so minister, and they who so hear, have, or may have, this Infallible Assistance; Yet, this Assistance continues no longer with any, than they to whom it is so given, do continue faithful to it; and herein is one remarkable difference between the Law and the Gospel;

the Law, in its Offices, went by Succession to the several Ages of the People of the *Jews*, and was not alienable from them, but fulfill'd and so ended by Christ: Thus, the Office of the Priesthood descended in that Tribe in which it was appointed at the giving of the Law, so that in the execution of their Office, they had the benefit of the promises made to the Priesthood at that time, tho' some of them were wicked Men, an Instance whereof, is, *John II. 51. in Caiphas*, of whom it is there said, *He spake not of himself, but being High Priest that Year he prophesied*. But in the Gospel Dispensation it is not so, the Gifts of the Holy Spirit not being limited either to Person or Office in the Church; nor can Man witness any Union with it, or infallible Assistance from it, but through obedience to, and perseverance both in the Principles which it teacheth, and that Holiness of Life which it leads into: This, thus briefly stated, will plainly and truly shew the Inquiring Reader, the great difference between us and the *Romanists* in this great Article of Infallibility.

Ibid. p. 32. But the Simplicity of our Quakers, has deprived them of every one of these helps.

The Quakers as I have now shewn, have no need of those helps; because their *Simplicity* is Godly Sincerity; which, had the *Snake* had, he would not have bely'd us as he does in the following words.

Ibid. p. 32. For as they place Infallibility in every single Quaker, so they confine it not to matters of Faith, but extend it to all Persons and Things. To know all Mens Hearts, and all things in the World; by their Inward Light, without being told by any.

Which

Which are Abominable Lyes and Slanders, as will be further manifested in detecting his Perversions and other Abuses of those quotations, which he makes from our Friends Books, to prove this Assertion. Under the second head the *Snake* makes divers quotations.

Ibid. p. 33. he quotes from *Great Mystery*, this Objection of the Priest's: *That is another Error of the Quakers, that say, he who is not Infallible in his Judgment, when he gives Counsel and Advice, is no Minister of Christ.*

The *Snake*, has fairly, as above, put the Objection, but hath falsely quoted *G. F's* Answer, which is truly thus, *Now he that is not Infallible in his Counsel, and Judgment and Advice, is not he in Error? And are not the Ministers of Christ, the Ministers of the Spirit? And is not that out of the Error, which is Infallible in Counsel and Judgment? And are they Ministers of Christ that are fallible? And is not the Power, the Gospel, Infallible? —* Which is briefly thus, "The Ministers of Christ, ministering from the Gospel the Power of God, which is Infallible, are in such their Ministry Infallible: This, every Eye not blinded with Prejudice and Envy, may by the context perceive to be the sense of the place.

But this Adversary hath here given a fair mark of his Prejudice and Envy, in that he would rather false quote *G. F's* words, by leaving out sentences in the middle of the Quotation, than by setting it fairly down, let it speak for it self: Which practice of the *Snake* is base and cowardly, as well as unchristian.

He hath posted himself, Knight Errant like, to Demand Reparation in the name of the Church of England: And from this assumed Post, he descends to call *G. F. Valpoon*, one of poor Understanding, &c. yet

yet meanly and in very poor Manner, false quotes his Books, that he may be sure of a Triumph; plainly enough intimating, that *G. F.*'s words are found till he has mangled them; and which being restored, do plainly shew that the Infallibility, of which *G. F.* speaks, is that of the Holy Spirit, from which Holy Spirit, so far as any do Minister, so far and no farther, are they Infallible in their Ministry.

Ibid. p. 33. quoted from *Great Mystery*, p. 89. *They can discern who are Saints, who are Devils, and who Apostates, without speaking ever a word.*

Tho' the *Snake* injuriously stop here, *G. F.* goes on, and in his next words shews, who they be that can do so, *They that be in the Power and the Life of Truth.* Which does very plainly shew, that *G. F.* did not attribute this Knowledge or Discerning to the Quakers or any Man; but to the Power and Life of Truth where it is manifested.

And if the *Snake* will take upon him, in his own name, or others, to deny, and disown, that any of the Church of *England* have the word of God, or Christ, in their Hearts; or will say that Christ is not Eternal, Infallible and Able to Judge of Persons or things, which is the Doctrine that he opposes; let him do it in plain terms.

Ibid. p. 33. quoted from *Great Mystery*, p. 96. *Thou not being Infallible, thou art not in the Spirit, and so art not a Minister, and art not able to Judge of Powers that is not Infallible, nor Magistrates, nor Kingdoms nor Churches.*

Here (as I have just now observed) the *Snake* breaks off too soon, having purposely left out the very next following words, which are these, *For who is in the Infallible Spirit, is in the Spirit that Christ was in, &c.* which words do very fully shew wherein the Infallibility of the true Ministry does stand.

stand. And do as fully shew the injustice of this Adversary in the curtailing of them.

Ibid. p. 34. Quoted from p. 7. of *E. B's* Preface to *Great Mystery*. The *Snake* says, That *E. B.* says this *Infallible Spirit* was given to every one, and then thus quotes him. *To us (says he) every one of us in particular — And this Light gave us between Truth and Error, and between every false and right way, and it perfectly discover'd to us the true state of all things.*

The *Snake*, in this Quotation, has treacherously abused and mangled *E. B's* Words, and perverted his Sense; I will desire the Reader's patience to read what I have transcribed from *E. B.* his clear sense, and true Gospel Doctrine, will, I hope, answer the pains thou shalt be at in doing it. And for the detection of the *Snake* in this his nibbling practice, I will distinguish what he has taken, as above, in a different Character.

Pref. p. 7. of *Great Mystery*. First, "The Lord
 " brought us, by his Power and Wisdom, and the
 " Word by which all Things were made, to know,
 " and understand, and see perfectly, that God had
 " given to us, every one of us in particular, a Light
 " from himself, shining in our Hearts and Consci-
 " ences, which Light, Christ his Son, the Saviour
 " of the World, had lighted every Man, and all
 " Mankind withal; which Light in us, we found
 " sufficient to reprove us, and convince us of every
 " evil Deed, Word and Thought; and by it, in
 " us, we come to know Good from Evil, Right
 " from Wrong; and whatsoever is of God, and
 " according to him, from what is of the Devil;
 " and what is contrary to God, in Motion, Word
 " and Work: *And this Light, gave us to discern be-
 " tween Truth and Error, between every False and Right
 " Way; and it perfectly discovered to us, the true state*
 of

“ of all things : And we thereby came to know
 “ Man, what he was in his Creation before Trans-
 “ gression, and how he was deceived and over-
 “ come by the Devil ; and his estate in Transgres-
 “ sion, and in Disobedience : And how he is drove
 “ and banished from the presence of the Lord ; and
 “ the Sorrow and Anguish which he is in, and to
 “ undergo : And also by the Light in us we per-
 “ fectly came to know the way of Restauration,
 “ and the means to be restored ; and the state of
 “ Man being come out of Transgression, and re-
 “ stored. These things, to us, were revealed by
 “ the Light within us, which Christ had given us,
 “ and Lightned us withal. What Man was be-
 “ fore Transgression, and what he is in Trans-
 “ gression, and what he is being redeemed out
 “ of Transgression ; and also the Light which
 “ shined in every one of us, as to it, our Minds
 “ became turned, and our Hearts inclined ; the
 “ perfect estate of the Church we came to know ;
 “ Her estate before the Apostles days, and in the
 “ Apostles days, and since the days of the Apo-
 “ stles : And her present state we found to be, as
 “ a Woman who had once been clothed with the
 “ Sun, and the Moon under her Feet, who brought
 “ forth him that was to rule the Nations ; but She
 “ was hid into the Wilderness, and there sitting de-
 “ solate in her place, that was prepared of God, for
 “ such a season ; which season, in the very end
 “ thereof, when the time of her sojourning was
 “ towards a full end, then were we brought forth.
 “ If any have an Ear, they may hear : So that all
 “ these things concerning Man, and concerning the
 “ Times and Seasons, and the changing and re-
 “ newing of Times, and all things that pertain
 “ to Salvation, Redemption and Eternal Life, need-
 “ ful for Man to know ; ALL THIS WAS discover’d,
 “ re-

“ revealed, and made known to us, by the Light
 “ that was in us, which Christ had lighted us with-
 “ al. Thus *E. B.*

The *Snake's* next Quotation, is from *E. B's* Works, p. 862. and his quotation is thus,

Every true Member of the Church, — hath certainty and infallibility of Judgment, and discerning who are out of the Truth, and in the way of Error, and are Hereticks.

In this as in the last, he hath abusively mangled *E. B's* words, which are these, “ *Every true*
 “ *Member of the true Church, hath its particular*
 “ *Measure of the Infallible Spirit of Christ, where-*
 “ *by he is certainly persuaded of the way of Truth*
 “ *in which he walks, and knows and believes the*
 “ *Infallibility of the Truth he professes, and is*
 “ *certain and secure of the way of his Peace and*
 “ *Assurance in God, which he hath received and*
 “ *believed; and hath also certainty and infallibility*
 “ *of Judgment, and discerning who are out of the*
 “ *Truth, and in the way of Error, and are Hereticks.*
 “ *Such are infallibly known and discerned by the*
 “ *Spirit of God, in the true Church of Christ.*

See here, *Reader*, the great perversion of words, found as can be deliver'd, and which I dare the *Snake* to deny if he can; for if he does, he must of necessity thro' away all that Enthusiasm to which he says the Church, in her Offices, does pretend.

Ibid. p. 34. Quoted from *E. B's* Works, p. 861, 862. *So both the Law-makers, and the Judges of the Law, must be infallible in Knowledge and Judgment in this case of Heresie; otherwise the Law made for that purpose, and the Judgment given by that Law, are both false and unjust, and not according to God, and his Truth; but are to be justly Judged and Condemn'd of the Lord God in his day and season.* This the
Snake

Snake says dissolves our Laws, Damns the Law-makers, and infers necessarily the Quakers Opinion of their own Infallibility.

To this Charge let the *Snake* himself answer, whether or no his refusing Swearing Obedience to the Present Government, dissolves the Law which requires it of him, Damns the Makers of that Law, and does infer an Opinion of his own Infallibility.

Ibid. p. 35. Quoted from *E. B's Works*, p. 198. where I have look'd for the words quoted by the *Snake*, but find no such; if he be mistaken in the page, when that is rectified, it may be answered.

Ibid. p. 35. Quoted from *Great Mystery*, p. 107: *Thou sayst that the Holiest Man is not able to give an Infallible Character of another Man: Hast thou not in this discovered thy self to be no Minister of Christ, or of the Spirit, who cannot give an Infallible Character of another Man, how canst thou minister to his Condition? How canst thou see them that be turned from the Darkness, and that be in the Darkness, and distinguish the one from the other, and an Holy Man from an Unholy Man, that canst not give an Infallible Character of any Man's Estate.*

Ibid. p. 36. Quoted from *Great Mystery*, p. 94. *Have you given your selves a Name of a Church of Christ, and is there not a Spirit of Discerning among you? have you not manifested there, that you are Harlotted from the Church of Christ, the Apostles were of, and how can you minister or teach People, if ye do not discern their estates, how they stand before God, how can you commend your selves to every Man's Conscience in God's sight? How can ye present the Souls of Men to God, and see not their states how they are in his Sight? How came ye to have fellowship in the Spirit? How can you, or any, minister to the state and condition that people be in, and see where they are, and doth not see how they stand in God's sight?*

From

From these two long Quotations, he draws two Inferences or Conclusions, which I will briefly repeat, and then reply to them “*Here the Quakers have excluded all from the Church of Christ, from having any fellowship in the Spirit, who have not this Infallible Spirit of Discerning every Man’s Heart.*”

Secodly, “*It is evident, they did not discern Keith and Bugg, whom for many years they own’d as true Quakers, thought them principal Pillars, whom now they vilifie as Apostates. Therefore by their own Argument, all the Quakers are Harlotted from the Church of Christ, have no fellowship in the Spirit, because none of them had this Spirit of Discerning.*”

To the first, *That all are excluded, &c.* Every Member of the Church of Christ, must necessarily have a measure of the Spirit of Christ, else they are none of his, Rom. 8. 9. And this Spirit of Christ, the Holy Ghost, as in its fulness, it is Infallible; so every, even the least measure or manifestation of it, is Infallible.

To the second, This Infallible Holy Spirit being of the **THREE** in the Godhead, searcheth the Heart, and trieth the Reins, Jer. 17. 10. But tho’ this Holy Spirit, can discover unto one, the Heart and Thoughts of another, as of *Ananias to Peter, Act. 5.* Yet as that is not usual, so neither is it necessary, nor is it that, which we pretend to, nor hath *G. Fox*, in the fore-quoted places pretended to it. But that which *G. Fox* means, and which we pretend to, is, That such who minister in, and by that Holy Spirit, which hath an Infallible Discerning of the Hearts and States of all the Persons ministred to. This Holy Spirit doth direct the ministry accordingly, that it may be suitable to the states of the Auditory: Which they who pretend not to be led, guided, and assisted by that Infallible Holy Spirit in their Ministry, cannot pretend

to. And as to his Objections, that the Quakers did not discern *G. Keith*, *F. Bugg*, and other *wicked Apostates*.

There was a time when those Men (I in Charity think) were truly Quakers, as they pretended, and to have discerned them Apostates, before they were such, had not been true discerning.

There was a time when *Demas* walked with *Paul*, was owned by *Paul* to be a Fellow-Labourer with him in the Gospel, *Col. 4. 14. Phil. 2. 4.* There was a time when through the Love of the World, he forsook the Apostles, *2 Tim. 4. 10.* so I may say of these, and others, there was a time when they walked with us; and now is the time, when through the Love of the World, and other things, they are departed and fallen from that Unity and Fellowship they once had with us.

Ibid. p. 37. quoted from *Great Mystery*, p. 105. *We, says he (the Pope) and you (the Protestants, whom he calls Professors) are apostatized from the Infallible Spirit that the Apostles was in, in which we are come ----- For who witness these conditions that they were in, that gave forth the Scriptures, they witness Infallibility, an Infallible Spirit, which is now possessed and witnessed among those called Quakers, Glory to the Highest for ever.*

I shall first detect the *Snake's* base practice of mangling this, as other places, by setting down *G. F's* words as they lie in that Book, and then shew plainly their Scriptural meaning. The first, *viz.* the Quotation, "And we say, the Pope is
"not Infallible neither, though he be your Fa-
"ther, the Ancient: Yet we say, *he and you are*
"Apostatized from the Infallible Spirit that the Apo-
"stles was in, in which we are come, with which ye
"are seen and judged; so not to have the Spirit
"of Christ Jesus, not to have the Spirit of the
"Prophets

" Prophets and Apostles, not to be led by the Spi-
 " rit of Truth, into all Truth ; not to be in the
 " Spirit, not to speak as ye are moved of the
 " Holy Ghost. But to be such as ravened from
 " the Spirit of God inwardly, and have gotten
 " the Sheeps Cloathing, ye and the Pope, and so
 " have devoured Nations for this many hundred
 " years, so have all been like ravening Wolves:
 " For who witness these conditions that they were in that
 " gave forth the Scriptures, they witness Infallibility,
 " an Infallible Spirit, which is now possessed and wit-
 " nessed among those called Quakers, Glory to the
 " Highest for ever.

This the Snake says, *Ibid.* p. 37. Is Dreadfully
Astonishing, but gives no reason why it is so: but
 that his practice is *astonishing*, there are several
 reasons to prove it. *First*, In so basely picking
 and mangling Books, that they may thereby be
 suborned to speak, what the Writer never intended.
 Next, In his wilful perverting, the plain and known
 sense, which they carry, and which their Writers
 had. And upon Sober Inquiry what in this can be
astonishing? That the Pope is not Infallible, I sup-
 pose the Snake will allow: And that the Spirit of
 Truth doth see and judge, such who apostatize from
 it; the Scriptures teach: And if the Snake doth ac-
 count it *astonishing*, that the *Quakers* should possess
 and witness, according to Holy Writ, the manifesta-
 tion of the Holy and Infallible Spirit of Christ, he
 shews his Ignorance therein; tho' all who are truly
 sensible of these manifestations, can in deep Humi-
 lity of Soul give Glory to the Highest. Yet to him,
 must be applied that of *Hab.* 1. 5. For it is a Work
 that God hath wrought in this day, whether he will
 believe it or not. Hitherto, *Reader*, pray Observe,
 that tho' the Snake, as quoted, p. 88. foregoing
 hath said, *we placed Infallibility in every single Quaker,*

confine it not to Faith, but extend it to all Persons and Things in the World by their inward Light. Yet the Charge is notoriously false, and that the colourable pretence which he had for this his false assertion, was owing to his own false quoting, curtail- ing, and mangling of our Books, of which I have shewn eminent instances, since that assertion of his in p. 88. And that our Books in the instances produced, speak according to Scripture, I shall leave with the Impartial Reader to Judge; only adding, that the Forms of Speech, *Try all things, Teach all things, Know all things, and Judge all things,* which are frequently found in the New Testa- ment, cannot without great perversion be applied otherwise, than to that *Trying, Teaching, Knowing and Judging,* which are the proper effects of the Operations of the Holy Spirit in the Hearts of all that are obedient to it: And that, in order first, to their own Salvation, and then to the Service of God in his Church: In this sense *G. F. E. B.* and others have used these Forms of Speech; in this sense the Woman of *Samaria* testifies of the *Mes- sias*, our Saviour, John 4. 25. *He will teach us all things.* In this sense our Saviour promised, John 14. 26. *That the Holy Ghost should teach us all things.* In this sense *John*, the Beloved Disciple, testifies of the Believers, 1 John 2. 20. *Ye know all things.* And in this sense the Apostle testifies of the Spirit- ual Man, 1 Cor. 2. 10. *He judgeth all things.* And in this sense the Beloved Disciple, 1 John 4. 1. ad- viseth *to try the Spirits whether they be of God.* Now these forms of Speech, in these, and many more places, *all things,* are truly as *E. B.* p. 137. fore- going hath said, “ *All things that pertain to Salva- tion, Redemption and Eternal Life, needful for Man* “ *to know, all this was discovered, revealed and made* “ *known to us by the Light which was in us, which Christ* “ *had Lighted us withal.* Ibid.

Ibid. p. 37. *But I was much more surprized to find the otherwise Ingenious Mr. Penn, laugh at his Adversary for not being Infallible.*

It is no surprize to find the disingenious Snake, both to laugh Scornfully, Lye and Flatter, because he acknowledges not, for his Guide, the Holy and Infallible Spirit of God. But that *W. P.* laughs not, as is falsly said, we will now see.

Ibid. p. 37. *W. P. in a sheet of his, Entituled A Winding Sheet for Controversie ended, catches up Hen. Hedworth for saying he had been mistaken in the good Opinion he had before of Mr. Penn's Judgment and Conscience.* "How can he chuse (says "Mr. Penn, who denys Infallibility?) But if mistaken before, why not in the Quakers now? And "so *ad infinitum*, being fallible.

Judgment and Conscience, in respect of Matters Spiritual, in Articles of Faith, can only be certainly and knowingly judged of, by the Spirit of God; and what Man soever shall judge of these things, without the assistance thereof, must of necessity be mistaken, for the reason which the Apostle has given, 1 Cor. 2. 11. --- *For the things of God knoweth no Man, but the Spirit of God.* And if *Hen. Hedworth* did, by Opinion, not the assistance of the Spirit of God, judge of *W. Penn's* Judgment and Conscience, no marvel if he were mistaken; and if by the same medium he would Judge of the Quakers; he was equally lyable to be also mistaken in them, and so *ad infinitum*, in all his natural Guessings about Spiritual Things; and so must this Snake also.

Ibid. p. 38. Quoted from p. 3. Sect. 2. of *W. P's* Winding Sheet, &c. *He vindicates what G. F. had asserted of the Quakers Infallibility; for having repeated these words of G. F. (which were put as an Objection against him.)* "How can ye be Ministers

“ of the Spirit, and not be infallible? And how
 “ can they but delude the People, who are not
 “ infallible?

He makes this reply “ I Answer (says he) G. F’s
 “ words stand immoveable for ever: And he gives
 this strange reason to support himself and G. F. For,
 says he, “ He that is a Minister of the Spirit is In-
 “ fallibly so; and in that Ministry is Infallible,
 “ otherwise the Spirit’s Ministry is Fallible.

I have here been large in transcribing the whole
 Quotation, that the Reader may see, whether the
 Wild Consequences which the *Snake* does falsely
 suggest, can naturally follow from the Doctrine
 aforesaid: His Consequences are these.

Ibid. p. 38. That if any Man who is Lighted by the
 Sun, stumble, or miss his way, the fault is in the Sun,
 which shewed him a false Light; what else can be the
 meaning of that saying? “ If a Minister be not in-
 “ fallible, then the Ministry of the Spirit is falli-
 “ ble.

To make God himself Fallible, rather than we should
 be Infallible. O wretched, false and perverse con-
 sequence of this *Snake*! But truly and easily fol-
 lowing, is this Consequence.

If a Man, who is Lighted by the Sun, stum-
 ble, or miss his way, the fault is not in the Sun
 that shewed him a true Light, but the fault is in
 his neglecting of it. And according to this, the
 meaning of that saying, “ If a Minister of the
 (here the *Snake* has basely and fallily left out the
 word) [Spirit] be not infallible, then the Spi-
 “ rits Ministry is Fallible. The meaning is this,
 God, the Holy Spirit is Infallible, and those whom
 he qualifies, fits and prepares for his Ministry;
 such are Infallibly assisted to be Ministers of the
 Spirit. But if any, who have been so assisted,
 depart from the assistance of the Holy Spirit,
 such,

such, in their Ministry, are not Infallible, tho' the Spirit is.

Ibid. p. 38. Quoted from *Winding Sheet*, p. 4. Sect. 3. *He rashly checks his Opponent, H. Hedworth, saying, I bestowed 32 pages to prove G. F's Spirit to be Infallible; for that belongs simply to God alone, and then those that are Led by it, which was my Question; in which sense he is, and all such persons are Infallible, as he himself confesseth, &c.*

Here, says the *Snake*, H. Hedworth is made *Infallible too*. But that is false, for the words are plain, that those that are Led by the Holy Spirit, are infallibly Led. By this *G. F.* might be infallibly Led; by this, any other, may be infallibly Led. This *Hen. Hedworth* hath confessed; this is what *W. P.* saith; but he could not say, *H. H.* was infallible: Because he had quoted him in p. 37. denying of infallibility.

Ibid. p. 39. *Nay, the Devil himself is infallible at this rate, for he has his Knowledge, as well as Being from God; Knowledge is Light: And if that Knowledge which comes from God be infallible, then while the Devil follows that Light, or Knowledge, he must be infallible: And if this be all the Infallibility which the Quakers ascribe to themselves, it distinguishes them not from Wicked Men, or Devils.*

Profane perversion! The Almighty God by his Almighty *Fiat*, did create the several Species of Beings and Creatures, and furnished each, according to the order in which he placed them: To Angels and Men he gives Knowledge and Understanding in their several Degrees; by which, they might answer the end of their Creation. But some Angels, and all Men, have fallen, yet have not thereby lost all that Knowledge, which by the Degree of their Beings they had. But in their fallen estate employ what Knowledge they have,

to other purposes, than those for which it was given: Hence *the Devil goes about seeking whom he may Devour*, 1 Pet. 5. 8. And the Devil did follow his Knowledge, when in *Mat. 4. 5, 8.* he tempted our Saviour: And did know, that had our Saviour worshipped him, he had been conquered. Yet the Devil was not herein infallible. Nay, *the Devils believe and tremble*, from the Knowledge which they have of the Eternal God, and their own Eternal Damnation. How profane? *Reader*, must it be, to suppose that this their Knowledge makes them infallible; that is, guided by the Holy Spirit of God: Which none can be, unless obedient to it. But the Infallibility which does distinguish us from *Wicked Men and Devils*, and which, we say, is possessed by us: Is no other than this, That whereas all Men are fallen short of God's Glory, and are by Nature Children of Wrath. Man cannot be restored out of this estate, but by the benefits of the Propitiatory Sacrifice of Christ outwardly slain; by which Sacrifice our High-Priest, who was touched with the feeling of our Infirmities, hath put Man into a capacity of accepting his Mediation: And in order to our reconciliation with God, hath given to every one a manifestation of the Infallible Holy Spirit, in which he did the Will of the Father: To this manifestation, such as are obedient, are infallibly led in all things that concern Salvation, Redemption and Eternal Life, which neither *Devils nor Wicked Men* can be, because disobedient to it. See, *Reader*, how much the Jugler, this *Snake* plays, in endeavouring to obtrude, under a shew of reason, a most dangerous notion, and directly contrary to all Revealed Religion; which doth agree, that the Light and Holy Spirit, proceeding from the Father and the Son, is able, as our Saviour
 faith,

faith, to lead into all Truth. And that to this Holy Spirit, *Wicked Men and Devils* are disobedient; yet still have such degrees of Knowledge, which are the proper Distinction of their Being.

Ibid. p. 39. *Sometimes it makes them as Infallible as the Apostles, nay, as Christ himself. But at other times, when they are pressed, they bring down this Infallibility to mean nothing in the World that does distinguish them from other Men.*

It is utterly false, no Quaker hath said he was as Infallible as *the Apostles, or Christ himself.* I demand an Instance. But without pressing, we have often said, that a Manifestation of the Light, and Infallible Spirit, or Grace, is 1 Cor. 12. 7. *given to every Man to profit withal, without distinction.* That which makes the Distinction is Obedience to it, By this it was Paul could say 1 Cor. 15. 10. *By the Grace of God I am what I am;* and by the same Grace we say we are what we are.

Ibid. p. 40. *But this will no more prove it to be Infallible, or sufficient of it self to bring us to Heaven, than it will follow, that Man cannot die, because God breathed into him the Breath of Life, or that he is omnipotent, because his strength comes from God.*

That the Holy Spirit is Infallible, and sufficient, for the purposes, for which God hath given to Men, manifestations of it, is very certain; from the testimony of God himself, 2 Cor. 12. 9. *My Grace is sufficient for thee.* But it follows not from this, that Man cannot Die, or that he is omnipotent, because his Life and Strength came from God. God hath been pleased to give to Men such Natural Powers, as are agreeable to the Nature of their Humane Being: And these Natural Powers being employed according to that Great Law of Order in which we stand in the Creation, we may act in them our appointed time. But the Principles of

our Humane Being, being finite, their power to act, is the same, and must come to an end. With Spirits, It is otherwise, They are more simple and uncompounded Beings, therefore of eternal Duration. And the God of the Spirits of all Flesh, in Infinite Compassion; (when Man had forfeited his Title to Happiness) to us, that this Eternal Duration might be in happiness, gave the Son of his Love, that we who were afar off, might be reconciled to himself, which cannot be; but as the Spirit of Man which hath rebelled, and been in Disobedience, comes, by the Operation of the Spirit of God upon it, to be restored into obedience to its Guidings: Which if he will be in the day of his Visitation; That Grace and Truth, which comes by Jesus Christ, will sufficiently and infallibly lead him into Reconciliation with God; from whom, through disobedience, he was fallen. And this, is not as the *Snake* says, p. 41. *Derogatory to the Satisfaction paid by Christ for our Sins.* But on the contrary places the true value upon it. It being that, by which we are put into a capacity of being reconciled, and not by any power of our own. And when the Apostle bids, Phil. 2. 12. *To work out our own Salvation*: We never understood it otherwise, than by the assistance of that Grace which comes by Jesus Christ to Men, during the day of their visitation.

Ibid. p. 41. *That does not make the Light within the efficient cause of our Salvation, or give it any Title to Infallibility, more than vers. 13. of the 4th Chap. in the same Epistle, can entitle us to Omnipotence, because St. Paul says there, "I can do all things."*

That Christ in his Spiritual Appearance, the Light within, is the Efficient cause of our Salvation: I need not give a greater proof than this same 13th vers. which the *Snake* has quoted; For there

there the Apostle, *Phil. 4. 13.* says, *I can do all things through Christ, which strengthneth me*; that is, all things relating to his Ministry, as an Apostle; or his Duty, as a Christian.

I come now to the *Snake's* 4th Head of Distinction, which is little more than Profane and Scornful Banter, after the first Paragraph, p. 41. *But if any could pretend to Infallibility, — They will be found to have the best title to whom the Quakers would most unwillingly grant it*: For it is written, *Prov. 16. 10.* “A Divine Sentence is in the Lip of the King, and his Mouth transgresseth not in Judgment.”

Why then does the *Snake* deny that best Title, and not obey that Divine Sentence, which confirmed the present Government? Why would he flee the Judgment of a Mouth, which transgresseth not in Judgment? By fleeing and denying, he loudly proclaims his unwillingness to grant it. But as for us, we do not *unwillingly*, but readily grant, That God is ready to supply Kings with Wisdom and Justice, suitable to their High Station, for the good of themselves, and those they govern, if they in humility will receive it. But as with God, there is no respect of persons; so we do as readily grant, That God by his Spirit does as infallibly teach the Governed, in their private capacities, all that is necessary to their Salvation, if they will but attend and learn.

Ibid. p. 42. *Do you think that the Quakers infallibility is limited to speaking only? They can make an Infallible Judgment of Men's Hearts, and tell who are Saints, and who are Devils, by very winks and glances.*

At the first glance, and so throughout, this appears to be a very Lye, for no *Quaker* hath so said. But we do say, that such who be in the Power and

and Life of Truth, can discern between *Saints* and *Devils*; for all true Spiritual Discerning is in the Holy Spirit. Not, but that there often are exterior marks of inward wickedness. Hence Gen. 4. 5. *When Cain was very wroth, his Countenance fell.* Hence *David* saith, Psal. 10. 4. *The wicked, through the pride of his Countenance, will not seek after God.* And the Prophet *Isaiah*, chap. 3. 9. *The shew of their Countenance doth witness against them:* and in the 16th vers. the Lord numbers up, among the exterior marks of inward wickedness, *wanton Eyes, mincing and tinkling with their Feet.* Yet these exterior infallible marks, as they have been declared by God himself, is, in the language of this Profane Adversary, p. 43. *Dwindled down to a meer Gypsie, a paultry Fortune-teller, to nothing but a little skill in Physiognomy.*

Reader, Is it possible, for one who so profanely ridicules, both the Inward Discerning, and the Outward Marks of Secret Iniquity, to advance the great end of good Life and Conversation? No, such ridiculing is in direct opposition to them, and is destructive to Exemplary Modesty; how great soever his pretence may be of love to Souls.

I come now to his Fifth Head of Distinction, of divers Stories of particular Failings, which he brings, in opposition to that Infallibility I have so largely spoken of; which Plea (the *Snake* says, p. 48.) *leads us naturally into this sort of Redargution.* Though here, as before, he is altogether out. For tho', to give a *Man a Fall*, is, it's true, a plain Conviction, that he is not Almighty. Yet when Man does fall, it is no plain Conviction, that he could not have stood by an Almighty assistance. We have never placed Infallibility in Persons, otherwise, than by the assistance of the Holy Spirit; to which, if Men are obedient, it will infallibly guide them to
Heaven;

Heaven ; and so safely protect them, that, as our Saviour saith, John 10. 29. *No Man is able to pluck them out of my Fathers hand.* But when Men depart from the Grace of God : They may, as *Samson*, when he had lost his Strength, Judg. 16. 20. say, *I will go out as at other times, and shake my self.* And he wist not that the Lord was departed from him. But their weakness will soon discover they are gone from their Guide. Thus it was with the People of the *Jews*, and thus with all those Persons, whose failings, the Holy Spirit has recorded in the Scriptures, when they departed from the Lord, they left their Strength and fell, some very foully. Yet what less than Blasphemy is it to say, That the Holy Spirit, had they been obedient, could not have preserved them ; as well as there are Instances, it did restore several of them ? And it is no breach of the Oath of God, made to *Abraham* and his Seed ; nor any argument of the Shortness of his Arm (as the Prophet's phrase is) *That they are become a Desolation*, because they refused to hear and obey. And should it, which God forbid, come to pass, that the Defection of the People called *Quakers*, from the guidings of the Holy Spirit should be as general ; as is now, that of the *Jews*, who sometime were the People of God. Yet the Holy Spirit of Christ were not at all the less infallible, or sufficient in it self to be the Author of Salvation to all that do obey it.

His first Story, p. 44. is of one *Christopher Atkinson*, who he calls in ridicule, p. 43. a *Precious Brother*, in p. 44. a *Bright Lamp*, with other such marks of Scorn ; insulting over his Miscarriage in the Lust of the Flesh : And this Story the *Snake* makes a twofold use of, one to reproach the Memory of the Person who fell, and the other to reproach the Principle and Practices of those,

with

with whom the fallen Person had walked : To both I shall say somewhat, To the first, I know of no good use which can be made of raking in the Crimes of the Deceased, unless for Cautions to the Living : But then, their Crimes are not to be dressed in the Scornful Garb of a merry *Andrew* : Because, tho' that may raise more *Vanity*, yet it can raise no *Reformation*, on such as are guilty, or be any means of Preservation to those that are not yet so. And therefore we find that the Holy Spirit in recording the failings of *Noah, Lot, Moses, David, Solomon, Peter*, and others hath done it in Language proper to these purposes. And there is not a truer mark of a mean and base, as well as an unchristian Spirit in a Man, than only for the Glory of Insult, and Liberty of Ridiculing, to call back to the minds of the Living, the Crimes of the Dead. To the Second, it can be no fault in the Holy Spirit of God, that Men are disobedient to it ; nor is it any argument that the Infallible Spirit of God does not preserve any, because I, or another, may fall, but it is certain the Holy Spirit will teach, and will preserve, all who will keep in Subjection and Obedience to it, and they who do so keep, have a Godly Jealousie and Care, that the Practice of those who make Profession of the Guidings of the Holy Spirit be according to it, in all the Fruits of it ; and accordingly, *Richard Huberthorn*, and some others who were then at *Norwich*, did wait for the Counsel of God, that in his Wisdom they might search out this evil, which *C. A.* had wrought, and by their dealing with him, did bring him so to a sense of his Naughtiness, that he did confess it and condemn it. And further, that it might not be supposed, that such Naughtiness was tolerated
and

and allowed by a Society professing Christianity, it was communicated to the Publick, that the guilty Person might bear his own Iniquity, and the Holy Truth he had made profession of be cleared. The like Laudable Practice, tho' call'd by the Snake, p. 45. *A not regarding the Sacredness of the Seal of Confession*; was practis'd by the Prophet Nathan towards King David, and the Apostle Paul towards his Brother in the Apostleship, and also by others recorded in Holy Writ, and yet the Holy Spirit is not at all the less Infallible.

Ibid. p. 46, 47. *There was much more tender regard shewed to some Young Women, who had given a Confession in Writing to John Bolton of their frailty in the Flesh, as is told in the Spirit of the Hat, but it was hush'd up, because it touched many eminent Ones in the Ministry, who from day to day resorted unto them, and giving them these appellations, Innocent Lasses and Daughters of Sion.*

This Charge and Story, upon nameless Persons, is, Reader, another Instance of the Injustice of this Adversary, in that he hath taken it out of a Book written against us, and Printed, *Anno* 1673. and which was answered in the same Year, as the Snake well knows, and hath not been since reply'd to; and what is an aggravation of the Snake's Injustice herein, is that in the Answer to it, there is a Certificate under the hands of *John Bolton* and *Sam. Newton*, testifying to the contrary of this very Charge; and of this the Snake could not be ignorant, because he makes Quotations from the same Book, and in or near the same Page, in which this Certificate stands; which I shall here set down, as answer sufficient to this nameless Charge.

“Whereas,

“ Whereas, the Author of the Spirit of the
 “ Hat Insinuates, that our Ministry is guilty of Un-
 “ cleanness, Whoredoms, and such like beastly Practi-
 “ ces, under a feigned commendation of us under
 “ written, as prosecutors of such Persons, that
 “ they may be brought to Judgment. We do
 “ declare in the Fear of the Everlasting God,
 “ that tho’ we abhor with our whole Souls such
 “ unrighteous Practices; and if such things were,
 “ we should, we hope, clear our Consciences for
 “ God and His Living Truth, and People: Yet,
 “ we do declare in the Uprightness of our Hearts,
 “ that we know of no such, nor can acknow-
 “ ledge any such to be either of our Ministry, or
 “ our Body, much less eminent among us (as
 “ hath been wickedly suggested by the Author of
 “ *The Spirit of the Hat*) whom we have found
 “ painful and faithful to God, his Truth and Peo-
 “ ple. Therefore to say we were hindred from
 “ bringing them to Judgment, whom we never
 “ went about to charge, neither can we, is a
 “ wicked, envious and false, suggestion of the Ad-
 “ versaries of the Truth; and this in God’s Fear
 “ we testify to the World.

John Bolton,
 Sam. Newton.

Ibid. p. 47. *Instances can likewise be given of some of their She Preachers (whom they call travelling Friends) that went abroad, &c. — It is not good manners to name Names upon such an occasion: Yet if the Friends will plead Ignorance, something may be done for their Satisfaction.*

That Women, as well as Men, may forsake the Guidings of the Spirit of God, and run into Wickedness, is very true, but that any who have
 fo

so run into Wickedness, are *Preachers, or (as such) Travelling Friends* (as he in scoffing Mood calls them, and intimates) is very false, and I dare him to name any that are such.

I come now to his 6th Head of Distinction, which is a continuation of Stories of particular Failings.

VI. *But we may make a little more bold with the Mens Infallibility. And I will not go to mean Ones. The Great James Naylor was brought upon his knees before their Church, where G. F. presided, to acknowledge his Failings. — This James Naylor suffered himself to be Hosannah'd into Bristol, as Christ was into Jerusalem.*

Of this Adversaries Boldness and Scoffing we have great Proof, but of his Honesty and Truth we have none; of his Lyes here is also fresh Proof: For it never was the Practice of any Church or Meeting of ours, to bring any Transgressor upon their knees, nor did *G. F.* ever preside in them, or any other Person. We neither have, nor own, in our Assemblies any Headship of Man or Men; the only Head of them being Christ Jesus, who dignifies whom he pleases, with fit qualifications, by his Holy Spirit, for the Service of his Church; and they that continue faithful in their Gifts, such we with the Apostle esteem worthy of double Honour.

But now, as to *James Naylor*, of whom the *Snake* often makes mention: I shall here at once speak concerning him.

J. N. was a Man who had been highly favoured of God with a good degree of Grace, which was sufficient for him, had he kept to its teachings: For, while he did so, he was exemplary in Godliness and great Humility, was *Powerful in Word and Doctrine*; and thereby Instrumental in
the

the hand of God, for turning many from *Darkness to Light*, and from the Power of Satan to the Power of God. But he, Poor Man! Became exalted above Measure, through the abundance of Revelations: And in that Exaltation, did depart from the Grace and Holy Spirit of God, which had been his sufficient Teacher: Then blindness came over him, and he did suffer himself to be accounted of above what he ought: Here he slipped and fell, but not Irrecoverably: For, it did please God, of his Infinite Mercy, in the Day of his Affliction, to give him a sight and sense of his outgoings and fall, and also a place of Repentance. And he did with the Prodigal, *weep bitterly*, and humbled himself for his Transgression; and he besought God, with true Contrition of Soul, to pardon his offences through Jesus Christ: God, I firmly believe, forgave him, for he pardons the truly Penitent: His People received him with great Joy, for that he who had gone astray from God, was now returned to the Father's House, and for that, he who had separated himself from them through his Iniquity, was now through Repentance and Forsaking of it, returned into the Unity of the Faith, and their Holy Fellowship in the Gospel of Christ. And I do hereby testify, that I do esteem it a particular mark of God's owning his People, in bringing back into Unity with them, a Man who had so dangerously fallen, as did *James Naylor*. And here let none Insult, but take heed, lest they also in the hour of their Temptation do fall away: Nor let any boastingly say, *Where is your God?* Or Blasphemously suppose his Grace is not sufficient for Men in Temptation, because the tempted may go from, and neglect, the teachings of it: *David* and *Peter* as their Transgressions

came

came by their departing from this Infallible Guide, the Holy Spirit : So their recovery was only by it. And for the Reader's further satisfaction, concerning *James Naylor's* Humiliation and Repentance, I here subjoin his own Testimony.

Glory to God Almighty, who ruleth in the Heavens, and in whose Hands are all the Kingdoms of the Earth ; who raiseth up, and casteth down at his Will ; who hath ways to Confound the Exaltation of Man, and to Chastise his Children, and to make Man to know himself to be as Grass before him, whose Judgments are above the highest of Men, and his pity reacheth the deepest Misery ; and this Arm of his Mercy is underneath, to lift up the Prisoner out of the Pit, and to save such, as trust in him, from the great Destruction ; which vain Man, through his folly, brings upon himself : who hath delivered my Soul from Darkness, and made way for my Freedom out of the Prison-house, and ransomed me from the great Captivity ; who divides the Sea before him, and removes the Mountains out of his way, in the day when he takes upon him to deliver the Oppressed out of the Hand of him that is too mighty for him in the Earth, let his Name be exalted for ever, and let all Flesh fear before him, whose Breath is Life to his own, but a Consuming Fire to the Adversary. — And to the Lord Jesus Christ, be Everlasting Dominion upon Earth, and his Kingdom above all the Powers of Darkness ; even that Christ of whom the Scriptures declares, *which was, and is, and is to come* ; the Light of the World to all Generations : Of whose coming I testify with the rest of the Children of Light, begotten of the Immortal Seed, whose Truth and Vertue now shines in the World unto Righteousness

I

ness of Eternal Life: And the Saviour of all that believe therein. Who hath been the *Rock of my Salvation*, and his Spirit hath given Quietness and Patience to my Soul in Deep Affliction; even for his Name's sake Praises for ever.——

But condemned for ever be all those False Worships, with which any have Idolized my Person in the Night of my Temptation, when the Power of Darknes was above; all their casting of their Clothes in the way, their Bowings and Singings, and all the rest of those Wild Actions which did any ways tend to dishonour the Lord, or draw the Minds of any from the measure of Christ Jesus in themselves, to look at Flesh, which is Grass, or to ascribe that to the Visible, which belongs to Christ Jesus; all that I condemn, by which the pure Name of the Lord hath been any ways blasphemed, through me, in the time of Temptation; or the Spirits of any People grieved, that truly loves the Lord Jesus, throughout the whole World, of what state soever. This Offence, I confess, which hath been sorrow of heart, that the Enemy of Man's Peace in Christ should get this Advantage in the Night of my Trial, to stir up Wrath and Offences in the Creation of God; a thing, the simplicity of my Heart did not intend, the Lord knows; who, in his endless Love, hath given me Power over it to condemn it; and also that Letter which was sent me to *Exeter* by *John Stranger*, when I was in Prison, with these words, *Thy Name shall be no more James Naylor, but Jesus*. This I judge to be written from the Imaginations, and a Fear stroke me when I first saw it, and so I put it in my Pocket (close) not intending any should see it; which they finding on me, spread it abroad, which the simplicity of my Heart never occasioned: So this I deny also, that the Name of *Christ Jesus* is received

received instead of *James Naylor*, or after the Flesh, for the Name is to the Seed to all Generations; and he that hath the Son, hath the Name which is Life and Power, the Salvation and the Unction, into the which Name all the Children of Light are Baptized. So the Name of *Christ*, I confess before Men, but not according to Men; which Name to me hath been a Strong Tower in the Night, and in the Day. And this is the Name of *Christ Jesus*, which, I confess, the Son and the Lamb, in the Seed where he speaks in Male or Female; but who hath not this in himself, hath not Life; neither can have by Idolizing my Person, or the Person of any Flesh, but in whom the Heir is born, and hath spoken, or doth speak; there he must not be denied the Mouth to spake by, who is Head over all, and in all his own, God blessed for ever.

And all those Ranting Wild Spirits, which then gathered about me in that time of Darknes; and all their Wild Actions, and Wicked Words against the Honour of God, and his pure Spirit and People: I deny the Spirit, the Power and the Works thereof; and as far as I gave advantage, through want of Judgment, for that Evil Spirit, in any to arise, I take shame to my self justly; having formerly had Power over that Spirit, in Judgment and Discerning, where-ever it was; which Darknes came over me through want of Watchfulness and Obedience to the Pure Eye of God, and diligently minding the Reproof of Life, which condemns the Adulterous Spirit: So the Adversary got advantage, who ceases not to seek to devour; and being taken Captive from the True Light, walked in the Night *where none can work*, as a wandering Bird fit for the prey: And if the Lord of all my Mercies had not rescued me, *I had perished*, for I was as one appointed to Death and Destruction,

and there was none could deliver me. And this, I confess, that God may be justified in his Judgment, and magnified in his Mercies without end; who did not forsake his Captive in the Night, even when his Spirit was daily provoked and grieved; but hath brought me forth to give Glory to his Name for ever: And it is in my Heart to confess to God, and before Men, my Folly and Offence in that day: Yet was there many things formed against me in that day to take away my Life, and bring Scandal upon the Truth, of which I am not Guilty at all, as that accusation, as if I had committed Adultery with some of those Women, who came with us from *Exeter* Prison, and also those who were with me at *Bristol*, the Night before I suffered there; of both which Accusations I am clear before God, who kept me at that day both in Thought and Deed, as to all Women, as a little Child, God is my Record; and this I mention in Particular, (hearing of some who still cease not to reproach therewith God's Truth and People) that the Mouth of Enmity might be shut from evil speaking, though this touch not my Conscience.

And that Report, as though I had raised *Dorkas Erbury* from the Dead, carnally; this I deny also, and condemn that Testimony to be out of the Truth; tho' that Power that quickens the Dead, I deny not, which is *the Word of Eternal Life*.

And this I give forth, that it may go as far, as the Offence against the Spirit of Truth hath gone abroad, that all Burthens may be taken off with the Truth, and the Truth cleared thereby, and the True Light, and all that walk therein, and the Deeds of Darknes be condemned; and that all that are in Darknes may not Act in the Night, but
stay

stay upon God, who walks in the Light, who with the Workers of Iniquity hath not fellowship; which had I done, when first Darknes came upon me, and not been led by others, I had not run against the Rock to be broken, which so long had born me, and of whom I had so largely drank and of which I now drink in measure; to whom be the glory of all, and to him must every Tongue confess, as Judge and Saviour, God over all, blessed for ever.

And this further is given me to say, to every particular Person to whom this Writing shall come, Whatever is thy Condition, walk in the Light, which lets thee see it; there is thy Counsel, and thy strength to be received; to stay thee and recover thee: Art thou tempted to Sin? Abide in that which lets thee see it; that there thou mayst come to feed on the Right Body, not on the Temptation; for if thou mind the Temptation, it will overcome thee; but in the Light is Salvation: Or having Sinned, art thou tempted to despair, or to destroy thy self? mind not the Temptation, for it's Death that Sin hath brought forth; feed not on it, nor mind it, least thou eat Condemnation, for that's the Wrong Body.

The Body of Christ is felt in the Light, in which is Life from Death, Grace and Truth to Feed on; which will overcome for thee, being followed: but if thou follow the Temptation, Fear and Condemnation will swallow thee up: If there appear to thee Voices, Visions, and Revelations, feed not thereon, but abide in the Light, and feel the Body of Christ; and there wilt thou receive Faith, and Power to judge of every appearance, and Spirit; the Good to hold fast and obey, and the False to resist. Art thou in Darknes? mind it not, for if thou do, it will fill thee more; but stand still and

Act not, and wait in patience till Light arise out of Darknes to lead thee: Art thou wounded in Conscience? feed not there, but abide in the Light, which leads to the Grace and Truth which teaches to deny, and put off the Weight, and removes the Cause, and brings Saving Health to Light: Yea, this I say to thee in the Name of *Jesus Christ*, that tho' thou has made thy Grave as deep as the nethermost Hell, or were thy Afflictions as great as *Job's*, and thy Darknes as the Depths of the Sea; yet if thou wilt not run to vain helps, as I have done, but stay upon the Lord till he give thee sight by his word (which commands Light to shine out of Darknes) from thence will he bring thee forth; thy Eye shall guide thee, and thou shalt praise his Name, as I do this day, glory for evermore; and this word is nigh thee, which must give thee *Light*, tho' *Darknes* *Comprehends* it not.

And hast thou Gifts, Revelations, Knowledge, Wisdom, or whatever thou mayst read on in the Scriptures of Truth, and do not abide in the Light, and feed on the Body of Christ, whence the Gift springs, but feed on the Gift, thou mayst be up for a while in thine own sight, but certainly thou wilt wither and die to God, and Darknes will come upon thee, and thy Food will turn to Condemnation in the Sight of God.

And this I have learned in the Deep, and in Secret, when I was alone; and now declare openly in the Day of thy Mercy, *Glory to the Highest for evermore*, who hath thus far set me free to praise his Righteousness and his Mercy; and to the Eternal, Invisible Pure God, over all, be fear, obedience and glory evermore. *Amen.*

James Naylor.

Ibid.

Ibid. p. 48. *These are much more Dreadful Failings than those of the Flesh, than of Hallelujah Fisher of W. W. (the Saints know who I mean) and several others whom I could name.*

All those dreadful failings, which Men are overtaken with, whether *the Lust of the Flesh, the Lust of the Eye, or Pride of Life*, they all happen to Men, when they are gone off their watch, and are departed from the guidings of the Grace of God: This *Hallelujah Fisher* did, and this others may do, not through any shortness in God, or weakness in his Grace, but through their own default; and all that can be done by a Community professing Christianity, is, (after endeavours to restore in the Spirit of Meekness, and their impenitency) to reject that Brother who thus walks disorderly; this was done by *H. F.* and is by any other, whatsoever when known.

Ibid. p. 48. *But tho' God Omnipotent and Infalible, did create all things that are, yet there is weakness, error and sin in the World.*

Did God create Weakness, Error and Sin, as the Snake here insinuates? If he dare so say, let him speak in plain terms. The Scripture says otherwise, for *Gen. 1. 31.* it is said, *God saw every thing that he had made, and behold it was very good.* Tho' it is true, that through Disobedience to that Power, which made all things *very good*, Weakness, Error and Sin are entred into the World: Yet it is as true, that the end for which Jesus Christ came into the World, Suffered and Died for Man was, (according to the Vision which *Daniel* saw, Chap. 9. 24.) *To finish Transgression, and to make an end of Sin.* And as many as come through obedience to his Spirit, to witness the Power of his Resurrection, may measurably say, they know him to be *Binding and Casting out the Strong Man, and spoiling*

ing his Goods. I come now to his Seventh Head of Distinction.

VII. *But let such consider, that it is a just Judgment from God, &c.*

It might indeed, with some shew of probability, be objected against us by this *Snake*, that the Defection and Failings of particular Persons, pretending to be of us, were a Judgment from God upon the whole Body: Nay, and it might probably be, that that Judgment came upon that Body, because of their Separation from the Church. If that Church be pretends Membership in, could boast she had none such; but the contrary is too true; in the several instances which may be given, as of himself and some others, Scandalous Members, who in their ill Practices, are no Credit to the Church of *England*, which they may pretend to be of: Yet this, by the *Snake's* Argument, is a Judgment upon the Church of *England*, *Who* (they are the *Snake's* words) *of their own Heads, durst to leave those Guides* (the Bishops of the Church) *under whose Government God hath placed them, and to rend the Body of Christ by a causeless and desparate Schism; of which see more,* p. 16, 17. foregoing.

This, Reader, is another Stroak at the Reformation, and will it not be a pretty Argument for the *Romanists* against it?

Ibid. p. 49. *So that even their Error, may in this sense, come from God, that is, as a Judgment upon them.*

I suppose truly, much in the same degree, for that it is a Judgment upon us, to have naughty Persons under our Profession; and that it is not a Judgment upon the Church of *England*, to have at least as many in her Communion, may be boldly and impudently (as the *Snake* says p. 16.)

averred,

averred, but not proved, and as he cannot prove it a Judgment, so I have already proved it no Error in Principle of Us, because I have abundantly shewn that the Grace of God is sufficient for the purposes for which God hath given it, viz. the *Salvation of Man.*

Ibid. p. 49. *And for this cause* (says St. Paul, 2 Thes. 2. 11.) *God shall send them strong Delusion, that they should believe a Lye. And if the Prophet be deceived* (Ezek. 14. 9.) *I the Lord have deceived that Prophet.* And it was the Lord who put a Lying Spirit into the Mouths of Ahab's Prophets, 1 Kings 22. 23. Now whether it be such a Spirit or not, which is in the Mouths of the Quaker Prophets, we have a plain rule whereby to know, Deut. 18. 2, 22. *the Prophet which shall presume to speak a word in my Name, which I have not commanded him to speak. — even that Prophet shall Dye. And if thou say in thine Heart, How shall we know the word which the Lord hath not spoken? When a Prophet speaketh in the Name of the Lord, if the thing follow not, nor come to pass; that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously, thou shalt not be afraid of him.* Here is a plain touch-stone, which cannot be mistaken, &c. Thus the Snake.

But the Snake is much mistaken in applying this touch-stone; for the first text, viz. 2 Thes. 2. 11. He has done by that, as he does by our Books, cut off the Conclusion: For, the Apostle does there give the reason why they were given over to strong Delusion, because they received not the Love of the Truth, that they should be Saved. And for the other texts, it is not to be concluded from them, that every Prophecie spoken in the Name of God, is therefore false, because not fulfilled in the terms pronounced; for then should those Prophecies,

phesies, mentioned, *Exod.* 32. 10, 14. *2 Sam.* 24. 16. *Psal.* 106. 40, 44, 45. *Jer.* 26. 18. *Amos* 7. 3. *Jonah* 3. 10. be false, and the Prophets that gave them forth be false Prophets; but that is not so: And the reason why the Prophets, and their Prophecies are true, is given by *Jer.* 18. 7, 8, 9, 10. *At what Instant I shall speak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and destroy it; if the Nation against which I have pronounced, turn from their evil, I will repent, &c.* And accordingly; God hath (as is recorded in Holy Writ) often repented himself of the Evil he hath threatned, and in great Mercy and Compassion, upon Sinners relenting, hath lengthned out their day of Visitation.

Ibid. p. 50. *And the case of the Quakers is so hard, that if we can prove but one false Prophet among them, the Infallibility of all, and every one, must be a Deceit, because — the Infallibility is asserted to belong to every one of them.*

Festina Lente, may be a useful Caution to one that makes such hasty and false Conclusions. The Infallibility of all and every one, is the Holy Spirit; and if every one that make profession of it, should fall from it, and turn from the Grace of God, into Wantonness or Delusion; yet the Holy Spirit would be no Deceit. I will give that Memorable Instance of the two Prophets, mentioned, *1 Kings* 13. where both of them had true Prophecies; yet by giving way to Error, both fell, the first, *ver.* 24. lost his Life: And of the last it's said, *ver.* 18. *He lyed.* Yet it cannot be but falsely and wickedly concluded, that because the Prophecy of one of them was false, and the other thereby led into Error; therefore the Infallible certainty of all, and every one, of the Prophecies of the Prophets, in the Old and New Testament

Testament, was a Deceit: Nay, from hence Holy Writ does not conclude against, but confirm the Prophecies of them two Prophets, which they delivered in their Obedience to God. This brings me to his 8th Head of Distinction of Prophecies, which he says are false.

VIII. *But here, in this place, let me give two or three instances, to shew their false and wicked pretence to Infallibility. And I will not travel far for an example: But I will be as merciful in exposing them as I can.*

I will see the Instances before I make the like Conclusion. The first instance is of (as he calls him) a *Quaker Glover* in *Cheapside*. The *Snake* did tell us he would not travel far for an Example. This is some small hint that he Sculks about the City: But if in his next, he will be more particular as to his place, there is a Poor Man, formerly the King's Messenger, would gladly speak with him; but at present to return to the *Mercy* of the *Snake* in *Exposing*.

Mercy when properly spoken, I know what it means; but when it proceeds from an Adversary so Profane, Unjust and Hypocritical, as is this *Snake*, it cannot have fewer *alias's* added to it, than hath his proper name, it may be *alias* this, or *alias* that, but that it is not *Mercy* in the true Signification of the word, will in a few words be seen.

The *Snake* calls it *Mercy* in that he spares names; but that it is no such thing may be seen by this, he calls one p. 51. *Prophet John*, and there was no such Person of that name; and the true reason why he forbore others, was, because he might err as much in them: But, be all this as it may, the Relation and Story is false, and to shew that his *Mercy* is rejected, the *Quaker Glover*

Glover speaks for himself, and subscribes his name.

“ The *Glover* replies for himself, thinking it
 “ no favour to have his name conceal’d under a
 “ true state of the Case, and minds his Author,
 “ it is not safe nor warrantable, to publish by hear-
 “ say; for his account is almost in every part
 “ false, containing at least twelve plain mistakes
 “ at best. A natural consequence of being over
 “ officious, and meddling in other Mens affairs;
 “ which he is the readier to let him know, that
 “ if he will please to appear Face to Face, and
 “ hath two Ears, may be better inform’d by him,
 “ who is willing to joyn Issue with him in his
 “ great many more instances, as he saith.

Nat. Markes.

Reader, I have transcribed this out of *G. W’s* *Antidote*, which he wrote in Answer to the first Edition of the *Snake*, that I might not want an Answer to a Story pompously, tho’ falsely, set out in 3 or 4 Pages.

His second Story of Prophecies, is, p. 54. of *Solomon Eccles*, who (he says) did denounce, concerning John Story, that he should Dye within one Year, and that he meant it of a natural Death.

The *Snake*, who Glories in the miscariages of them that fall, does apply this to the whole Body, tho’ it can be with no more Justice, or Strength of Argument, so apply’d, than the Lye of that Prophet, *1 Kings* 13. 18. which he spake in the name of the Lord, can be apply’d to all the Faithful Prophets, in the Messages which from the Lord they did in faithfulness deliver. But further, *S. E.* did himself find his words his

Bur.

Burden; and did under his own hand condemn that Hastiness, Anger and Darknes of Spirit, in which he does confess he spake those words; and it is not unlikely, but the *Snake* hath either seen or heard so much, and if he hath either, it is a manifest Lye in him, to lay that to the *Quakers*, which they then did deny, and which also the Person offending, did truly and justly take to himself.

His Words are these (in *Babylonish Opposer*, &c. p. 8.) “ As I was sitting waiting on the Lord, “ on the 29th instant these things rose in my “ Heart, that I should acknowledge my Offence “ to all the Brethren in *London*, and thereabouts, “ and *Bristol*, and to all the Brethren *North* and “ *South*, that had been witnesses against the Spirit “ of Separation; and am to let you know that it “ doth truly Repent me, and sorely Grieve me, “ that you that do bear a faithful Testimony for “ God, should have any Prophecie thrown at you, “ which I spoke to *John Story* in an angry Spi- “ rit: I do therefore acknowledge, as I have “ signified in my last Paper, about two Years “ ago, that I have had little rest Day nor Night, “ at times, ever since I spoke these words to *John “ Story* [That it was the word of the Lord that he “ should dye that Year] which were mine own “ words, and soon became my Burden, and were “ spoken in the Dark, and Darknes was upon “ my Spirit, and so under a strong Temptation, “ which I was suffered to fall into, I not stand- “ ing in the Counsel of God; for which I bore “ God’s Indignation: But I soon saw I should “ have gone to him in a meek Spirit, to beseech “ him to be reconcil’d to his Brethren. But I “ do judge and condemn that hasty Spirit that “ set a time for his dying, and called it the word
“ of

“ of the Lord. And do desire this may go as far,
 “ as where-ever it may have a service for Truth.

Solomon Eccles.

His Third Instance is, p. 55. *A Prophecy of W. Penn's against one Tho. Hicks. So sure as the Lord liveth, and I testifie to thee from the Lord's Living Spirit, If thou desist not, and come not to deep Repentance, the Lord will make thee an example of his Fury; and thy Head shall not go down to the Grave in peace.*

Ibid. p. 55. *Now Tho. Hicks did go down to the Grave in Peace, and no Visible Example of God's Fury was shewn upon him.*

And (which the *Snake* has not mentioned) *Tho. Hicks* did desist, and did not (as I have heard) (as the *Snake* falsely says he did. p. 56.) remain to his Death an Opposer of the Quakers, which was the terms of the Denunciation. So that the *Quakers* may be true Prophets still.

His Fourth and last Instance here, is, of whom in Scorn, he calls (the Great) *Edw. Burroughs*, p. 57. quoted from p. 540, 535, 536, 537. of his Works, the words he quotes are these, and stand in this order. *The time is come, their Church (meaning Rome) cannot stand long. And as sure as the Lord lives, so shall it come to pass.*

Here, the *Snake*, is himself to some purpose, having in as deceitful and false manner, as well can be, represented the words of *E. Burroughs* in the pages quoted. I will give thee, Reader, the several Instances, from the several pages quoted by the the *Snake*. The first page he here quotes it 540. where the *Snake* says he advises the Army to carry their Arms to the Gates of Rome. But minds not, that he there tells the Army, “*That might be a work honourable*”

“ rable in its day and season. And that there is a Victory
 “ more honourable, to wit the Victory over Sin and Death,
 “ and the Devil in your selves, and that you are to
 “ mind. And at the bottom of p. 535. (speaking
 of the Romish Church.) “ But their Weapons are
 “ Carnal and Devilish, and by Murders, Oppressi-
 “ ons and Tyrannies, they do defend themselves;
 “ and when these things are broken down, **then**
 “ their Church cannot stand long. (He continues,
 p. 536.) “ And as sure as the Lord lives, so shall it
 “ come to pass, a Generation shall accomplish it,
 “ and in the Generation of the Righteous it shall
 “ be finished. And in p. 537. *E. B.* saith thus,
 “ Whether the Lord will revenge the grievous
 “ blood-guiltiness that lies upon them, by himself,
 “ without an Instrument, or whether by you (*speaking*
 “ *to the Army*) or others as an Instrument.
 “ Whether this way, or another, that God will do
 “ it, I determine not. But this I know, that *the*
 “ *time is not long*, that he will one way or other
 “ avenge and revenge the Blood of the Just upon
 “ the Murderers Head.

By all this, *Reader*, it abundantly appears, that
E. B. doth not assign Time or Means, by, or in
 which it shall be accomplished, and so much any
 Good Man may warrantably speak concerning the
 finishing, and putting an end to those Carnal and
 Devilish *Church-Weapons*, of Murder, Oppression
 and Tyranny. Which, tho' this Adversary would
 hug, yet thanks be to God, they are out of his
 power. So that this Prophecy (if the *Snake* will
 have it one) must doubtless, in its season, be ac-
 complished.

I come now to his Ninth Head of Distinction,
 which is little else, than one vehement Invective
 against the Authority of the Reformation. I will
 briefly consider its parts, p. 58. *Extraordinary In-*
spirations

spirations are not to be credited, unless vouched by Miracles, which God always sent to attest his Extraordinary Commissions.

The Inspirations of the Prophets, *Joel, Amos, Obediah, Micha,* and others mentioned in the Old Testament, and of *Agabus, Acts 21. 11.* were all of them *Extraordinary Inspirations.* But I find no Miracles, that these their Extraordinary Inspirations were vouched by. *John the Baptist, the Greatest Prophet, born of a Woman, his Mission was very extraordinary, yet not attested by Miracles.* Now let us see where the Doctrine of the Snake will lead us: Why, he says, *Extraordinary Inspirations are not to be credited, unless vouched by Miracles.* These Inspirations I have now spoken of, are not to us so vouched, are they therefore not to be credited? This will break an Article of the Snake's pretended Faith, and make imperfect the Scriptures, which he says are a *perfect Rule of Faith and Manners.*

Ibid. p. 58. Let us take this one mark more, to judge when such Inspirations are from God, or from the Devil.

Yes we will. *Those from the Devil generally tend to Schism and Rebellion; as in that of Jeroboam, and the Ten Tribes, who broke off from the Priesthood of Aaron, as well as from the House of David; and set up opposite Altars to that at Jerusalem.*

This does deserve to be mark'd, in that, it,

First gives the Lie to the Scriptures, and then kicks against the Reformation. It gives the Lie to the Scripture, for that God by his Prophet *Shemiah, 2 Cron. 11. 4.* when *Rehoboam* would have fought against *Israel,* that he might have brought the Kingdom from *Jeroboam* to himself; and that they were ready to fight, they were of God forbid; and the reason God by his Prophet gives, is; *For this*

this thing is done of me. But the *Snake* says it's done of the Devil. Thus much for the Kingdom now for the Priesthood.

That they broke off from the Priesthood of *Aaron*, and set up opposite Altars, is a mark applicable at this day, or, to what purpose does the *Snake* make it? And say that separation from the Priesthood at this day, is *from the Devil*. And now if the *Snake* please, let him prove how many of these separations which have been made within three hundred years from the Priesthood of the Roman Pontiff, have been made by the Devil? and let him not forget the Reformation in *England*. But of this kind of arguing we have more.

Ibid. p. 58. *But as they paid all Dutiful Obedience to their persecuting Kings, and suffered Martyrdom under them without Resistance: So did they always keep in the Communion of those same Priests, whom they had provoked and reproved, &c.*

That Dutiful Obedience was paid by the Holy Prophets to persecuting Kings in their Days; and hath been paid by us, to persecuting Kings in our Days, is very true. But as for the Doctrine of *Resistance*, if that be it the *Snake* quarrels at, he may find Opponents enough in the Communion of that Church he pretends Membership in; as he also may have the Voice of the *Church of England* against him, Justifying themselves, in that they did not keep the Communion of the Roman Priesthood, but did set up a *Separate Communion* and *Opposite Altars*. See, Reader, this *Doughty Champion* (as he pretends) for the *Church of England*, under the false pretences of esteeming, and valuing her Communion, does in truth and reality, as much as in him lies, scandalize the Reformation; by putting upon it very gross imputations, as if it were *from the Devil*. But worse yet.

Ibid. p. 59. *And when our Saviour himself came into the World, he did not separate from the publick Worship, and Communion of the Jewish Church. — And to shew that the receiving of Christianity it self was no exemption from paying all Obedience to them, he commands his own Disciples, as well as the Multitude, to pay them all manner of Obedience.*

Our Saviour is declar'd, *Rom. 10. 4. the end of the Law.* Then he must of necessity be the end of that Worship and Communion which was grounded on the Law: And that the receiving of Christianity was an exemption to Obedience, in that Worship and Communion, The Apostle *Paul* is positive, *Gal. 5. 2.* for Christianity was not to be blended with Judaisms. And when our Saviour said, *Matt. 23. 3. Whatsoever they bid you observe, that observe and do.* He did not thereby continue the observance of the Ceremonial Law, beyond the date of the Sealing his own Testament with his Blood: For if he had, then all who are not in Communion with the *Jews* at this Day are Schismatics; and which is worse, the *Snake* says, it is from the Devil.

Ibid. p. 59. *And the Apostles, after our Saviour, frequented the Jewish Temple, Luke 24. 53. And observed their hours of Publick Worship, Acts 3. 1.*

This Adversary would here falsely and Hypocritically insinuate, as if the Apostles hereby joined in Communion with the *Jews*, which was against the whole Scope of their Commission. The Business of the Apostles in the Temple, and wheresoever else their Lots were, was to preach up Faith and Salvation through Repentance, in and by that *Jesus* whom the *Jews* had Crucified: For this purpose they went to the Jewish Temple; and no wonder they went at the hour of Prayer, because then they might find the People together: That this was the Reason, why they went at the hour of Prayer,

is

is fully seen by the Sermon of Peter, *Acts* 3. 12. to the end of the Chapter.

Ibid. p. 60. *But the Quaker-notion of the Light within, and their pretence to Infallibility, as consequential to it, does totally root up and destroy all Church Government and Order: For if the Light within be God, it must be self-sufficient, and not to need the Rules and Directions of any other.*

The Apostles, it's allowed, were infallibly assisted by the Holy Ghost, God in them; yet this was so far from rooting up and destroying all Church Government, that they by the Directions of the Holy Spirit did give Rules and Directions for Discipline in the Churches, where they laboured to bring the People to be partakers, with them, of the same Promise, which was, *Christ in them, the hope of Glory.*

Ibid. p. 60. *Upon this Ground the Quakers broke off from the Church, and refused to be under the Government of any outward Authority.*

'Tis false, the *Quakers* broke not off upon this Ground, but rather to carry on that Reformation which the *Church of England* began here, when she broke off from *Rome*. Neither did the *Quakers* ever refuse to be under the Government of any outward Authority; for we always, for Conscience sake, have been Obedient to Authority, by actively doing, what in Conscience we could, or by passively suffering for what in Conscience we could not do. Let the *Snake* say so much for himself, if he can, and prove it.

Ibid. p. 60. *And thus they stood several years, in the Infancy of their State, till they began to grow numerous and rich.*

'Tis false, we never were, even when first a People, without Government and Discipline, such as might answer the good end of the Gospel of

Christ. But that there may be occasion, as the Community enlarges, to add some points of Discipline, for the same good end for which the first were appointed, Holy Writ does sufficiently justify. — The Disciples, while in their *Infancy*, had, Acts 2. 44. and 4. 32. *All things common*, afterwards, particular Churches, made Contributions for the Poor, &c. When they grew more numerous, the Question of the Circumcision began to trouble the Churches, in *Syria, Antioch and Cilecia*, concerning which the Apostles sent a Determination by *Paul and Barnabas*, Acts 15. 25. And in after times as the Churches and their Necessities did increase, the Apostle *Paul*, 1 Cor. 8. 4. and 10. 25, 27. did yet enlarge the Borders of that Discipline, which was before settled: And to other Churches according to their Necessities; such was their prescribed Discipline. Thus at first, while the Professors of Christianity were few, there necessities were so too; but as their Numbers increased, so did their Necessities; and the Apostles and Overseers of the Church did provide accordingly, that they might in all things adorn the *Doltrine of Christ*, Tit. 2. 10. who is a God of Order. And as the fullest state of their Discipline was no contradiction, to their few first Precepts, so neither was a contradiction, to the infallible *Spirit of God*, Tit. 11. 12. to the Guidings whereof, the end of their Preaching was to bring People. I come now to his Tenth and Last Head of Distinction, *Concerning that Church Government which is among the Quakers*.

Ibid. p. 61. *The Quakers pretence to Infallibility, has been disproved; First, In particular Instances of several of their Prophets. — Secondly, In whole Floods and Parties; for F. Bugg and many others have come openly off from their Communion, &c.*

The

The particular Instances, which the *Snake* hath brought, have been above sufficiently disproved, being either fallly or insufficiently by him pretended. But had they been all, such as the *Snake* hath pretended, yet then they could not have answered his purpose, to overthrow the Infallibility of the Spirit of God; as is also largely before declared.

Secondly, *That whole Floods and Parties have left us, F. Bugg* is, with the *Snake*, an Instance; and indeed a particular, single, weak one. But had the Floods and Parties been much greater, than ever yet any were, that did Apostatize and backslide from us: They may indeed be Instances of such Backsliders, as those mentioned *2 Pet. 2. 22.* but no Argument that the Holy Spirit of God is not Infallible; for as by the power of that, in times past, these backsliders were in some degree washed; so had they continued under its Guidings, it would have made them altogether clean. Whereas, by deserting it, they are returned to wallow in the Mire again. This Through Disobedience happened to many in the Primitive times. Nay, so general was the Defection and Backsliding of that People, that the Holy Spirit expresseth it by *the Church going into the Wilderness*: For Darknes and Apostacy did overspread all Lands.

Ibid. p. 62. Now if their above-told pretences to Infallibility do hold, then it will follow, that these their former Opinions, which the Separatists now condemn, were true Then, and false Now. Nay, that they are both true and false, even now; because some Quakers do hold them to be true.

A fine Conclusion! and spakes thus much. If the Declared Claim of the *Church of England* to Loyalty do hold, then it will follow, that that Declared Claim which the *Snake*, and other such Separates now condemn, was true *then*, and false

now. Nay, that it is both true and false even **now**; because that Church doth still declare that Claim. Thus, *Reader*, thou seest the folly of this *Snake's* reasoning; and it cannot be otherwise, when Men shall attempt to prove, by the precarious and evil practice of Particulars, the Unsoundness of Principles; Good Principles do always abide the same, whatsoever the Practice of their Professors may be. Thus the Grace and Spirit of God continues Infallible, let whosoever will backslide from it, and Loyalty continues to be Loyalty still, if the *Snake* never practice it.

Ibid. p. 62, 63. *But if Keith and Bugg were true Quakers, then true Quakers are not Infallible: And then G. Fox, &c. (who said they were Infallible) were led by the Spirit of Delusion, and not the Spirit of Truth.*

Keith and Bugg, with whosoever else that can be nam'd, that have Apostatized: While they were led by the *Spirit of Truth*, were by that Infallibly led, and it was no Delusion to affirm so much of them or others, while in their obedience to that Infallible Guide. But *G. Fox, &c.* did never say, that any were, or could be Infallibly led, but by the Holy Spirit: Therefore *G. F. &c.* were not herein led by the *Spirit of Delusion*, but by the *Spirit of Truth*.

Ibid. p. 63. *The Infallibility of the private Spirit, or of each particular Quaker, is now damned by their Church; and their Infallibility is now reduced by them, — to that of their Church.*

'Tis a notorious Falshood, that ever Infallibility was by us placed in the private Spirit of any, or every *Quaker*, as it is by this *Snake* asserted, or that it is now reduced to the Church. Infallibility is now by us placed, where it ever was, that is, in the Infallible Spirit of God privately

vately or particularly working in the Hearts of Men.

Ibid. p. 64. *All I am concerned for at present, is, that their Churches have censured these Separatists, and given Judgment against the Light within particular Persons; which was the Original Pretence, and only Infallible Guide of the first Quakers. And upon this only ground, they exclaim'd against any Church, assuming Authority over any Man's private Spirit, or his Light within, as Anti-christian and Diabolical, and gave this as the reason of their Separation from the Church of England.*

One, but not the *only*, reason and ground of some that separated from the Church of *England*, might possibly be Her Hierarchy and Government, or assumed Authority over Conscience; as she in her turn, made it part of the reason for her Separation from *Rome*, as see *Apologia Ecclesie Anglicanae*, printed 1617. But that bond of Union and spiritual Fellowship, which united us to be a People, was, First and Principally, The Light of Jesus Christ shining into our Hearts, whereby through obedience, we had and have Unity with all, who in any measure are turned to it, and walk in it; and by this Union of Spirit, we were gathered into one Body of external Fellowship and Society, in matters of Doctrine and Discipline; and being so gathered into particular Assemblies or Churches (with respect to place) at unity: The Authority which these our Assemblies do claim towards them that do so declare themselves Members, and who do believe and profess the same Doctrines and Principles of Faith, and are so distinguish'd and denominatèd, is grounded in this: That every such Member is gathered as above, and not by any external constraint or outward respect, but only

by the real force of Truth upon their Understanding. And of such as do profess to be so gathered into Unity and Fellowship with us: If any shall Innovate in Doctrine and Discipline, and make Defection from the Spirit of Love, contrary to that Belief and Profession, which by the force of Truth, and Convictions of God's Grace on their Hearts, they did make and declare at their coming into Unity and Fellowship with us: Such, the Church or Assembly hath Power to declare Separated from the Body; because by this their Innovation and Defection, they have dissolved that bond of Union, by which they became Members; and when censure is denounced against these who are thus separated; It cannot be accounted or esteemed, *A giving Judgment against the Light within particular Persons*: Because the Light of Jesus Christ is not contrary to it self; and if by the insinuations of that, it was, that they through obedience came into Fellowship, and did profess and declare to believe as above; it does necessarily follow, that their Innovation and Defection must proceed from being darken'd and decay'd from that Life of Righteousness in themselves, which was the first Principle of true Union. And when we have declared *against any Church assuming Authority* towards any Man, and that Light of Grace which is in him; it hath been because such Church hath assumed that Authority, without that previous bond of Union which is above declared.

Having thus briefly, but truly, stated the Ground and Nature of that Government which is among us, and the reason of our refusing Church Government not so constituted; it will serve to dispatch all the Objections of the *Snake* upon this head with greater speed.

I shall here, in fit place. acquaint thee, Reader, that the *Snake* takes up a considerable part of the following Pages in this *Section*, and some in that concerning *Tithes*; particularly about *G. Keith* and our Controversy with him, I shall take little more notice of them, than as they relate to Government, that being what the *Snake* says, p. 118. foregoing, *He is chiefly concerned for*: Besides, that Controversy (which Books may be had of *Tace Sowle*, in *White-Hart-Court*, *Gracious-Street*) is in such hands, as, I doubt not, are still ready to maintain the Justice of that Cause they are concerned in, if *G. K.* or the *Snake* for him, shall think fit to reply to what they have written, that is yet unanswered by him; and also the compass of this Tract will be too short, to allow room for a matter so much controverted as that has been. Therefore, what I shall chiefly say concerning him, and what the *Snake* is most concern'd for, will be (as above) with respect to his *quondam* Society and Fellowship with us; and to shew that the Judgment given against him, was not against that Light of Jesus Christ, which he once acknowledged for his sufficient Teacher: The like for brevity sake I would be understood concerning *John Wilkinson*, *John Story*, *Bugg*, and others, who may have Separated, or Apostatized, as these have done.

From p. 64. to 68. The *Snake* is wholly imploy'd on *G. K.* giving in them, some short and false bits of Stories, relating to that difference with him in *Pensilvania*; which I should have wholly pass'd by, but that in one Instance the *Snake* is remarkably false: That is, p. 66. *G. K. was accused for Preaching two Christs, i. e. a Christ without, besides the Christ within.* — This Sam Jennings (after their manner of mumbling *Thistles*) will not confess, but dare not deny, That

That G. K. was so accused, *Sam. Jennings* does deny so far as it came to his Knowledge; but the *Snake* carps at *S. Jennings*, because he does not affirm or deny upon such incompetent Authority and Evidence as himself uses; which has, as I have already shewn, and may hereafter shew, led him into notorious Lyes, and false Stories: For, *S. Jennings* says (*State of the Case*, p. 6.) *In the Judgment given forth against him (G. K.) by Friends, they say, W. Stockdale denied the words so spoken [as in the Charge above] and Ibid. p. 7. which I have heard him [W. S.] often solemnly to deny.*

Is this mumbling of Thistles, or does it not rather shew, that *S. J.* took care to speak Truth to the utmost of his Knowledge, and is a full denial of *G. Keith's* Charge?

Snake p. 66. *Why was this the business of so many Meetings, and so great stir among them? — For G. Keith was not so much as accused for Preaching any thing else but this.*

But (now *Snake*, who mumbles Thistles?) was not he accused of very many Turbulent, and Indecent Actions and Expressions, as is at large seen in *The State of the Case*, which I have above quoted, and which the *Snake* also quotes with perversion, as I have before shewn.

Snake p. 67. *Here is a many forked and involved Infallibility, one Meeting Justifying, another Condemning, G. Keith, and all for the very same Doctrine. --- Ibid. p. 68. This will not only overthrow the Infallibility in each particular Person, but even of their Churches or Meetings.*

That particular Persons may make Defection from the Guidings of the *Spirit of Truth*, and may Apostatize from that Union and Fellowship which they had once with the Friends of it: I have already,

already largely shewn, and what particulars may do; Assemblies made up of such particulars, may also do: *Floods and Parties* (as the *Snake* expresses it) may Apostatize as well as particulars; nay, a whole Community may Apostatize, and yet the Infallibility of the Guide, of any one particular Person, who continues Faithful and Obedient to the Holy Spirit, remains firm and sure. Thus 1 Cor. 10. 4. The Apostle testifies of the Jews, *They all Drank the same spiritual Drink, for they Drank of that Spiritual Rock that followed them, and that Rock was Christ.* Now this Rock could have as Infallibly preserved, the whole Tribes of *Israel* from *Egypt*, thro' the Wilderness to the promised Land, had they been Obedient to it, as it did *Caleb* and *Joshua*, who were the only two of all the Thousands that left *Egypt*, and entered in.

But further, that Assemblies or Churches may Apostatize and Backslide, the Holy Spirit is sufficient Warrant, by the particular reproofs or cautions it gives to the seven *Asiatick* Churches, mentioned *Rev.* 2. 2. and 3. And sure the *Snake* will not be so hardy as to say, that the Holy Spirit was able only to give Reproof and Caution suitable to their wants and defects, but not to have preserved them blameless, and to have guided them Infallibly in that way he appointed them to go.

Ibid. p. 68. *Besides this first proof in Pensilvania, there is yet another more express and positive, called, The Barbadoes Judgment, &c. —*

And besides the detecting the *Snake's* false conclusion in that, I have to say to this, that according to his usual Injustice, he herein makes use of an Adversary's Book (*Babel's Builders, &c.*) without taking notice of the Answer which was published

lished to it (Intituled, *A Babilonish Opposer of Truth reprov'd, &c.* By S. C. I. P. and R. R.) as he also pass'es over in Silence (tho' mentioned in that Adversaries Book) a Letter of G. F's and others, writ to *Barbadoes* concerning this very thing; wherein they are shewn their cause is not right that they had taken; which Letter, and the matter it relates to, is fully spoken to in our Answer above mentioned; wherein is also S. E's condemnation of his rashness in those words spoke by him to J. S. mentioned p. 125. foregoing.

Ibid. p. 69, 70. *I was told by one present at the Quaker Meeting at Ratcliff, on Sunday the 17th of February, 169 $\frac{1}{2}$. That Mr. Penn having Preached, and after G. Keith rising up, and expounding some Scripture in another manner than Mr. Penn had done; Mr. Penn stop'd him, and solemnly denounced these words against him, "In the Name of the Lord, "I pronounce him an Apostate, over the Head "of him. Upon which occasion I have these few Questions to ask.*

Q. *Whether this was a Sentence from Mr. Penn himself, or from their Church? —*

Whether by an Ordinary Commission of Succession to Christ and the Apostles?

Whether by an Extraordinary Commission, such as the Prophets and the Apostles had? —

To the first, *W. Penn* being in Unity with the Church, declared this, of one who had broken Unity by making defection from that term of Union, which in time pass'd, he had declared he was by the Light of Christ in him, led to profess and believe.

Secondly, All who are kept living by the Spirit of Truth, in that bond of Union which that did at first lead into, such have ordinary Commission

mission therefrom to testify against Apostates. And this not by such falsely pretended Succession, as the Papal Chair, or others may pretend to from the Apostles: But by succeeding, in a measure of that same Light and Holy Spirit which they were in.

To the Last, *W. Penn*, tho' then knowing *G. K.* to have broken Union, as is before expressed; he might at that time, in the Openings of the Spirit of Truth, have a larger and fuller Sight of his Apostacy, and so a Warrant to Declare it. And for this there needed no new Credentials, *viz.* Miracles, it being no more than what hath been confirmed by those the Apostles wrought.

Ibid. p. 72. *But for the present, I only apply it to the point of their Church Authority over the Light within particular Persons, their original and great pre-
tence.*

The Light within particular Persons, is as much our Characteristick now as ever; and we have no Church Authority over it, or repugnant to it, and that in the case of *G. K.* no such Authority was used, Consider the following Lines.

G. Keith hath often Printed and Declared, that he did believe and profess the same Doctrines and Principles of Faith with us; and that he was led so to do, only by the Light of Jesus Christ shining into his Heart. Through, and by which Light he did profess to have true union and fellowship with us, and accordingly he so was denominated and distinguished.

Now the Light of Jesus Christ, is not contrary to it self, and if by the insinings thereof, and his obedience to it, it was, that *G. K.* did profess as above. Then it naturally follows, *G. K.*'s innovation, to the contrary of what he hath so professed, cannot proceed from that Light of Jesus Christ, from which the above profession of Unity and Fellowship did.

There-

Therefore to give Judgment against *G. K.* is not to give Judgment against the Light of Jesus Christ, but agreeable to it, even in *G. Keith* against himself. The like is to be said of *J. Story*, &c. and others, who have innovated and made defection as these did, whose Works being bad; the issue is the same with what *Gamaliel* shews, Acts 5. 28. *They are come to naught.* And therefore after all the Boast which the *Snake* makes about Separation and Faction: We may, concerning all of them, now declining, and towards their end, hope and have ground to believe, that as many as are yet in a Spirit of Separation, in whom are any true desires towards God for his guidance in the Truth, such he will restore to the Fold they have strayed from. And he will scatter them whose end is not his Honour; agreeable to what the Psalmist said concerning the Wicked, Psal. 37. 36. *He is gone, I sought him, but he could not be found.* And of as many as keep in their first Love, *E. B.* hath truly said with the Apostle, Acts 4. 32. *And the Multitude of them that believed, were of one Heart, and of one Soul.*

Ibid. p. 73. *The very same Division is still kept up in the opposite Quaker-Churches of Harp-Lane and Grace-Church-Street.*

'Tis false, the Meeting in *Harp-Lane* is dropt.

Ibid. p. 75. *There is yet a Fourth Church of the Quakers — It is true, they are disowned by all the rest, but as much disowning them.* We have the *Snake's* Authority for it, that they are none of us: But however, consider them a little further, and see to whom they do belong.

P. 76, 77. *The Snake* Relates (how truly, I know not) a great many bad Tenets they hold, and bad Actions that they do: He says *They Dance as well as Pray by the Spirit.* Their Ringleader whom he calls *Tho. Case*, he says *Preached in a Surplice.*

By

By the Principles I could not tell to what Church this *Case* belong'd ; but for the Surplice we know what Church uses it.

Ibid. p. 78. *And I can name one, who reasoning with one of these concerning the outward Christ (Oh horror to repeat it !) he bid that Christ kiss his —*

And if so, what relation hath that to us? For the *Snake* had said just before, that we disown them, and they disown us; so that he might as well have mentioned, (for any relation it has to us) *Julian* the Apostates Blasphemies against Christ, and insinuated, *Snake* like, that they were owned by us.

Ibid. p. 78. *And it was not behind this, which a Quaker Preacher, now in London, said to one, (I can produce) who was endeavouring to persuade him that Christ was now a Man, the Preacher replied, The Man Christ, a F — rt.*

The villany of this expression is indeed, not much behind his last. For I do deny, that any Preacher, own'd among us, hath at any time so spoken; and Dare the *Snake* to prove to the contrary if he can. We have now another Quotation, how fairly made, the Reader shall see.

Ibid. p. 79. Quoted from *Brief Examination, and State of Liberty Spiritual*, Printed 1681. p. 11. *He tells those Quakers who stuck to their own Light within, rather than the Orders of G. Fox, and his Church.*
 “ And this I affirm (says he) from the under-
 “ standing that I have received of God, that the
 “ Enemy is at work to scatter the Minds of Friends,
 “ by that loose plea, *What hast thou to do with me ?*
leave me to my freedom, and to the Grace of God in
my self, and the like. —

Here the *Snake* makes a break; leaving out three Lines, and then continues a long Quotation. The *Snake* says, that *W. P.* speaks this, *to those Quakers who stuck to their own Light within.* Now whether he

he did or not, pray, *Reader*, by the following Lines, which the *Snake* left out at the Break, as I have before hinted, thou mayst observe; they are thus — *And the like; but this proposition and expression, as now understood and alledged, is a deviation from, and a perversion of the ancient Principle of Truth.* Thus, *Reader*, thou sees, what *W. P.* objects to them was, that they *did not stick to their own Light within*, but were in that Plea, and explanation of it, deviated from the Ancient Principle of Truth, which in time past they professed. So that the Judgment was not *against the Light within*, but against *the deviation and perversion.* This is great injustice *Reader*, I doubt not thou wilt grant thus to curtail a Man's words: but if greater may be, here is an instance for thee. The *Snake* by a horrid perversion, quotes *W. P.*'s words to the direct contrary purpose to which he uses them.

Ibid. p. 81. *But what if these Quakers, whose Light within, should allow them to take off their Hat, or Bow, &c. appeared by all other circumstances to be Good, Honest and Conscientious Men? That would not do; For Mr. Penn in his address to Protestants, p. 245. says, "Holy Living is become no Test among us, unless against the Liver. The Tree was once known by its Fruits, 'tis not so now; the better the Liver, the more Dangerous, unless, if not a Conformist.*

This, *Reader*, is the Quotation, and the perversion is this, If he be not a Conformist in these things, to pull off the Hat and Bow, Holy Living is no Test; nor is the Tree Known by its Fruits. A sense as remote from *W. P.*'s Mind as any thing can be: And what shews it plainer, is the place it self, as it lies in that Book; where having numbred up six several causes of persecution; he proceeds. "The Seventh and Last Cause I shall now assign
" for

“ for perſecution is this, *That Holy Living is be-*
 “ come no Teſt among us, unleſs againſt the Liver.
 “ The Tree was once known by its Fruit, but now
 “ it is not ſo : The better Liver the more dange-
 “ rous, if not a Conformiſt : This has made way
 “ for Perſecution. There was a time when Vir-
 “ tue was venerable, and Good Men admired ;
 “ that’s derided, and Opinion carries it.

The *Snake*, was in the wrong Box (conſidering how much he is uſed to play) when he brought to remembrance by his perverſion, this Quotation. For the Perſecution here ſpoken of, was that managed by the *Church of England* ; and the Conformity then required, was to herſelf, the Teſt, &c. and was not a Holy Life ; for *Virtue was then derided, and Opinion carried it*. It is one of her Blemiſhes ; and if this rebellious Son, had not herein been to her, what *Ham*, was to his Father *Noah*, it might at this time have been covered for me.

Ibid. p. 82. *But have they not worldly Coertion here ? Yes, beyond what the Church of England, or any other Church have in their Power. For they being moſtly a trading People, and chiefly among themſelves, whoever is diſowned ——— By their Church, does, Ipſo facto, loſe his Trade among them ; and there is not one of an hundred of them, but muſt be thereby broke and undone.*

We have not any *Worldly Coertion*, either to whip Men into the Temple, or keep them there ; for, as is ſhewn, p. 135, 136, &c. All who are truly Members of our Body, and are in true Fellowship with us, were gathered ſo to be ; not by *Worldly Coertion*, or outward reſpect ; but only by the real force of Truth upon their Underſtanding, and the Convictions of God’s Grace upon their Hearts : and we diſown not any (in their fallings away) who have not firſt thus pretended. But the *Church*

of England, much beyond this, hath (lately) claim'd Power over all the Subjects of the Realm, by whipping some into the Temple, and some for going out; and by her pretended Spiritual Excommunication hath deprived many, who never were of her Communion, of their Civil Benefits: For one Excommunicate, might not be an Executor, receive a Legacy, or sue for his Just Debts. In fine, it deprived him of his Property, and put him out of the King's Protection. Now, *Reader*, see whether this *Worldly Coertion* be not beyond our Power, as we know it to be beyond our practice and liking. For whoever is disowned by us, for practices contrary to the Terms of their Union and Fellowship, is not thereby broke and undone in his outward estate, (which the Excommunication above hath sometimes threatned) Because our disowning of Backsliders, and Immoralists does only extend to testify against such Persons and Practices; and it is the Duty of a Christian Community so to do: And I herein charge the *Snake* with a Lie, till he can prove *Fifty in one Hundred*, who have been broke and undone in their Trade, by such our Testimonies.

Ibid. p. 83. *The surest method for a Young Man to step into an Abounding Trade, and a Rich Wife, is to set up first for a Preacher — of which many Examples daily occur.*

Tho' the *Snake* (in his own Language p. 16.) does boldly and impudently aver this, yet no such Examples do daily occur, because we own not any for true Preachers, who do so set up themselves: But who are thereunto inwardly moved of the Holy Ghost: And this Call the *Snake* would have us think he owns, it being a previous Question to Ordination, as himself says, p. 316.

Ibid. p. 83. *G. F. had more Money at his Disposal than any Bishop in England, he having the Command of the Quaker-Treasury.*

It is a notorious Lie, *G. F. never had the Command of the Treasury of the Quakers.*

Ibid. p. 83. *There is a Topick behind, which if the former convince them not, may at least shame them out of their vain pretences to Infallibility; and is the Pitiful and Childish Blunders which are daily seen among them.*

This remaining Topick, will, on examination, like the rest, be turned Topsy Turvy: for why should a real mistake be more prevalent, to make a Man relinquish the guidings of the Spirit of Truth, which is able and ready, infallibly to guide him in all that concerns his Salvation, Redemption and Eternal Life? Then the *Snake's* false Suggestion of Heretical Opinions, which, he says, we hold: Which if it were true, were a better Argument against Infallibility, than the most Childish blunder that can be.

He quotes *W. P.* in his *Christian Quaker*, p. 104. repeated by *Tho. Elwood*, in his *Truth Defended*, p. 167. Saying that Christ was born at *Nazareth*, it was a Mistake: And what, will it thence follow, that the Holy Spirit is not able infallibly to inform *W. P.* and *T. E.* all that pertains to their Salvation, Redemption and Eternal Life? If the *Snake* so think, it is easie to know that he blunders, and that very dangerously. The same is to be understood of the mistake of *G. F.* if there be one; which I have not seen. He does also instance one *William Walker*, who, he says, p. 84. did mistake John 14. 2. *In my Father's House are many Mansions*, for *in my Father's House are many Manchets.*

Ibid. 84. *Another Preaching on Paul's being bred at the Sect of Gamaliel; and being asked by one in*

the Meeting, what that Gamaliel was, answered, a Town in Judea.

These two hearsay Stories, I disbelieve till proved; and in his next, desire it be not forgot, if it can be done.

Ibid. p. 84. *But above all, his Battle-Door, a large Book in Folio, in defence of the phrase Thee and Thou, out of several Languages, Greek, Hebrew, &c. of which G. F. understood not one Letter: yet subscribes G. F. not only to the Book, but to the several pages of this Poliglot.*

That Book the *Battle-door*, is a Collection of Scripture-Examples, in the words of the several People recorded therein, as the *Medianites, Hittites, Sodomites, &c.* and also a Collection of Examples in the ancient and Modern Languages, testifying, or proving their concurrence in the essential difference in expressing *one* and *many*. This Compound work, is subscribed by *G. F. J. Stubbs* and *B. Furlly*. For Scripture Examples, it needed no greater Learning than English, to collect them, and that *G. F.* had. For the other Languages, the other Subscribers were qualified. But the *Snake* is angry that *G. F.* is subscribed to the pages of this *Polyglot*: But if he had not been blinded by Envy, he might have observed, That these words in the Handle of the *Battle-Door*, “The Light which Christ hath enlightned you withal, believe in, that the anointing within, you may know to teach you; which words are subscribed *G. F.* in the first page, and are of the same signification in the other Languages, throughout all the *Battle-Door* pages: So that the words in the first page being *G. F.*’s, his Fellow-Labourers in that Work, to do him justice, did, in their translating his words into other Languages, still put his Name to them.

Ibid. p. 85. *But some Friends know the Jew, who had 60 l. in New Crowns, (as himself told it) out of the Quaker-Treasury, for helping G. Fox's Infalibility, as to the Hebrew.*

A Liar had need have the help of a Great Memory. The Book was printed in 1660. And if a Jew helped he had earned his Money before that; and it is not likely, if a Jew wrought for Bread, that he could trust; and I am sure there could be no new Crowns before 1660. But what is better? there was no occasion for a Jew to do that which *John Stubbs* and *B. Furlly* could, and did do themselves, that is, throughly understand the *Hebrew Language*. And if the *Snake* cannot prove to the contrary, he has done like a *Turk*, in telling this Lying Story of a Jew.

Ibid. p. 85. He is angry that *G. F.* should say in the Preface to this *Battle-Door*, *That all Languages are to me no more than Dust* — But has basely omitted to give *G. F.*'s reason why they are so; which is, being redeemed out of *Languages* into the Power wherein *Men* shall agree.

Thus having Tract and Discover'd this *Snake* through his many Lies, base Insinuations and gross Perversions, in this tedious *Section*; I now proceed to his Seventh *Section*;

S E C T. V I.

Concerning the Authority of the Holy Scriptures.

WE have always testified according to 2 Tim. 3. 16. *All Scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness.* And the reason of this is, because according to 2 Pet. 1. 21. *The Prophecy came not in old time by the will of Man, but Holy Men of God, spake as they were moved by the Holy Ghost.* And therefore it is, that we have constantly directed Men to the Holy Spirit for the true understanding of them; by the movings whereof they were at first written. For as they do contain a true declaration of the things of God, so they are not to be truly understood, but by the Spirit of God. How much the contrary of this can be prov'd by this Snake, I shall now examine.

Snake p. 85. *The Quakers notion of the Light within (as before explained) must necessarily cut off our dependance upon the Holy Scriptures, as a Rule either of Faith or Manners.*

The *Light within, Christ in us*, as before I have explained; as it is not contrary to the Scriptures: So it does not cut them off from being useful, as before declared, *viz.* for Doctrine, Reproof, Correction; &c. For tho' the Holy Spirit is as infallible now as ever, and it is the same Holy Spirit, (manifested in the Hearts of Men at this day) by which the Holy Men did write the Scriptures; yet the manifestations thereof to them, being in greater
de-

degree, we justly give them the priority; this with respect to the Writings, of any faithful Servant of Christ at this day. But with respect to the Holy Spirit, that being (as I have just now said) as infallible now as ever; it must of necessity also follow, that whosoever, through obedience, follows the guidings of it, must have as sure (because the same) rule as the Prophets and Apostles had. And this is no more contradictory, than the Parable of the Talents, *Matt. 25*. In which our Saviour shews the different proportions of Trust of the same Treasure: And the one Talent had it been employed in the same way which the five were, it would as certainly have gained Profit. Thus they who, through obedience, improve their Talent, and are in the Apostles Phrase, *2 Cor. 6. 1. Workers together with Christ*, they shall witness a growth in his Grace; and who do so grow, have the same *sure rule* of the Holy Spirit to read and understand the Scriptures by, even the same *sure rule* which the Prophets and Apostles had when they writ them. Hence it is, that he that hath and obeys the least measure of this *sure Rule*, the Holy Spirit in himself, will easily and readily acknowledge and consent to the further Degrees of the revealed Will of the Holy Spirit recorded in the Scriptures of Truth.

Ibid. p. 85, 86. But because the Scriptures are often brought in contradiction to the Quaker-Light, therefore they have made it their business to depreciate and undervalue them; nay, sometimes to run them down as hurtful and pernicious.

That Light of Jesus Christ, which we profess, cannot be in contradiction to the Holy Scripture; and therefore when so brought, it hath been by such, who, as our Saviour saith, *Matt. 22. 29. Do err not knowing the Scriptures, nor the Power of*
L 4
God.

God. Nor did we ever depreciate, undervalue or run them down. The Charge is false, as will more manifestly appear by the instances he brings.

Ibid. p. 86. *To make them false in many things, that we may believe them, or trust to them in nothing. To make their Authority Doubtful, by disputing their Pen-Men, and raising all the evil Suggestions that can be against them. The Quakers Refuge, Printed 1673. p. 17. States this as truly owned by the Quakers.*

The Book, *Quakers Refuge*, does not State this as owned by us; that the Scriptures are false in any thing; Nor does it raise evil Suggestions, nor dispute the *Pen-Men* of them: That there have been very many Questions raised concerning them, and the *Pen-Men* of some Books or Epistles; the many Treatises on them Subjects are sufficient Evidence: But it not being profitable here to remember them, I pass them by in Silence. Now several of these Questions, the Author of *The Quakers Refuge*, numbers up, and concludes (p. 17.) *It is not the Subject of my Argument at this time.* But that which he therein declares to be the Subject of his Argument, is, *The Authority of the Holy Spirit in Judging or Discerning the Mind of God in the Holy Scriptures.* This he saith, *Is as truly stated as owned by us;* and he declares it to be *the concern therein under most Serious Consideration.*

This, Reader, is the true import of the Author's words; which the Snake hath as Injuriouly perverted, as before I have detected him, p. 144, 145. perverting *W. P's* words, and the Advantage he will get, is much the same; because, I must hereupon shew thee, Reader, that what seems to be the occasion of the Snake's Cavil and Perversion, is, because we assert the Authority of the *Holy Spirit, in Judging or Discerning the Mind of*
God

God in the Holy Scriptures: Which Truth, as it obtains upon the minds of Men, will rather incline them to wait for the sensible experience thereof in themselves, than to depend implicitly upon the guest Opinions of any, who deny the possibility of such certain guide at this day.

Ibid. p. 87. *Whithead says that there were some Priests in the North, in and before the Year 1653. when those Books (which Bugg quoted) were Printed, who were thus Ignorant: And that this was the reason for those expressions in the Quaker Books. First, this had been no reason for these Barbarous Expressions, if it had been so: But, Secondly, I will joyn Issue with G. W. upon it, that there never were such Priests in the North, or any where else, that were so Ignorant. No George! This is an Arrant Lye without all doubt; did any Man ever think or say, that the very material Paper, and Ink, and Letters, wou'd endure for ever?*

That there were in the North, &c. Priests Scandalously Ignorant herein, I will presently shew; and if they were reprov'd herein, in such manner as they might account contemptuous. The Expressions are not therefore Barbarous, because so called by the *Snake*; as I may also shew from Authority of Holy Writ, and the Practice of (them esteem'd by the *Snake*) the Fathers, as (that expressions which seem contemptuous, are not therefore so, being in their end directed to rectify the evil Practices of Men) related by *John Daille*. To the First, *viz.* the Authority of the Holy Scriptures, we know that the *Sacrifices, Oblations and Offerings*, mentioned in the Levitical Law, had a Divine Sanction; and the promise annexed, *Lev. 18. 5. Ye shall therefore keep my Statutes and Judgments, which if a Man do, he shall live in them, I say the Lord.* These tho' they had the Promise
of

of this Life, yet the Jews thro' their Difobedi-
 ence, made these their Sacrifices not delightful to
 the Lord; their Oblations were Vain, and their
 Incense an Abomination, and New Moons and
 appointed Feasts his Soul hated, *Isa. 1. 11, 13, 14.*
 And by their continuance in Difobediẽce, while
 in performance of the Letter of the Ceremonial
 Law; the same Prophet, 66. 3. tells them from
 the Lord, *He that killeth an Ox, is as if he slew a
 Man; he that Sacrificeth a Lamb, as if he cut off a
 Dogs neck; and he that burneth Incense, as if he blef-
 sed an Idol.* These in the Judgment of our Ad-
 versary, must be very *Barbarous Expressions of these
 Ordinances, and which there was no reason for,* tho'
 the People were departed from that true use,
 to which they were at first appointed. Tho'
 this be an abundant Testimony, that through Mens
 misuse of things, appointed by God to a determi-
 nate purpose, he hath been pleased to shew and
 declare his dis-esteem of them: Yet I shall (not
 to confirm this Testimony, for it needs it not)
 but for the Readers Satisfaction, also shew the
 Practise of the Fathers herein, as testified by
*John Daille, in his Right use of the Fathers, first
 Book, p. 194.* "Whilst they beat down one Er-
 "ror, they seem to run into the contrary Error:
 "In like manner, as those who would streighten
 "a crooked Plant, are wont to bow it as much
 "the contrary way, that so having been worked
 "out of its former bent, it may at length rest in
 "a middle posture.

Now if our Friends have formerly met with
 those in the Priesthood, whose crooked expressi-
 ons did need streightning, they are not to be
 wondred at, or condemned in their Christian en-
 deavours for that end.

And

And whether there were such or not, I will now joyn Issue with the *Snake* and shew, from a much narrower compass than the extents of the *Snake's* Challenge, which is, *That there never were in any place such Priests.*

I shall at present only give some few instances out of the Book, *Great Mystery*, which the *Snake* does so often quote, which take as follows.

P. 16. "*John Timson* did affirm, that the Holy Scriptures **alone** is to be the object of Faith.

P. 38. "*Tho. Collier* did affirm, that the Scriptures shall be our Judge, one day, which we call the **Letter**.

P. 111. "*Jeremy Ives* did affirm it to be an Error, to say the **Letter** of the Scriptures was Carnal.

P. 247. "*Christopher Wade* affirmed, The **Written** Word, is the **Sword** of the Spirit.

P. 261. "*Roger Atkinson* affirmed, That the **Letter** of the Scripture was **God**.

Ibid. "*Richard Stoakes* affirmed, That the **Scripture** is **God**.

P. 280. "*Edw. Price* affirmed, The **Scriptures** is the **Power** of God, and that all Men shall be **Judged** by them,

Now, Reader, upon the Issue joyned, in this little space, whether appears the **Arrant Lpar?** *G. Whitehead* in saying, *There were in the North* (where most of these did live) *Priests, who had so affirmed of the Letter of the Scriptures,* or the *Snake* in saying; *That neither there nor any where else were such Priests?*

For it cannot be allowed, I suppose, That the **Written** Word and **Letter** of the Scripture, as above affirmed, is either **God**, or the **Power** of God

God, or the **Judge** of the World, or **Spiritu-
al**, or the **Sword** of the Spirit: These and the
like crooked Expressions, of some in the Priest-
hood, it was the necessary work of our Friends,
to oppose and straiten, according to the Autho-
rity of Holy Writ; not that we then did, or
now do, charge all the Men with whom these
so affirming have held fellowship, to have the
same Sentiments, tho' this be the Practice of the
Snake against us, notwithstanding his distinction in
the Title page of his Libel.

Ibid. p. 88. *How comes it, that since they are such
bitter Enemies to the Letter, they yet make a Consci-
ence of saying Thee and Thou instead of You, in
the Singular, because these were old English words in
the first Translations?*

I need not ask *How comes it?* That envy and
prejudice is Blind and Ignorant. We are not
bitter Enemies to the Letters, of which the Books
of Scripture are composed: No, Sober Reader,
that which we have opposed (and for our so doing,
have the Authority of the Scriptures) is, that
Men should only from them, gather some ac-
count of the dealings of God with the Holy Men
in past Ages, and from their Declarations there-
in (nay sometimes contrary to them) make to
themselves Creeds, and herein Copy after those,
to whom our Saviour says, *Ye search the Scri-
ptures, in them ye think to have Eternal Life,
but ye will not come unto me, that ye may have
Life.*

This we have opposed, and directed Men to
the Spirit of God in them, to which as they are
obedient, they will find it to open the Scriptures
to them, and give comfort in the reading of
them.

Thee and *Thou* instead of *You* in the Singular, are as well Modern English Words as Old, from the Essential difference that there is, between the Signification of *One* and *Many*; and upon this account, it is (according to the best Information I can get) that there is hardly any Nation, whose Language does not differently express that different Signification: And that which engages us, Conscientiously to this Practice, is, not that they are *Old English Words*, but that the same Holy Spirit in us at this day, leads to that same Simplicity of Language, which it did lead the Servants of God into in former Ages: And in all Ages of the World it hath been the Language of the Holy Spirit to Man. And accordingly, before our day, at the beginning of the Reformation, *Erasmus* and others, whose Language was not Old or Modern English, did reprove that Vanity of Mind, which did practice and accept the contrary.

Ibid. p. 88. *Is there any Immorality or Iniquity in these Letters, Y. o. u. more than in T. h. o. u?*

Foolish Question! Which may serve to please and tickle the Wanton: But, Sober Reader, I doubt not, thou wilt perceive the Vanity of the Querist.

The Alphabet, which with us, according to its various joynings, does serve to express the thoughts of our Minds, cannot have *Immorality* or *Iniquity* in the Letters. Yet whosoever in evil Mind, by joyning them, does express words, either Blasphemous, Profane, Hypocritical, Unjust, as this *Snake*, or any other way bad, in their Signification; of these, Men do pronounce accordingly. And thus it is, if any to shun the Cross of our Lord Jesus, tho' in this small matter of the plain Language, and to please the vain Mind,
contrary

contrary to the Convictions of the *Spirit of Truth* in themselves, shall say, *You* instead of *Thee* and *Thou*, such will find that disobedience their Burden.

In p. 89, 90. *Snake* has gathered many instances from *G. F's* Writings, wherein he saith, *This is the Word of the Lord*; which the *Snake* puts in opposition to *G. F's* Answer to *Christopher Wade*, *Great Mystery*, p. 246. *They (the Scriptures) are not the Word of God.*

But this soon vanishes, for upon Examination of *Christopher Wade's* words, they seem to imply, as if he affirmed of the Scriptures, that they were the Eternal and In-dwelling Word of God, and therefore, and thereupon, *G. Fox* opposed him, and asserted *Christ to be the Word of God*, p. 247. *Great Mystery*, which is true, and from him the *Eternal Word*; the Servants of God have often said to the People, *Hear the Word of the Lord.* And the meaning of it both in the Prophets and since, is only this, Hear from the Eternal Word a Declaration of his Will.

Ibid. p. 91. *They knew that the Holy Scriptures could not be discarded openly and above-board, nor all at once: That the World has been long in the possession of them, and of a just Veneration of them; and therefore would not part with them, nor accept of any Fox's Inspirations instead of them.*

That the World hath been long in the possession of the Books of Scriptures we well know, but for want of being in possession of the Holy Spirit the Power of God, they have erred not knowing the Scriptures, and therefore could not have a just Value or Esteem for them: And God who knoweth the Sincerity of our Hearts, he knoweth that our earnest Endeavour since a People, hath been to direct to the Holy Spirit to which, as the
World

World comes to be obedient, it will certainly raise in them a just value and esteem for the Scriptures, and a love and desire to be conversant in the reading of them; by which, through Faith, they may receive comfort, as we can abundantly testify we have found: And therefore the Insinuation is false and envious, that we have ever sought, either openly or secretly to *discard them*, or to set up the Inspirations of any *instead of them*.

Ibid. p. 91. *They have taken upon them, not only to abrogate the most express Ordinances of the Gospel — But to set up and institute new ones, as Womens Preachings (directly contrary to 1 Cor. 16. 35.) and the Prelacy of the Womens Meetings, an Invention never heard of in the World, till G. F. Cobled it out.*

'Tis false, that we have abrogated any Ordinances of Divine Institution. And it is also false, that we have *set up and instituted* new ones. For under the Law, and in the Apostles days, there were Women Prophetesses, and Fellow-helpers in the Gospel. As for the *Prelacy of Womens Meetings*, we know of no such thing; but for the good ends of looking after the Poor, and seeing after such things as are Comely, Decent and of Good Report, do they meet, as the Holy Women in ancient times did. And as it is no discouragement to us, so it will not be of weight with the Sober Reader, that this practice is *profanely* said by the *Snake*, to be *Cobled out* by *G. Fox*.

Ibid. p. 92. *The Scripture remains of no Authority with them; because, if, what the Scripture command be a-new required by their Spirit, they are bound to obey it, because required by their Spirit. But if the Scripture command the thing, they are (by their Principles) not bound to obey it, unless it is required by their Spirit a-new.*

None may, at this day, upon the Authority of Scripture, walk naked, as *Isaiah* 20. 2, 3. nor go to the King's Chappel, as *Amos* 7. 13. nor do any of these special and particular things, which many of the Prophets, by the Special Command of God, did do, unless they are thereunto commanded and required by the same Holy Spirit, which did require them. This is what *Edward Burroughs* had formerly said, and which *W. Penn* repeats and maintains, though very falsely quoted by the *Snake*, who injuriously quotes *W. P.* in his *Reason against Railing*, p. 150. in the following manner, *That what was a Commandment to any Servants of God in Old Time — That such are not Commandments to us, unless required by the same Spirit a-new.*

But *W. P.*'s words, as they lye in the Book and Page quoted, are thus. “ From our asserting, that “ what was a Commandment to any Servant of “ God in Old Times, is not so to us, because so “ to them ; that is, such as Going to *Pharaoh*, as “ Going Naked, Going to the King's Chappel, as “ *Moses*, *Isaiah* and *Amos* did ; as also those Ele- “ mentary Types, Shadows and Figures appoint- “ ed for a season, and to pass off. That such are “ not Commandments to us, unless required by “ the same Spirit a-new.

“ It is not a little his endeavour, unrighteously “ to infer, that those, Moral, Perpetual, and Eter- “ nal Holy Precepts (here *W. P.* mentions the *Laws of the First Table*) are not binding upon us--&c.

Here, *Reader*, behold the subornation of the *Snake*, who by a most unjust practice, bites out so much of a Quotation as is not for his purpose, and brings the remainder to speak against the sense of the *Writer*.

Ibid. p. 94. Thus it being Objected to *G. F.* that one of his Quakers had pretended to an Immediate Call from Heaven

Heaven to commit Theft, Robbery and Sacrilege, in taking out of the Church an Hour-glass, &c.—

It is false, it was not objected, that any Quaker did commit Theft or Robbery, or Sacrilege. Nor does it appear by the Priest's words, that the Hour-Glass was taken away. That which appears from the Priest's words is, That some Quaker had signified to the Priest, that the Glass which he made the limit of his Carnal Preaching, ought to be removed; and that the Holy Spirit was only that, by which they that spake from the Lord ought to begin and end their Preachings; and G. F.'s answer is to the same purpose: So that herein the Snake is egregiously abusive by perverting both the words of the Priest and G. F. and also in his false and scandalous insinuations concerning what he calls the Communion Plate.

Ibid. p. 95. *Have they not by the same Light rebelled from Episcopacy?*

Not unless it be prov'd by the Holy Scriptures, that Episcopacy, at this day, be in the same Spirit and Government which the Apostles were in.

Ibid. p. 95. *It is true indeed, the Church cannot subsist, ——— without Government. But it is as true, that the Quakers pretence to the private Light in particular Persons, as a principle, over-ruling Scripture, and all outward Ordinances, is Inconsistent to the Government either in Church or State.*

It is false, that we have ever pretended, that the Particular Manifestation of the Light of Christ in any of us, did over-rule the Scriptures or Ordinances. There cannot be Contradiction in the Spirit of God: By the movings whereof it was, that the Scriptures were given forth, 2 Pet. 1. 21. Nor do the Movings of the same Spirit, privately working in particular Persons, at this day, over-rule or contradict what it did give forth, as above. And

as the Light and Spirit of Christ is thus agreeable to it self : So it is well consistent with the Government of the State, in that it leads all that obey it, to be loving and peaceable, not Seditious or Tumultuous. It leads to give *Cæsar* the things that are *Cæsar's*, and unto God, the things that are God's. This it hath taught us to be our Duty, and our Practice hath been agreeable ; of which the whole Kingdom are our witnesses. And it is not less consistent with *the Government in the Church*, when the Government in the Church hath its beginning and foundation from it, as described, p. 135, 136. foregoing. But it cannot be consistent with *Government in the Church*, when the Church is not govern'd by the Spirit of him, whom she says is her Spiritual Head.

Ibid. Or any Security from all the *Disfmal and Enthusiastical Murthers, Rapines and Outrage of the Zealots among the Jews, who went upon the same principle.*

The Holy Spirit of God, which by the coming of Jesus Christ, is given to Men, is the Principle that we profess, and is the most effectual Security that can be, against wickedness and violence of all sorts ; because where that is obeyed, it will finish Transgression, and make an end of Sin. Now did the Zealots among the *Jews* go upon the same Principle? No, no more than the late Horrid Assassines in Communion with the *Snake* (and with him, in Separation from the Church) could be said to do. *Murthers, Rapines and Outrage* are the Works of the Devil, let the *Snake's* Charity be as it will to excuse them.

Ibid. 96. *But if hard words are a Natural presage, and shew an inward Disposition to come to blows.*

Then none can shew a greater inward disposition to come to Blows, Imprisonments, Premunires and

and the whole Train of Persecution than this Snake has done.

Ibid. p. 96. *For it is a very convenient Principle to be protected by other Mens Swords, without running any of the hazard our selves; to enjoy the Benefits of Peace equally with others, and to be freed, if not from the Charge, at least from the Slavery and Dangers of War.*

Why should the Snake envy this, to us? the Priesthood have the same.

Ibid. p. 97, 98. The Snake gives, from an Adversaries Book, (according to his usual injustice) A Story, and two or three Quotations, without so much as mentioning any Answer that was given to it. It is too tedious to follow him always thus, through the Laborinth of his Lies and Injustice. And to repeat several Answers to the same thing, as they are repeated in this Libel: Wherefore, for what relates to Government in the Church, as owned and practised by us. I refer to p. 135, &c. where it is particularly treated of, as shall also be in their proper Sections, these with other his Objections concerning Tythes and Fightings; and doubt not therein to prove him no less injurious, than hitherto he doth appear to be; till which I dismiss these particular things, and proceed.

Ibid. p. 98. *Enthusiasts have no Principles. They have no Rule but their own Fancy (which is Strongest in Mad-men) and this they mistake for Inspiration, &c.*

How shall we then be assured, that the Inspiration and Enthusiasm, which, the Snake says, the Church of England allows, is not Fancy? &c. This is contradictory to what he hath said, as quoted p. 10. foregoing.

Ibid. 99. *No Quaker can deny, but that the Principles of Quakers is all Enthusiasm.*

Enthusiasm, when meaning a good Inspiration, we acknowledge and own it, and have very good Authority for it ; for the things of God knows no man, but by the Spirit of God, as saith the Apostle : And this is the same Infallible Spirit, which the Holy Men of Old had ; by which, first, they were inform'd of the Will of God, and then thereby enabled to do it.

Ibid. p. 101. *They know very well, that the giving of vile and contemptible Names to any Writing, can be for no other end, but to render the Contents of such Writing — contemptible.*

Did the Prophet *Isaiah*, then, render the Contents of the Ceremonial Law contemptible, when (as I have shewn p. 154.) he compared the *Jews* Sacrifices, to slaying a Man, and cutting off a Dogs Neck, and their burning of Incense to Blessing an Idol.

Ibid. p. 102. *As to themselves, they scorn the Titles of Elders, Popes or Bishops, or that their Meetings should be called by such contemptible Names, as Courts, Sessions or Synods. —*

The Reason why, in the Yearly Meeting Epistle, Slight and Contemptible Names and Expressions, concerning either Mens or Womens Meetings, or the Testimonies given forth by the Spirit and Power of God, through faithful Friends, or such whom the Lord hath made Elders in the service of the Church are blamed ; is, because they do strike at the Spirit and Power of God, by which those things were appointed ; and are designed, by them that use them, to bring those Things, Persons and Services into Contempt. But no Expressions have been used by us, concerning the Doctrines, or Holy Instructions contained in Holy Scriptures, to that end, or with that intent. But whatever has been said of the Scriptures, that is by our Adversaries thought mean, has

has been only intended to reprove and bring back to the Spiritual use of 'em, those that have almost deify'd the Letter.

Ibid. p. 104. *But in all their Preachings and Writings before 1660. where-ever they had occasion to name the Holy Scriptures, they seldom or never gave them that Epithet of Holy or Sacred —*

Both before, and since the Year, 1660. Our Friends have frequently given, as Distinctive Epithets, denoting the true and just Value and Esteem due to the Scriptures as the *Snake* can do: And if in his, or other our Adversaries occasions to name them, it is Emphasis sufficient to say, (as he and they most frequently have done) *The Scriptures*; why is it not so in us? Do our Adversaries do greater Honour to them, when they falsely say, we undervalue *the Scriptures*, than we do when we say we do Highly Value *The Scriptures*. Hath not the word *The* as great an Emphasis from our Mouths or Pens as from theirs? I think it has. But if the word *The* hath either no Emphasis, or not sufficient; then the *Snake*, as well as all former Adversaries, doth seldom either give them any, or sufficient Emphasis: Because they have most frequently only said *the Scriptures*. But further, Our Friends have frequently said before 1660. *The Scriptures of Truth, The Holy Scriptures, &c.* of which, (for I spare not time to turn over Books for this purpose) there occurs at present *R. Farnsworth* and *T. Speed*, without trouble of Seeking, who have so expressed them. So that this false Insinuation of the *Snakes* is refuted.

Ibid. p. 104. *And other Quakers did justify this Beast, and said, That he might as well come into the Church with that Filth in his Hands, as the Minister with a Bible.*

If *S. Eccles* had, as *Isaiab*, a Command from the Lord to Go Naked, &c. (and the Lord hath nowhere bound himself, by promise, that he would give no such Command to any of his Servants in the Gospel Dispensation) he had, in that his obedience his reward. But for what the *Snake* hath last alledged, I demand his proof, and then that may be considered, if he can shew any.

P. 105. Upon the 10th of August, 1681. at the Quaker Meeting-House, in Grace-Church-street, one who had a greater reverence than the rest for the Holy Scriptures, brought a Bible with him; and before the Meeting was gathered, or their Preachers come—— he being in the Gallery, read part of a Chapter —— which so much mov'd their Indignation, that one of the Chief of them snatch'd the Bible out of his hand, and —— thrust him —— all along the Gallery, down several steps; Rich Smith was present and did attest it.

The Person, *Richard Smith*, said to be the Attestator, as above, the Reader will (I think with me) conclude to be one of our Friends, or who does at least frequent our Meetings. Now I know but one of that Name, and I have enquired of him, and he declares as follows.

Whereas *Richard Smith* is said to have attested the Story above; and it seeming to me, that the Relator (*The Snake in the Grass*) does thereby intend the said *Richard Smith* to be a *Quaker*. I do Declare, *First*, That I know no Person a *Quaker*, named *Richard Smith*, in *London*, or the Suburbs; but my self. *Secondly*, That I did never in my whole Life see any such action, as is above related, to be done in *Grace-Church-Street-Meeting*. Nor did I ever attest to any such Action,

As witness my Hand,

Rich. Smith.

Ibid.

Ibid. p. 107. *But to come to further Evidence, and give you even a Judicial Determination of the Quakers—about the Year, 1658. — Thomas Padle accused John Chandler — at a Meeting of the Quakers at the Bull and Mouth, up one pair of Stairs. I give it thus particularly, that the Friends may not pretend Ignorance; and because I have Eye and Ear Witnesses to produce, if it be in the least disputed — for saying, “That he prefer’d the Scriptures, before the “Friends Books; which accusation, John Chandler did not deny, — but being reprov’d for it by the Meeting — said — “The People urg’d him to it. — One Principal Reason they gave for preference of their own Books to the Scriptures, was, “That tho’ “the People had had the Scriptures many years, “yet they had not Converted so many to the Truth, as Their Books had done.*

It is a strange degree of Assurance, which this Snake frequently shews, in boldly and falsely averring that in Gross, and in the Lump, of which he can give no Proof; thus in p. 62, 63, &c. foregoing, I have shewn the nullity of that Charge of his, which he says was prov’d in *Legal Form*, &c. against *G. F.* and others: And that both He and They accused, were discharged, because the Matter was not proved, as the Snake falsely hath alledged, of which see more in the place refer’d to. And now here with like false Assurance, he says, upon the Credit of Eye and Ear Witness (such as himself) that the *Quakers* gave a *Judicial Determination and Solemn Judgment* against the Scriptures. Yet shews not, what this Determination and Judgment was. Which if there had been any such thing, no doubt but his Witnesses would have obtained a Copy of the Determination and Judgment, so Judicially and Solemnly made and given, as well as have preserved any of the Reasons on which that Judgment

was grounded. But of this so necessary a thing, as a Copy of that Judgment is, We have not one Syllable; the true Reason of which is, because there was no Original from whence to take it. But then why the *Snake* should baulk at that, and not forge a whole Paper; and give it the name of an Original, as well as forge the Title, *viz.* *Judicial Determination* and *Solemn Judgment*, or as well, as he hath forged that Slanderous and False Charge, in a matter of this same nature against *R. S. of Wansworth*, which thou wilt find in *Sect. 8.* hereafter, or as well as he hath with no less *impudence* (to use his own Term) related divers other things which have no footstep of Truth in them, of which the Reader may herein find many Instances.

But after all, I also have *Eye and Ear Witnesses* to produce in opposition to his *Eye and Ear Witness*, who do say, That that Meeting, wherein the Difference between *T. P.* and *J. C.* was mentioned, did not give any Determination, nor any Judgment against the Scriptures is as falsely said by the *Snake*. Nor did that Meeting give any such reason as is mentioned by the *Snake*, or any other reason why Books writ by any of our Friends, should have the preference to the Scriptures of Truth.

Ibid. p. 108, 109. Edward Burroughs, p. 47. of his *Works*, determines clearly, that the Scriptures are not now of any Authority at all to us at this Day.

Whether this be *E. B.*'s Determination, or the *Snake*'s, pray Reader consider the following true Quotation from p. 47. of *E. B.*'s Works. "That
" is no Command from God to me, what he Com-
" mands to another, neither did any of the Saints
" which we read of in Scripture, act by the Com-
" mand

“ mand which was to another, not having the
 “ Command to themselves. I Challenge to find
 “ an Example for it? They obeyed every one
 “ their own Commands: One was sent to Baptize
 “ and to Preach the Gospel: Another was sent
 “ not to Baptize but to Preach the Gospel; and
 “ thou *J. Turner*, or any other who goes to Du-
 “ ty, as you call it, by Imitation from the Let-
 “ ter without, which was Commands to others,
 “ in your own Wills and Time; your Sacrifice
 “ is not accepted, but is an Abomination to the
 “ Lord; for you go without the moving of the
 “ Spirit, in your own Wills and Strength, which
 “ God Hates.

This Quotation the *Snake* hath pickt in two or
 three places, leaving out the particular Instances
 and Examples, and put it together, that so it
 might answer what he hath boldly and falsly af-
 ferted as above of *E. B.* as before p. 160. I have
 detected him in the same manner, upon this
 point, abusing of *W. Penn.*

Now, Reader, pray consider the *Snake* says,
E. B. has determined the Scriptures to be of no
Authority to us at this Day; because he saith, the
 particular Commands from God to the Apostles,
 are not sufficient warrant for us to do the same
 things, which they were so particularly com-
 manded to do: But to do the work of the Go-
 spel, we must know the movings of the Holy
 Ghost to call us to it.

And now I will shew thee, that if this be to
 determine clearly that the Scriptures are not of any Au-
 thority at all to us at this Day. Then according to
 the *Snake's* words, the Church of *England* have
 clearly so determined. For he shewing what En-
 thusiasm she owns, p. 316. speaking of their Church
 Offices, saith, *This is the first Question demanded by*
the

the Bishop from those who are to be ordained: “Do you trust that you are inwardly mov’d by the Holy Ghost, to take upon you this Office? — Do you think that you are truly called according to the Will of the Lord Jesus Christ?”

Here is according the *Snake’s* perversion, a clear Determination against the Scripture; for if the Commands from God to the Apostles, were sufficient not for themselves only, but for all succeeding times, to call them to the Work of the Ministry; what occasion is there for the Bishop to ask, or any to know, whether they are thereunto *inwardly moved by the Holy Ghost*? Or that they thereunto *are truly called according unto the Will of Jesus Christ*? To do thus, can it be faulty in us? and do we thereby deny the Scriptures, and yet the Church of *England* not thereby deny them?

Ibid. p. 110. *And therefore it was no strange thing to hear G. W. in his Serious Apology, p. 49. Prefer not only their own Writings, but their Ex Tempore Preachments, and even all whatsoever they speak, upon any account, to the Holy Scriptures.*

It would raise some Admiration in a Man, to find one (in his words, p. 16.) thus *Boldly and Impudently* asserting so notorious a Lye, as the experience of all that knows us must know this to be; *Not only Writings and Ex Tempore Preachments, but all whatsoever we say on any account, are preferred to the Scriptures.* So that according to the *Snake*, what is spoken in Common Conversation, in the transacting our Civil Affairs, and Business of Life, is thus prefer’d.

Reader, I cannot here omit, by a serious Appeal to thy self, on the great Injustice and Falseness of this Adversary: And if thou art one, who by Conversation with us, or our Books,
hast

hast any knowledge of us, thou dost know the Charge of this Adversary is false: And I do truly declare, that our Value and Esteem for the Books of the Old and New Testament, is much greater than for any other Book extant in the World; and this *G. W.* doth freely own, and hath declared as much. So also in this particular, I will shew his falshood and perversion of *G. W.*'s words in the place quoted, which the *Snake* has injuriously curtail'd.

They are these, " That which was spoken from
 " the Spirit of Truth in any, is of as great Au-
 " thority, as the Scriptures, or Chapters are; and
 " greater (intending as received, and proceeding
 " immediately from that Spirit, and spoken in the
 " sense thereof) as Christ's words were of greater
 " Authority, when he spake, than the *Pharisees*
 " reading the *Letter*, and they (in whom that
 " Spirit speaketh not) — and their speaking we
 " deny.

So that according to *G. W.*'s words, that speaking or reading of the Scriptures, which is deny'd to be of Authority; is, when spoken or read by such, in whom that Spirit speaketh not that gave forth the Scriptures, and we have good Authority for this; for thus our Saviour, *Mat.* 22. 24. denyed the *Sadduces*, when they spoke and repeated the Law, mentioned *Deuteronomy* 25. 5. and thus he also denyed the Devil, *Mat.* 4. 6. when the Devil repeated the Prophecy of the Psalmist, 91. 11. and thus also he deny'd the *Pharisees*, of which are divers Instances.

Ibid. p. 110, 111. *Mary Tucker*, a Quaker Servant to *W. Reyman*, a Barber now living in Queen-street, Cheapside, but formerly in Bread-street, where this *Mary*, then his Servant, took the Bible, and in the open Day, publickly burnt it, against the Church in Bread-street, to shew her Zeal. About

About 40. Years since, one *Mary Tucker*, then Servant to *W. Reyman*, not in Zeal, but discomposure of Mind, did one Morning early, before her Master or Mistriss were stirring, burn the *Bible*: For which act, she was not only reproved by them, but also by fundry of our Friends, and disowned, and among others concerned herein, to reprove and disown this *Mary Tucker*, *E. B.* (as *W. Reyman* does testify) was one; which by the way, Reader, is another Evidence that *E. B.* had the Scripture in great Authority and Esteem. As it is also no small mark of the *Snake's* Injustice, to relate a Lye, and say, that no Censure was passed upon this *Mary Tucker*, when he might have been informed to the contrary by *W. Reyman*, the place of whose aboad he knew so well: But we find he is rather willing to relate a Lye, than either know, or knowing speak the Truth; not only in this Instance of *Mary Tucker*: And the Censure past upon her, which he might, with little trouble have been informed of (so much as this *Snake* hides in the City.) And in the Instance of *Solomon Eccles*, p. 124, 125. foregoing; but also in divers other before and hereafter to be given, wherein he hath affirm'd egregious falshoods; not from any necessity he was under to depend upon false reports, but from a base Inclination in him, to shun the Truth and to hate Justice: For had not this been his hinderance, he might with the trouble of a few Lines, and the small additional Charge of the *Penny-Post*, to *W. Reyman* of *Queen-street*, *N. Marks* of *Cheapside*, *R. Scoryer* of *Wansworth*, (hereafter to be spoken) &c. have discharged these out of his Libel; and by such other, not chargable nor troublesome (further than it is so to him, that we should be in the right) means, he might have spared the rest.

Ibid. p. 111. Pursuant to this their Principle, in their Disputes among themselves, they appeal to their own Writings instead of the Holy Scriptures.

Pursuant to this Snake's Practice, he hath affirmed a notorious Lye ; I dare him to give any Proof that may be allowed by Impartial Men, that ever we did so appeal. It can be no more Proof, to quote a Book, wherein G. Keith hath said so of us, than it is for the Snake to quote, Julian, Porphery or Celsus, for Proof that the Primitive Christians were in the wrong, or to quote his own Opinion, for Proof that the present Government is so. But if the Snake will confute the Answer made to that Book of G. K's which he quotes, that may be considered and reply'd to.

S E C T. VII.

His Charge of Idolatry refuted, and the Quotations restor'd from his Perversions.

THAT our Belief concerning the Light or Holy Spirit of Jesus Christ in Man, is according to Scripture, I have before shewn, and how that by a sincere Obedience to it, it will lead to God and Christ whence it comes ; and to have true Agreement and Unity with the Declarations from the same Holy Spirit, which are recorded in the Scriptures of Truth ; and also with all the Manifestations of the same Holy Spirit,

Spirit, wheresoever and in whomsoever appearing: For as God is one, so the Holy Spirit leads all that obey it, into Unity and Oneness; and to account worthy of double Honour, the Elders that rule well; especially they who labour in the Word and Doctrine, 1 *Tim.* 5. 17.

And in this *Section* I shall shew, that what is by this Adversary, called, *The Quakers Idolatry*, is not so, but only owing to his perversion, for as Truth leads to give Honour to whom Honour is due. So it also leads to account of no Man above what we ought.

Ibid. p. 112. *They think it not Honour enough to stand before the Throne of God, But G. Fox places them upon the Throne*, p. 31. (I suppose *Great Mystery*, for he mentions not the Book) “The *Quakers* “are in the Power of God, and in the Authority “of the Lamb, above all Houses, and — are “upon the Throne.

I shall first here detect the *Snake's* Evil Practice in mangling this Quotation, by giving it as it is in the page quoted, and afterwards speak to the Doctrine of it.

To the first. The Priest (G. Fox's Opponent) had said, *That the Quakers scorns to creep into Houses*, (meaning when persecuted.)

To which G. F. replies. “This doth not agree “with the rest of his Company, who say they do “Creep into Houses. The *Quakers* are in the “Power of God, and in the Authority of the “Lamb, and into Houses creep not, but are upon “the Throne; but you that be in the Form that “Deny the Power, creep into Houses.

These, *Reader*, are his words, and their sense is as plain; and nothing but Envy and Ignorance (I suppose the first) in the *Snake*, could cavil at them or it: For who knows not, that the word *Throne*,
in

in Religious Matters, is a metaphorical expression, denoting Spiritual Power and Dominion. Christ promised, *Mat.* 19. 28. That they who followed him in the Regeneration, should sit upon *Thrones*. And to him that overcometh, will I grant (says he) to sit with me in my *Throne*, &c. *Rev.* 3. 21. And *John* says, he saw *Thrones*, and they who sat on them, *Rev.* 20. 4. And after all the Exception that the *Snake* may take at it, it is true, that as many as through the Power and Authority of the Spirit of Christ in them, do follow him in Regeneration, they shall sit upon *Thrones*, metaphorically speaking, that is, in the Power of God, over that, which heretofore while in Disobedience, they were in Captivity to.

Ibid. p. 113. The *Snake* quotes part of a Letter, said to be writ by *G. F.* but for any proof that he has given, it may either be adulterated by the *Snake*, or some Apostate, or forged by them. If they were *G. F.*'s, why did not the *Snake* give the whole Letter? To what purpose hath he made a break in it? And what is left out at it. The Editors of the Journal had no Reason why they should have left out or altered, (as p. 114. he says they have those words [*My Kingdom is not of this World,*] and those words, [*who is the Son of God,*] which need not have given offence if they had been in. For they whom Jesus Christ hath washed from their Sins, in his own Blood, are by him made *Kings* and *Priests* unto God, *Rev.* 1. 6. and to them, it is their Father's good pleasure to give the Kingdom, (*Luke* 12. 32.) which is not of this World. And for those last words, said by the *Snake*, to be omitted; and instead of *which*, he says are added, [*I set my Name;*] what room or place was there for all that to come after his Name was set? which the *Snake* hath given and omitted with a —

Ibid. p. 114. *In a Book called, News coming out of the North, p. 15. G. FOX says, I am the Door that ever was, the same Christ, Yesterday, to Day, and for ever.*

Reader, if now upon view of *G. Fox's* words, they shall plainly appear to be by him spoken of Christ, thou wilt, I doubt not, agree with me, that the injustice of this Adversary must be very great, who hath of set purpose traduced and perverted *G. F's* words, insinuating, that he spake them of himself, when in truth it is no such thing. This will best appear by giving the Quotation with the Marginal Scriptures, from the page quoted by the *Snake*, and is as follows.

P. 15. "Now to all dear Ones, and dear Hearts
 " I speak; The same Seed which is Christ, the
 " same Spirit takes upon it now as ever was, the
 " same World is now as ever was, the same Tem-
 " ptations, and the same Devils; and the same
 " Worship of the World, twining into one ano-
 " ther, Form and Colour: And Je-
John 10. 3. " Jesus Christ is the Way, the Truth
 14. 6. " and the Life, he is the Door that
 " all must pass through, and he is
 " the Porter that opens it: I am the same Door
 " that ever was, the same Christ Yesterday, to
 " Day, and for Ever. — Look at the Captain
 " Jesus Christ, who hath passed before, who was
 " tempted; the Captain of our Salvation, and the
 " same temptation to Worship the Devil; and if
 " thou wilt Worship the Devil, thou
Luke 22.28. " shalt have the Glory of the World,
Mark 1.13. " but if thou wilt not bow down
Mat. 4.6,7. " and Worship the Devil, thou
John 7. 49. " shalt have none of the Worlds
 " Glory, but be called a Devil as
 " Christ was, and be called a Mad-man as he
 " was. — This

This, *Reader*, with much more of the like Import which I have omitted, *G. F.* does there speak, concerning the Power of Jesus Christ, to preserve Men out of Temptation, and the workings of the Devil to destroy Men by them. Yet this, by the *Snake*, is accounted part of the *Quakers Idolatry*. The *Snake's* Quotation from the Introduction to *G. F's Battle-Door*, I have already reply'd to, p. 149. and therefore need not say more to it here.

The *Snake's* next Quotation, (p. 114.) is from *The Title Page of News coming out of the North*; from whence he insinuates, and charges *G. F.* with saying of himself, *that he was prophesied of*. His Quotation is this, *Written from the Mouth of the Lord, from one who is Naked, and stands Naked before the Lord, Clothed with Righteousness, whose Name is not known in the World; risen up out of the North, which was prophesied of, but now is fulfilled.* (here the *Snake* leaves off, but *G. F.* continues) *The Army is coming out of the North against you Terrible Ones, whose Weapons are not Carnal but Spiritual.*

G. F.

Now from *G. F's* words it is plain, that those words [which was prophesied of] relate to that Prophecy of *Jeremy* the 31. 8. and not to himself, or any Person; and are only an allusion to those Prophecies of the *H. Prophets*, concerning the *Armies of the North*, which were to fight against, and overcome the *Jews*, and other Nations, for their Disobedience and Wickedness. Which as they literally did do, so (by a usual allusion) the People fulfilling this Prophecy, *Jer.* 31. 8. will, through the Assistance of God's Grace (their Weapons being Spiritual, not Carnal) go on in the Warfare of the Gospel-Day.

The *Snake's* next Quotation (p. 114.) is from *Several Petitions answered, &c.* p. 60. And he gives it thus.

“ My Name is Covered from the World, and
“ the World knows not me, nor my Name. *G. F.*

Now who would not take this to be, either all that *G. F.* had here spoken, or else the words last delivered? But, *Reader*, it is neither of these, for *G. F.* is subscribed at the bottom of several lines more than these the *Snake* hath given; and are continued by *G. F.* thus. *The Earthly Name, the Earthly Man knows, and he is afraid of Reproach, and cannot bear it upon the Earthly Name; he that overcometh hath the New Name, and knoweth it. —*

Now, *Reader*, what is this but the sense of those Scriptures? 1 *Pet.* 4. 14. *Rev.* 2. 17. and 3. 12. which whether this Adversary did not know, or had wilfully omitted to consider, are yet sufficient to shew the falsity of his Charge of our *Idolatry* herein.

The *Snake's* next Quotations are from an Adversaries Book, which was answered.

Yet such is his Injustice, that he takes no notice of the Answer, but objects, as if they had not been reply'd to; wherefore it deserves not to be taken notice of, till he shall have reply'd to that Answer, and disprov'd it. And any Man may, with equal Justice, quote the Books of the Romanists, to prove the *Church of England* Schismatical, Heretical, &c. without taking notice of the Answers written to them Charges. But whether such practice would be reasonable or not; not only the Agrieved Party, but all impartial Men can readily determine. One of these Quotations is from part of a Letter, writ by *Josiah Cole*, to *G. Fox*, and which had been formerly objected against by *John Faldo*, and other Adversaries; to which Objections

W. P.

W. P. did Answer, in two several Books, one Entituled, *Judas and the Jews*, the other Entituled, *The Invalidity of J. Faldo's Vindication*. Of the first of these Books, the *Snake* takes so much notice, (p. 115.) as to say, that *W. P.* does in p. 44. Excuse and Justifie *Josiah Cole* in that Letter; but has taken no pains to refute the Arguments, nor any notice at all of the Book last named, in which *W. P.* does justifie it; but only, Serpent-like would deceive his Reader, by giving the Words in old Black English Letters; as if that was Argument sufficient to shew, that the sense of the Words were Black and Idolatrous. But that they are not, I shall, *Reader*, entreat thy patience to weigh and consider the five following Paragraphs, which are the words of that Letter, together with *W. P.*'s Defence and Explanation of them, as they are in his Book, *Invalidity*, &c. p. 354, 355.

First, That he should call *G. Fox*, the Father of many Nations; but what is this more than to say, that Men of several Nations have been begat unto Christ through him? Thus Paul was a Father to the Romans, Corinthians, &c. 1 Cor. 4. 15. For though ye have ten thousand Instructors, yet ye have not many Fathers; for in Christ have I begotten you.

Secondly, That his Life hath reached through his Children to the Isles afar off, to the begetting of many again unto a lively Hope. But what of all this? The Life of God is one in all; Paul lived by the Life of Christ, and so did Peter; Paul was present in Spirit, though absent in Body, 1 Cor. 5. 3, 4.

Thirdly, That Generations to come should call him blessed: But is not the Memory of the Just blessed? Prov. 10. 7. and did not God by *Isaiah* promise concerning Israel, I will make thee an Eternal Excellency, and the Joy of many Generations? Isai. 60. 57. This belongs to *G. Fox*, *J. Cole*, and every Child

of God; yea, and *J. Faldo* too, if he were so good as he should be.

Fourthly, *That his Being and Habitation was in the Power of the Highest*: And so it should be; for that is the Habitation of every Child of God; for others dwell in the Power of the World. In short, we are exhorted to stand fast in the Power of Godliness; and we read that it was the End of the Evangelical Ministry *to turn People from the Power of Satan unto the Power of God*, which is the Power of the Highest.

Fifthly, *That he Ruled and Governed in Righteousness*: This is but what *Paul* exhorts *Timothy* to do in the Church of Christ, as both his Epistles inform us at large; *Every Elder, Overseer or Pastor in the Church of Christ is bound to do so*; If *J. F.* can prove he doth otherwise, he may then charge him with uncomely walking, but not *J. Cole* with Blasphemy for saying, *that a good Man governs in Righteousness*.

The *Snake's* next Instance are some pieces of a Letter, p. 115. which he says, was writ by *John Audland*; these I shall dismiss at present, because at the end of his Libel, he pretends to give it entire, *Spelt and Pointed according to the Original*: And I rather chuse to consider what he calls the entire Letter, than these parts of it; and therefore proceed to his next Instance, p. 116. which is a Quotation from a Sheet, Entituled, *The Quakers Challenge*, p. 6. wherein the *Snake* says, *Solomon Eccles says these words of G. Fox*: "It was said of Christ, that he was in the World, and the World was made by him; and the Word knew him not: So it may be said of this true Prophet (*George Fox*) "whom *John* "said he was not.

Here the *Snake* takes some pains to wrest, pervert and misconstrue these words of *Solomon Eccles*, contrary to a Sober Explanation given of them by *G. Whitehead*, in his Book *Serious Search*, p. 58. But has knowingly omitted to accept, or refute *Solomon Eccles* his own explanation of them words: Contrary to what he hath in the like case, p. 195. said concerning *G. F.* viz. *You will best know his meaning from himself.* Which, if true, why did not this *Snake*, either accept or refute *Solomon Eccles* his meaning, which is given from himself, and mentioned in p. 59. of *Serious Search*, above-named; and also in p. 75. of *Judas and the Jews*, likewise before-named; and which for the Readers satisfaction I here subjoin? "I did not say, Nor did I ever believe, that the World was made by *G. F.* but by Christ, who was in the World, and the World knew him not: So that I say, it may be said of *G. F.* the World knows him not, though he be in the World, as was said of Christ, *He was in the World, though not of the World, and the World knew him not:* And he said of his Followers, *Ye are not of the world, as I am not of the world, and I have chosen you out of the world,* John 17. 16. and 15. 19.

Now, *Reader*, what Faith or Honesty can we expect to find in an Adversary, who with deep Hypocrisie and Injustice, shall thus wilfully pass over, and not accept, or refute a Man's own explanation of his words? What is become of his *Great Charity, Real Kindness and Good Wishes*; which in p. 2. he pretended to have? We may safely conclude they have no more reality than the Tears of a Crocodile, which Naturalists speak of.

We come now to Hearsay Stories, p. 117, 118. wherein he says, He hath it from *Eye-witnesses, who have seen them fall down to him, and saying to him,* "Thou art the Son of the Ever-living God, the

“ King of *Israel*, all Nations shall worship thee, &c.--
And kneeling to his Wife Margaret, gave her an Ora pro Nobis in these words. “ O thou my Heavenly
 “ Mother, Pray to my Heavenly Father for me.
These Adorations were common to G. F. and that Blasphemous Valpooon took it Gravely without any Reprehension.

I do here charge the *Snake* with a Notorious Lie, in saying that *G. Fox* did with *Delectation* ever accept of any *Adoration*; or to be stiled *King of Israel*, &c. or that his *Wife* accepted of any such *Ora pro nobis*, as above; or that it was given by any in true unity with us.

Ibid. p. 118. *At another time, a She Preacher arose, &c.*

To this Story, thus boldly asserted, the *Snake* offers no proof; and I do deny, that any *She Preacher* (as the *Snake* floutingly speaks,) owned by us, did so accost *G. F.* in any Publick Meeting of ours.

Snake, p. 119. *Let me here only observe what an uncouth and preposterous piece of Humility it is to deny the Title or Civility of Master or the Hat, while, at the same time they worship one another with Divine Honour.*

Let me, *Reader*, here only observe the Profaneness and Falshood of this Adversary, in urging for Truth, false and hearsay Stories against us, and at the same time decry, as *preposterous and uncouth*, the Precept of our Saviour, *Mat.* 23. 8.

The *Snake's* next Instance (p. 120.) is a Quotation from a peice Entitled, *The Guilty Clergy-man Unvail'd*, writ by *Thomas Speed*, and Printed 1657. from which he picks these two Lines in p. 17.
 “ That you will by no means be thence cleansed, but by the same Blood which you so cruelly shed. And says, *They make the Quakers*
Blood

Blood to be the Blood of Christ, by which we are saved.

To which false and scandalous Charge, the Man himself (*Thomas Speed*) who writ that Book, being yet Living; he answers for Himself and Us as follows.

For the satisfaction of all Persons, whom it may concern, I do make this my following Solemn Declaration, (*viz.*)

1. " I never knew, nor ever heard of any Person
" or People of what Perswasion in Religion soever,
" that were of so sordid, nonsensical and sottish an
" Opinion, that the Blood of any (tho' the most
" righteous of Mortals) was the Blood of Christ,
" the Son of God, by which Men are saved.

2. " I do, and ever did, with utter detestation,
" abhor any such blasphemous Principle as to assert,
" that the Blood of the *Quakers*, or any other sort
" of Men, is the Blood of Christ by which we are
" saved: Which in the Power of Truth I do open-
" ly and boldly assert, to confront the *Snake in the*
" *Grass*, who herein appears to to be the Child of
" the Father of Lies, who was a Murtherer from
" the Beginning.

Bristol the 10th Month, 1698.

Thomas Speed.

The next, and last Quotation which the *Snake* makes (*Ibid.* p. 120.) in this *Section*, is from p. 22. of the Book last mentioned of *T. Speed's*, which is, a Reproof and Testimony against false and flattering Titles given to men. Upon which the *Snake* bids, *See what Tender Consciencés are here! who, at the same time wipe their Mouths, and excuse all the bloody Blasphemies before-mentioned.*

And I, *Reader*, may here in fit place, desire thee to see and consider, not how *Tender*, but how hardned and seared is the Conscience of this our Adversary, who hath against knowledge, and against the true and plain meaning of our words, and upon bare *hearsay*, frequently in this, as also his other *Sections*, accused us falsely of matters, which we never did, spake, or intended; which will also be further manifested in the ensuing *Sections*, to which I now proceed.

S E C T. VIII.

*Concerning Our Belief, in the Holy Three
that bear Record in Heaven.*

IT hath been an Objection often made, sometimes foolishly, sometimes enviously, but always falsely; That we deny *The Holy Three* mentioned, 1 *John* 5. 7. which bear Record in Heaven: Because we cannot but think the word [Person] too gross to express them. We own their Distinction, in all the Instances of it, recorded in Holy Writ; and have a thousand times declared our sincere Belief in Almighty God, the Creator of all things, and in Jesus Christ his Eternal Son, by whom all things were made, and in the Holy Spirit proceeding from the Father and the Son. Yet this, because it is not given in the Terms of *Athanasius*, or the *Nicene Council*, has been unreasonably refused as insufficient. This refusal were the less strange and unreasonable, were it not in Persons who pretend the Scriptures to be their only *Rule of Faith*, &c.

But

But as it is the refusal of such Persons, it is certainly a violent contradiction in them, to damn as Heretical, an Article of Faith deliver'd in the very words of that Rule. But be their Fault, in this matter, what it will, we are not therefore to be moved from believing, That the Holy Spirit, by which it was dictatèd, (as is acknowledged) did, and does, know all the weakneses of men, and the Designs of Satan; and has accordingly fenced the Article from his Subtilty, and explained it to our Capacities. And I take it to be a great aggravation of the former contradiction in this Adversary, (and our other Opposers herein) that they would upon less Evidence of Truth, and a Determination not Infallible, (which they will not affirm, either that of *Athanasius*, or the *Nicene Council* to be) infallibly press their Exemptions made to the Article.

That such Practices are wrong, all *Parties* in their turns, as their several Interests and Necessities have pressèd them; have declared, and many excellent Arguments by divers Men, have been urged against it: I shall content my self only with some part of what *Jeremy Taylor*, late Bishop of *Down* and *Connor* in *Ireland*, hath said on this Subject, in that excellent Treatise of his, Intitulèd, *Liberty of Prophecying*, p. 47.

“ For it is (says he) most considerable, that
 “ altho' in reason, every clause in the *Creed* should
 “ be clear, and so inopportune and unapt to va-
 “ riety of Interpretation, that there might be no
 “ place left for several Senses, or Variety of Ex-
 “ positions: Yet, when they thought fit to insert
 “ some Mysteries into the *Creed* (that called the
 “ *Apostles*) which in Scripture were expressed
 “ in so Mystereous Words, that the last and most
 “ explicit sense would still be latent; yet they
 “ who

“ who (if ever any did) understood all the
 “ Senfes and Secrets of it; thought it not fit to
 “ use any *Words* but the *Words of Scripture*, parti-
 “ cularly in the Articles of *Christ descending into*
 “ *Hell, and fitting at the right Hand of God*; to
 “ shew us, that those Creeds are best which keep
 “ the very words of Scripture; and that Faith
 “ is best, which hath greatest Simplicity; and
 “ that it is better in all cases humbly to Sub-
 “ mit, than curiously to inquire and prey into
 “ the Mystery hid under the Cloud, and to Haz-
 “ zard our Faith, by improving our Knowledge:
 “ If the *Nicene* Fathers had done so too, possibly
 “ the Church would not have repented it.

“ And indeed the experience the Church had
 “ afterwards, shew’d that the Bishops and Priests
 “ were not satisfied in all circumstances, nor the
 “ Schism (of *Arius*) appeased, nor the Persons
 “ agreed, nor the Cannons accepted, nor the
 “ Article understood, nor any thing right: But
 “ when they were over-born with Authority,
 “ which Authority when the Scales turned, did
 “ the same Service and Promotion to the con-
 “ trary.

Thus he, and as I doubt not but the Truth and
 Reason of his words, will weigh with the Impar-
 tial Reader; so his Character of Bishop, ought to
 be of some weight with the *Snake*.

Snake p. 121. *The Quakers and Socinians ac-
 knowledge a Three, but deny a Trinity; which is to
 confess the same thing in English, and to deny it in
 Latin: For Trinitas is only Latin for Three. But
 the meaning is, they would not have the Three in
 Heaven, to be Three Persons. Though they cannot
 make sense of what Three they are, if not Three
 Persons.*

What the *Socinians* acknowledge, is not my business to inquire: But for our selves, We acknowledge the *Three* mentioned in Holy Writ, which bear Record in Heaven; and we need not the Pedantry of the *Snake* to Translate the word into Latin. And the fence we make of the *Three* so bearing Record, is the same which is declared by the Holy Ghost; and when the *Snake* shall shew, that the Holy Ghost hath declared them *Three Persons*, We will not fail so to express them.

Ibid. p. 121, 122. *And the Quakers, who own the Divinity of Christ, are under greater difficulties than the Socinians who deny the Divinity of Christ. For if Christ be God, and that there is but one Person in the Godhead, it must necessarily follow, that God the Father was Incarnate and dyed: And that Christ was his own Father, to whom he prayed upon the Cross.*

We own Christ, both as Eternal God, and as the Son of *Mary*; yet are under no such difficulties as the *Snake* doth falsely suggest: For we cannot express the Godhead, by the word [Person] having no such Example in Scripture; and our Belief being according to that, and expressed in the words of it, *It must necessarily follow*, that the *Snake* does account the Declaration of Holy Writ in this Article to have *many Absurdities*: Of which, let him clear himself if he can, as also of inclining to *Polytheism*, which his words do seem to favour.

Ibid. p. 122. G. F. opposes Christopher Wade, for saying, "That the Holy Ghost was a Person, and that there was a Trinity of three Persons before Christ was Born. *It seems by this they do not acknowledge that there were Three in Heaven before Christ was Born.*

It does not only seem, but plainly appear, that this *Snake* is a Notorious Lyar: Holy Writ says, 1 *John* 5. 7. *There are three that bear Record in Heaven.* It does not express them, either by the word, *Trinity* or *Persons*; does it therefore seem, that Holy Writ does not acknowledge that there were three in Heaven before Christ was Born: Or that the Three in Heaven (as the *Snake* Blasphemously does suggest) must be Three Creatures?

What *G. F.* opposed in *Christopher Wade* (in this Case) was the Unscripturalness of his Language, which will best appear from *G. F.*'s one Words, not curtaild as in the *Snake*; they are these, *Great Mystery*, p. 246. "Thou knowest not him that is in the Father, and the Father in him, Glorified with the Father before the World began: And the Scriptures doth not tell people of a *Trinity* nor Three *Persons*, but the Common-Prayer Mass-Book speak of Three *Persons*, brought in by thy Father the Pope: And the Father, Son and Holy Spirit was always one.

Ibid. p. 122, 123. The *Snake* shews (as himself says) what *Muggleton* did hold, in that Blasphemous Whimsy of the Deputy-ship of *Elijah*, &c. and says of it: *It terrifies my very Soul while I repeat such dreadful and senseless Blasphemy.*

But I am well assured that this *Snake* was under greater Terror of Soul, when seized by the King's Messenger at *Lidd* in *Kent*. For, *To repeat such dreadful and senseless Blasphemy.* He had no Necessity, was under no Constraint, but that it pleased him to think, that he might slantingly throw it at us, tho' both him and it we do utterly deny. But it was not in his Power to avoid being seized by the Messenger, though he afterwards found it in his Power to run away from him. (Of which in its proper place.)

Ibid.

Ibid. p. 123. *How far the Quakers differ from Muggleton, in what is here told (excepting the Deputy-ship of Elijah) will appear by their allowing no distinction between the Father and the Son.*

It is an Abominable falshood, G. F. did not say, there was *no Distinction* between the Father and the Son, but deny'd such *Distinction*, as that Priest contended for; and if the *Snake* think good; Let him openly declare, whether he will stand by, and own, that *Distinction* for which the Priest did contend, and which G. Fox did oppose: What the Priest did affirm, was this, as given in *Great Mystery*, p. 293. "The Father is a Distinct **In-**
"communicable Being from the Son, and the Son
"a Distinct **Incommunicable** Being from the Fa-
"ther, and the Holy Ghost a Distinct **Incommu-**
"nicable Being from the Son.

See Reader, had not G. Fox reason to oppose this *Polytheistical* Doctrine, of Separation and In-communication; which plainly makes a Triumvirate of the Deity; and thereby destroys not only the Simplicity, but the Foundation of Faith. And this will happen, so long as Men will *Hazard their Faith to improve their Knowledge*: And curiously inquire into what will still remain a Mystery; and not be content with such Declaration of it, as we are Infallibly assured (in Holy Writ) is according to the Mind of God, and sufficient for the necessities of Men.

But to proceed, there needs not an *Ingenious Stickler* to shew what G. F. did oppose, but there wants an *Ingenious Stickler* (unless the *Snake* think himself so) to reconcile the Priests words which I have above quoted, to the Holy Scripture, which he pretends to be his rule, for at present they are as contrary to it, as Light to Darkness.

I am not so much surpris'd to find this *Snake* p. 124. saying of *George Fox*. *He was a very Sorrowful beginner of a Religion, and could neither be separated nor distinguished from a Tool, which Knaves do work with, call'd a F—l.* As to find him so cautiously clipping the word *Fool*: Because it is greater Modesty and Caution than he uses towards him in other places, where he calls him, *Valpoon, George Magus*, and says he was *one of poor understanding, and had an Immoderate degree of Dulness*. But after all this, his Serpentine Modesty; or rather (as himself expresses it, p. 198) *wicked and hateful Ebullition of Soul*, *George Fox* did herein justly and warrantably oppose that Distinction and Incommunication in the Deity, which the Priest did as above contend for.

But again, he is angry with *G. F.* in *Great Mystery*, p. 246. *Where* (the *Snake* says) *he disputes against Christopher Wade for saying, "God the Father never took upon him Humane Nature.*

But he is so far from replying to *G. F.*'s answer to *Christopher Wade*, that he gives but three words of it, tho' the answer does consist of more than so many lines and is as follows.

Great Mystery, p. 246. *Answ.* "Contrary to the Scripture, which saith, *God was in Christ reconciling the World unto himself.* And art Ignorant of the *Great Mystery*, God manifest in the *Flesh*; and his name is called the *Everlasting Father*. As for the Word *Humane*, 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.

And if the *Snake* can shew that it is not so, it will be better to confute the whole, than to nibble

nibble, *Rat like*, at three words of it. And this brings me to the end of this short Section.

S E C T. IX.

Concerning our Belief of the Divinity and Incarnation of Christ.

ACCORDING to what has been already spoken in the foregoing *Sections*, occasionally, concerning the Divinity and Incarnation of Christ. I do here, of set purpose, declare it as a Truth, which now is, and always hath been (since we were a People) believed and declared by us: That *The Word which was in the Beginning with God, by which all things were made*; did, in the fulness of time, according to the appointment of the Father, take Flesh, and was born of the Virgin *Mary*, and that, in that Body of Flesh, *The Fulness of the Godhead dwelt Bodily*. Thus in the largeness of the Expression, and sense of Scripture, we do truly and sincerely own, according to *John* 1. 14. That *The Word was made Flesh, &c.* dwelt on the Earth, and took on him, not *the Nature of Angels*; not any Aerial or Fantastical Body: But the Seed of *Abraham* and *David*; and this he did, for the same reason and behoof, mentioned by the Apostle, *Héb.* 2. 17, 18. *Wherefore in all things it behoveth him to be made like unto his Brethren, that he might be a Merciful and Faithful High-Priest in things pertaining to God, to make reconciliation for the sins of the People. For in that he himself hath*
suffered,

suffered, being tempted, he is able to succour them that are tempted. For which Infinite Love of Jesus Christ, in being both the Saviour and Reconciler of Men to God, through himself, we sincerely say with the Apostle, Heb. 3. 3. *For this Man was counted worthy of more Glory than Moses, in as much as he who hath builded the House, hath more Honour than the House.*

Reader, These and all other Testimonies recorded in Holy Writ, testifying to the Manhood, as well as the Divinity of Jesus Christ, we do, and always did sincerely own: So that should our Books, in which is treated directly on this Subject, and abundantly more largely and particularly, than here it can be, be collected. They would make many Volumes. Yet such hath been, and is the Inveterate Malice of our Enemies, that our Writings (no more than our Words) must not mean, what we so often and solemnly have declared we do mean by them. But what our Adversaries will have them to mean, that so they may not seem to want proofs for these their false and envious Charges. What now remains for us to do? But still to persevere in our True and Scriptural Belief; and to repeat our Testimonies of it to the envious Objections of Enemies, and for the satisfaction of the Sober Enquirer. And this, *Reader*, thou wilt find, in reply to the false and envious Suggestions and Perversions of the *Snake* herein, in this Section.

Snake, p. 125. *The Quakers Heresie in this is taken from the Socinians; they say, Christ took Flesh, but no otherwise, as they explain it, than as Angels assumed Bodies; or as he, Christ (or the Word) did Inspire, or Dwell in Prophets, or Holy Men of old, &c.* —

What the *Socinians* hold here, neither know, nor is it my business to now enquire: But this I know, that we do believe that Christ the Word took Flesh, but not as Angels assumed Bodies. His Body which he took of the Virgin, was really, truly and properly Flesh; and had the gradual and natural Growth of Mankind, from Infancy, to Childhood, to the State of a Young Man, and so to the degree of Perfect Man; and being Perfect Man, did Dwell, Eat, Drink, and converse with his Disciples and with the Multitude; did Preach, did work Miracles, was Tempted, did Hunger and Thirst, was crucified, and did Rise again, and Ascend into Glory. Thus did never Angels assume Bodies: Those Ministering Spirits, when they have assumed Bodies; it hath been upon particular and short, but special occasions, at once appearing, without the gradual degrees of natural Growth, or subject to the Infirmities and Accidents of natural Bodies; and it could not be otherwise, they being only Aerial, and not truly Flesh and Blood, as was that Body of Jesus the Son of the Living God.

Ibid. p. 125. *But they deny any proper Incarnation of Christ, that is, that he was made Flesh, or that he and Jesus was one Person.*

'Tis false, we own that He (the Word) was made Flesh, properly Incarnate, and was in the form of a Servant.

Ibid. p. 125. *Yet they allow Jesus to be called Christ, from the dwelling of Christ in him.*

And if the *Snake* will not allow so much; he contradicts the Apostle, who saith of Jesus Christ, *With him dwelleth all the fulness of the Godhead Bodily;* Col. 2 9.

Ibid. p. 125. *But for the same reason, they take the name Christ to themselves, and say, that it belongs to them, as well as to Jesus, &c.*

Jesus Christ, when he ascended up on High, he led Captivity Captive, and did give Gifts unto Men; the Gifts of his Holy Spirit, of which the Apostle hath testified, *Ephes. 4. 7. But unto every one of us is given Grace according to the Measure of the Gift of Christ.* Thus much we have often declared, and that truly: But it is falsely said, and charged, that we take the *Name of Christ to our selves*; or say, *it belongs to us*, in any other manner than in these and other Scriptures is mentioned. We say, that Christ by his Ascension into Glory, hath given the Gift of his Spirit to Men, to which as they are obedient, they will witness the Power of the Spirit of Christ in them, to bring every thought into subjection; and when through the assistance of this Spirit, they thus have got the Victory over their own Corruptions and Lusts, they will truly say, it is no more *I, but Christ in me*: Yet the name Christ cannot hereby be supposed to belong to such, nor was it ever said by any of us, that it did belong to us, in such manner as to Jesus; for to him it belongs by Origination, to us only by participation through him: For, he by partaking of our Nature, made thereby Mankind partakers of his Spirit (I say this, with respect to the generality of the Gospel Dispensation, for there were many particular Persons, not within the Covenant of the Law, in the time of the Law, who had manifestations of the Spirit of Christ) and in no other sense have we ever taken the name of Christ to our selves.

Ibid. p. 125. *They say that Christ did raise up the Body of Jesus from the Dead; but they say not, that*

that Christ did carry it up with him into Heaven.

What then, do we say he did with it? Why, that the Snake shews not, and good reason there is for this his Silence: But Reader, I will tell thee, that we do say and believe, according to *Acts* 1. 9. *When he had spoken these things, while they beheld, he was taken up, and a Cloud received him out of their sight.*

Ibid. p. 126. *They say there is no other Christ but what is within them, they allow him no Humans Body but their own.*

When we say there is no other Christ than what is within us, we say true, because Christ, as God, cannot be divided, and the Measure or Manifestation of the Spirit of Christ in us, is not another, but a Manifestation of the same Christ, which did in fulness and Bodily dwell in the Man Jesus: But when the Snake says, we allow him no *Humane Body* (if he means Manhood) he says false, as I have before shewn; and as is very often testified in many of our Books.

Ibid. p. 126. *One of their Preachers prayed at a Solemn Meeting, "O God, who was Crucifi'd, Dy'd, and Rose again in us!"*

We know very well, that *G. Keith* did accuse *Thomas Fitzwater*, of so praying at a Meeting in *Pensylvania*: But unless the Snake has better proof than that meer say so? As the story may prove false, so till it be shewn that it be not so, it needs now no further Answer, than that it is none of our Doctrine, nor approved of by us.

Ibid. p. 126. *And G. F. says, That if there be any other Christ, but he that was Crucify'd within, he is the false Christ, quoted from Great Mystery p. 206. This Christ that was Risen and Crucify'd within. — Devils and Reprobates make a talk of him without:*

It is, Reader, horrid Injustice in this *Snake*, so foully to pick and pervert a Man's words, as he here does *G. F.*'s; as if he did by these words, deny that Christ Jesus who was Crucify'd at *Jerusalem*; which that he did not, I produce both the Priest's Words, and his Answer, and offer them to thy consideration.

Great Mystery, p. 206. Priest. " *It is a Scripture of the Devil's making, to apprehend this Crucify'd Christ within.*

G. F. " Now, I say, if there be any other Christ but he that was Crucify'd, within, he is the 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 Crucify'd, within, is a Reprobate, tho' Reprobates and Devils may make a talk of him without. Thus *G. F.* and his Words are sound; and, as himself says; according to Scripture; for it is not another, but the same Christ, who was Crucified by the *Jews*, and is now by his Spirit in the Hearts of Men, reconciling them unto God; and in as many as obey, he is Christ in them, the Hope of Glory: And them who rebel, do crucifie unto themselves the Son of God afresh, and put him to open shame, Heb. 6. 6. Rev. 11. 8.

Ibid. p. 126. *And he (G. F.) disputes against those who say, that the Man Christ, that was Crucified, his Body is now in the presence of his Father, or that Christ is absent from them (the Quakers) as Touching his Flesh, Great Mystery, p. 210, 211.*

G. F. does warrantably dispute against, and oppose those Priests who declared Christ was absent from his People, because he is present with them in Spirit. And as *G. F.* in the pages last above quoted, doth say, " That the Apostle declares of
" Christ,

“ Christ, that he is the Head of the Church ; and
 “ are of his Flesh and Bone, and sit with him in
 “ Heavenly Places ; and Christ saith they must
 “ eat his Flesh, and he is in them. If the *Snake*
 will oppose this Scriptural Doctrine, let him do it.

Ibid. p. 136. *The Snake makes his Quotation from Great Mystery, p. 254.* “ They that profess a Christ without them, and another within them, here is two.

See, *Reader*, the falsity and perversion of the *Snake* in this Quotation, by the following true one ; *Great Mystery, p. 254.* “ They that profess a Christ without them, have a Christ without them and another Christ within them, here is two. For, if it be not the same Christ that ended all Types and Figures, and Shadows ; if it be not him that is within, they have not the Possession, the Substance, nor the Comfort of the True Christ. What plainer can be spoken, to shew, that is the same, and not another Christ who suffered at *Jerusalem*, and thereby ended the Law, and is now by his Spirit in the Hearts of his People ?

Ibid. p. 126. Robert Gourdon *was the first among them, that I find, who taught the Orthodox Faith in this Point of the Divinity of Jesus.*

Whether owned or not the *Snake* finds not, because he seeks amiss ; and I am sure he did not seek right, when he pretended to find *R. Gourdon* the first amongst us. For *R. Gourdon*, tho’ once in Unity or Fellowship with us, Apostatiz’d, and with this *Snake*, became an Adversary to us. But the *Orthodox Faith, in this Point, of the Divinity of Jesus*, hath been Testified by us ever since a People.

And from this *R. Gourdon*, the *Snake*, according to his usual Injustice, transcribes in p. 127, 128, 129. divers false and abusive charges, but takes no notice of the Validity or Invalidity of the An-

swers of our Friends to that Adversary's Book. He is indeed so triflingly just, as to say, p. 127. Against this wrote *G.W.* with three other *Quakers*, but what they said, or how far they did disprove *R.G.*'s false Charges the *Snake* takes no notice; wherefore I shall take no further notice of what he so quotes from him, than to acquaint the Reader what relates to *S. Eccles Quaker Challenge*, p. 6. is answered before in p. 188, 189. as are also many of the other Bits of Quotations, which here as mentioned by the *Snake*, have neither Book nor Page to distinguish them.

Ibid. p. 129, 130. The *Snake* borrows from himself out of *Satan Disrob'd*, and faith of *W. P.* that he will not have the true Christ to be a Person, but only a Principle, &c. and refers to that Book, wherein he says it is more at large discussed with the Defences of Thomas Elwood.

I shall not run back to that Book, *Satan Disrob'd*, it having already been somewhat spoken to by *G. Whitehead*; since which there hath been no additions to it. But so far as it lies here, I shall reply, and shew that *W. P.* in that Book of his *Christian Quaker*, from which the *Snake* does so charge him, will have; and does acknowledge and confess to Christ, both as *God* and *Man*; which will fully refute what the *Snake* hath alledged. To this purpose, Reader, consider the following Quotations from *W. P.*'s *Christian Quaker*.

From p. 104, to 114. *W. P.* there makes a Confession to Christ's Redemption, Remission, Justification and Salvation; distinguished into nine several Heads, or Parts of Discourse. It would be too tedious for my Reader, to have transcribed them all hither, tho' all worthy of notice; wherefore I shall only transcribe the first and seventh Heads or parts of Discourse, which are as follows.

P. 104. *First*, “ We do confess, that tho’ the
 “ Eternal Power, Life and Light, which inhabited
 “ that Holy Person which was born at *Nazareth*,
 “ (*Bethlehem* it should be) was, and is chiefly and
 “ eminently the Saviour ; *For there is no Saviour*
 “ *besides me, saith God*, Hof. 13. 4. Yet, that it was
 “ *instrumentally a Saviour*, as prepared and chosen for
 “ the Work which Christ had then to do in it,
 “ which was actually to the Salvation of Some,
 “ and intentionally to the Salvation of the whole
 “ World then, and in Ages to come ; suitable to
 “ that Scripture, *Lo, in the Volume of the Book it*
 “ *is written, I come to do thy will, (O God) a Body*
 “ *hast thou prepared me, &c.* Heb. 10.

P. 107. *Seventh*, “ But there is yet a further Be-
 “ nefit that accrueeth by the Blood of Christ, viz. *That*
 “ *Christ is a propitiation, and redemption to such as*
 “ *have Faith in it.* For tho’ I still place the stress,
 “ of particular Benefit, upon the Light, Life and
 “ Spirit revealed and witnessed in every particular ;
 “ Yet in that general Appearance, there was a ge-
 “ neral Benefit, justly to be attributed unto the
 “ Blood of that very Body of Christ, to wit, *that*
 “ *it did propitiate.* For however it might draw
 “ stupendious Judgments upon the Heads of those
 “ who were Authors of that Dismal *Tragedy*, and
 “ died impenitent ; yet doubtless it thus far turn’d
 “ to very great account, *in that it was a most pre-*
 “ *cious Offering in the sight of the Lord, and drew God’s*
 “ *Love the more eminently to mankind, at least, such*
 “ *as should believe in his Name, as his solemn Prayer*
 “ to his Father, at his leaving the World, given
 “ us by his beloved Disciple, doth plainly wit-
 “ ness. Thus *W. P.* Wherein I take it to be as
 plain as can be, that he does declare and confess,
 that the true Christ was Man : And when he
 speaks of the Spirit of Christ in its appearance in

Man, under the Name or Epithet, [Principle] he sufficiently shews, that he intends more thereby than any *Moral Virtue*. For in p. 100. speaking of the Spirit of God under this Epithet of Inward *Principle*, he saith, " And as in Wicked Men, God's
 " Holy Light and Spirit, or that Principle which is
 " so called, hath been deeply wounded, yea, as
 " one slain ; so in Good Men that have had a sense
 " of the Worlds Abominations hath it also born
 " many Burdens and Weights ; for the Light and
 " Life is one in all.

Now, *Reader*, what clearer Testimony can there be, that *W. P.* does under the name *Principle*, understand the Holy Spirit of God, and not any *Moral Virtue*, as the *Snake* would basely and falsly insinuate? And for this his manner of expressing the Holy Spirit, there are plenty of Examples in the Scriptures of Truth ; where under the *Principle* of Wisdom, *Isaiah* speaking of Christ, and his Dispensation in the Gospel-times Chap. 33. 6. saith, *Wisdom shall be the stability of thy times*. And our Saviour saith, Mat. 11, 19. *Wisdom is justified of her Children*. And the Evangelist, speaking of the growth of the Child Jesus, saith, Luke 2. 40. *And the Child grew and waxed strong in Spirit, filled with Wisdom, &c.* These with abundance more of like import, the observing Reader may easily find in Holy Writ.

Ibid. p. 131. The *Snake* makes a Quotation from *W. P.*'s part of *Serious Apology*, &c. p. 146. *But that the outward Person, which suffered, was properly the Son of God, we utterly deny*. And perversely would draw *W. P.*'s words to say, or mean, that the Body which Christ assum'd, was but as a Cloak, or a Vail, like the Body in which Angels appear for a time, and throw them off again.

Against this false and unjust Imputation, I shall first give *W. P.*'s words in the page quoted, from whence the impartial Reader may be able to take *W. P.*'s meaning from himself, and then observe somewhat upon the *Snake's* perversion. To the first, *Jenner* (*W. P.*'s Opponent) had said, *We deny that Person (the Son of God) that died at Jerusalem, to be our Redeemer.*

To which *W. P.* replys.

“ Which most horrid Imputation, has been answered more (I believe) than a Thousand times, that is, that he that laid down his Life, and suffer'd his Body to be crucify'd by the *Jews*, without the Gates of *Jerusalem*, is Christ the only Son of the Most High God : But that the outward Person, which suffer'd, was properly the Son of God, we utterly deny, and it is a perfect contradiction to their own Principles: *A Body hast thou prepared me,* “ said the Son, then “ the Son was not the Body, *though the Body was the Son's.* This brings him more under the charge of making him but a meer Man, than us, *who acknowledge him to be one with the Father, and of a Nature Eternal and Immortal; for he was glorified with the Father before the World began.* Thus *W. Penn,* whose plain meaning is no other than that the *Outward Person*, that Body which our Lord did take of the *Virgin*, was not properly the Son of God by *Eternal Generation*, and was not Glorified with the Father before the World began : He is here distinguishing between the Divinity and Manhood of our Saviour, and that according to Scripture. The Divinity was from Everlasting, the Manhood not so, that was taken up in the fullness of time appointed by God ; born of *Mary*, nourished and encreased in Stature, Strength, &c. according to Nature's Law and Course. This Body,

when

Christ laid it down for the Sins of the World, he did thereby consecrate for us a new and living way, *Through the Vail, that is to say, his Flesh*, Heb. 10.20. and here the Flesh or Body of Christ is called a Vail; by allusion to the Vail, mentioned *Exod. 26. 33.* which did divide between *the Holy Place, and the Most Holy*, and this the Apostle shews, Heb. 9. 24. *For Christ is not entred into the Holy Places made with hands, which are the figures of the true, but into Heaven it self, now to appear in the presence of God for us.* And in this sense, and no other, have we ever used the words Vail or Garment, in this case, and not as is falsely alledged by the *Snake*, to signifie a Body, *Ibid. p. 130. in which Angels appear for a time, and throw them off again.*

In like manner the *Snake*, p. 131. curtails and perverts a Quotation from a Book of ours Entituled *some Principles*, &c. from which he quotes, p. 126. thus, *The Scriptures do expressly distinguish between Christ, and the Garment which he wore — And we can never call the Bodily Garment, Christ.*

If the Scriptures do so expressly distinguish: Of which Instances are given; why did the *Snake* injuriously make a Break in the Quotation, instead of giving those instances? For upon the Authority of Holy Writ it is that we do thus distinguish; and if our Distinction be bad, or weak, he should have given us a better Exposition of the Scriptures, therein brought for that purpose. That he may not omit it in his next, I here give some of the Instances from that Book, wherein the Scriptures do expressly so distinguish.

Ibid. p. 131. I come now to a Quotation made from *Isaac Pennington*, in his Question to the Professors, p. 25. which the *Snake* does not only break to pieces, but also to the several pieces, joins some words of his own; that they may (like his Brethen
of

of the Inquisition) by them be forced to found as he would have them. It is in the manner following; *Isaac Pennington*, p. 25. Denies that it was the "Flesh and Blood of the Veil — of the outward Earthly Nature (as he calls the *Body of Christ*) by which we are cleansed, for, says he, "Can outward Blood cleanse the Conscience?"

Thus the *Snake* gives it, and makes nonsense of it; for by the Pieces of the Quotation, as he has placed them, he says, that *I. P.* calls the *Body of Christ*, the Flesh and Blood, the Vail of the Flesh and Blood, or the Outward and Earthly Nature: Thus making the Body a Vail to it self.

But, *Reader*, I will shew thee from the Book it self, that *I. P.* is neither Nonsensical in his Expression, nor Heretical in his Meaning, but Scriptural and Orthodox, p. 25. q. 18. "Seeing the Apostle speaks of purifying the Heavenly things themselves, *Heb.* 9. 23. It would seriously be enquired into, and the Lord waited on to know, what nature these Sacrifices must be of, which cleanse the Heavenly things? whether they must not of necessity be Heavenly? If so, then whether was it the Flesh and Blood of the Vail, (*Heb.* 10. 20.) or the Flesh and Blood within the Vail? (*John* 6. 53.) Whether was it, the Flesh and Blood of the Outward Earthly Nature (first quoted) or the Flesh and Blood of the Inward Spiritual Nature? (last quoted.) Whether was it the Flesh and Blood which *Christ* took of the first *Adam's* Nature, or the Flesh and Blood of the second *Adam's* Nature? Thus he, and is very sound, according to the Doctrine of our Saviour, who saith, *John* 6. 53. — *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you.* Of this many of his Disciples said, *John* 6. 60. *This is an hard saying.* And therefore

our

our Saviour expounds it to their weakness, *v. 63. It is the Spirit that quickneth, the Flesh profiteth nothing; the words that I speak unto you, they are Spirit and they are Life.*

From all which, this is the Sum of *I. P's* Question.

The Soul of Man is of Heavenly Extraction, which being fallen through Sin, is not to be cleansed therefrom, but by the Spirit of Christ, which is shed on Mankind, and universally tender'd to them by Jesus Christ, having offer'd up as a Propitiatory Sacrifice, his Body, and *through the Vail, that is to say his Flesh*, hath opened to the Kingdom (in the Apostle's phrase) *A New and Living Way.*

Ibid. p. 131. The Snake makes a Quotation from *C. Atkinson's Sword of the Lord drawn, p. 5. Your Imagined God beyond the Stars, and your Carnal Christ, is utterly denied. — To say this Christ is God and Man in one Person, is a Lie.*

Here the Snake hath made a false Quotation, that it might not fail to answer his purpose; which yet when set in its true Light, speaks quite otherwise, it standing thus in that Book. “Your
“imagined God beyond the Stars, and your
“carnal Christ, *which you would make appear through*
“*your Heathenish Philosophy*, is utterly denied and
“testified against by the Light which comes from
“Christ.

Now, if the Snake's God and Christ, can only be made appear through *Heathenish Philosophy*, this he says, *is utterly deny'd*: And it is certainly true that the Light which comes from Christ, does utterly deny all Vain and Carnal Imaginations.

The words from the break are a position of his Opponents, to which he does not barely reply:
“It is a Lye (but adds) He is not divided from
“what

“ what he was before the Foundations of the Hills
“ were laid, &c.

Ibid. p. 131. quoted from *Great Mystery*, p. 250.
The Devil was in thee (says G. F. to his Adversary,
Christopher Wade) *Thou sayest thou art saved by Christ
without thee, and so hast recorded thy self to be a
Reprobate.*

Ibid. p. 132. From *Great Mystery*, p. 183. *Such
as have Christ in them, they have the Righteousness it
self without Imputation, the end of Imputation, the
Righteousness of God it self, Christ Jesus.*

Thus the *Snake* first picks up bits to make Quo-
tations, and then packs them on heaps, that by
this his false and confused jumbling of things to-
gether, they might speak his own mind, not the
mind of the Writer. As to the first, where he
brings in G. F. saying to *Christopher Wade*, *The Devil
was in thee*, &c. It was, because he had given Testi-
mony of it (as this *Snake* has done) by stuffing (as G.
F. says) his Book with Lies. And tho' the *Snake*
may think it is no complement, yet I can tell him;
it is Truth in much plainness, and agreeable to the
Sentence of the Lip of Truth; to the *Jews*, when
he told them, *Ye are of your Father the Devil*, John
8. 44. *and the lusts of your Father ye will do*, &c. So
that where we find Murderous and Lying Works,
it shews them to be of the Devil.

As to the latter part of the first Quotation,
Thou say'st, thou art saved by Christ without thee, &c.
It does plainly contradict the Doctrine of the Apo-
stle, and upon the Authority of that, G. F. or any
other may safely declare, that such who know not
Jesus Christ in them are Reprobates; and if *Chr.
Wade* declared himself such, G. F. was no more to
blame, than any other may be, if the *Snake* now
do the same. To the last Quotation, from p. 183,
it is near all of it Scripture; for Christ is declared,
the

the Righteousness of God, and is the end of Imputation to all that believe; which, as G. F. there says, Is owned, and this Imputation is within; for he that believes is born of God.

Ibid. p. 132. Quoted from Saul's Errand, p. 14. Christ (says he, that is, The Light within) is the Substance of all Figures, and his Flesh is a Figure.

To shew the Reader this more clearly, it being not long, I will give it intire, as in that Book, from whence the Reader may judge of the Orthodoxy of the place, and the Malicious Parenthesis of the *Snake*.

It was a Query propounded to *G. Fox*:

Whether Christ in the Flesh be a Figure or not; and if a Figure, how, and in what?

To which he answers, "Christ is the Substance
" of all Figures, his Flesh is a Figure; for every
" one passeth through the same way as he did,
" who comes to know Christ in the Flesh: *There*
" *must be a Suffering with him, before there be a Re-*
" *joycing with him.* Christ is an Example for all
" to walk after; and if thou knowest what an
" Example is, thou would'st know what a Figure
" is, to come up to the same fulness. Thus *G.*
F. and is according to these, and other Scriptures,
John 13. 15. 1 Pet. 2. 21. Rom. 8. 17. Heb. 2. 9.

Ibid. p. 132. The Snake in like manner, minces the words of *E. B.* only quoting from p. 149. (of his Works) *The very Christ of God is within us; leaving out what follows, We dare not deny him, and we are Members of his Body, and of his Flesh, and of his Bone, as the Ephesians were, (Eph. 5. 30.)*

Ibid. p. 132. He does pick from Isaac Pennington's Question to the Professors, p. 27. Doth not the name Christ belong to the whole Body, and to every Member of the Body, as well as to the Head? And has left

out what follows, which are the Scripture Proofs,
 “ Are they not all one, yea all one in the Anoint-
 “ ing; was not this the great desire of his Heart
 “ to his Father? *John* 17. 21, 23. That they all
 “ might be one, even as the Father and Christ are
 “ one. And so being one in the same Spirit (*2 Pet.* 1.
 “ 4. (one in the same Life, one in the same Divine
 “ Nature, even partakers of God’s Holiness) Christ
 “ is not ashamed to call them Brethren, (*Heb.* 12.
 “ 10.) nor is the Apostle ashamed to give them
 “ the Name of Christ, together with him, &c.
 “ (*Heb.* 2. 11.)

The Snake from a few words by him pickt from
 this Quotation, very arrogantly pretends to say,
*They (the Quakers) think, that the name Christ
 does belong to every one of them, not only more than
 to that Body, but as well as to it, while it was upon the
 Earth.*

But what freedom soever the Snake has used to
 misrepresent *I. P.*’s words, which as above quoted,
 say no such thing; yet it is intollerable, that he
 should carry his Iniquity so far, as to bely our
 very Thoughts, and to tell the World, that *They*
 (the Quakers) *think*, &c. what no Quaker did ever
think. In fine the Sum of *I. P.*’s words is only
 thus, in the words of the Beloved Disciple, *1 John*
 2. 27. *But the Anointing which ye have received of
 him, abideth in you; and ye need not that any Man
 teach you, but as the same Anointing teacheth you all
 things, and is Truth, and is no Lie; and even as it
 hath taught you, ye shall abide in him.* Thus Christ
 the Anointed, *Isa.* 61. 1. *Luke* 4. 18. gives the
 Anointing of his Spirit for a Guide to his Fol-
 lowers.

Ibid. p. 132. The Snake quotes from *Great My-
 stery*, p. 88. *Christ is the Elect.* And falsely glosses
 upon it in this manner, *Thus Christ is the Elect, and*
 the

Elect are Christ's: They make them convertible Terms.

The Prophet *Isaiah*, speaking of Christ, saith, *Isa. 42. 1.* "Behold my Servant, whom I uphold, mine *Elect*, in whom my Soul delighteth, &c.---- And also the Holy Apostle, *1 Pet. 2. 6.* — "Behold I lay in *Sion* a chief Corner-Stone, *Elect*, Precious, &c. And we do say, He (Christ) was from Eternity, the *Elect* and Chosen of God, by and through whom all who are made partakers of Eternal Salvation, must be *Elected* and *Chosen*: Yet the Terms are not convertible, Christ is the *Elect* Head of the Church; all who are obedient to his Spirit of Grace are *Elect* Members. This is agreeable to a Cloud of Scripture Testimonies; for the present take these following, *Mat. 24. 31. Rom. 8. 33. Col. 3. 12. Tit. 1. 1.*

Ibid. p. 132. Quoted from *Great Mystery*, p. 207. A Priest had said, *That God hath a Christ Distinct from all things whatsoever.* To which *G. F.* replies, *God's Christ is not distinct from his Servants.*

Reader, I have in the last Section shewn thee, what kind of distinction *G. F.*'s Opponents pleaded for, and what he opposed, *viz.* Separation and Incommunication: And surely those terms, **Distinct** and **Incommunicable**, are not fit to express the Deity; nor yet his Dwelling in Man, and in such sense Christ is not Distinct, that is, *Separate from his Servants.*

Ibid. p. 133. They say a Man may tell a Lye so often, that he may come to believe it himself at Last.

Of this, the Snake may likely be an Instance.

Ibid. p. 133. Who that had not his Head turn'd with such Enthusiastical Delusion, could have imagined, that *G. F.* could not understand the **Difference** or **Distinction**, betwixt Christ and himself

self! And that Men of sense should lick up his Spittle!

Who that had not his Heart turned with Malice and Envy, and thereby his Eyes blinded, cou'd have failed to see, that *G. F.* does, according to Scripture, understand the *difference* between Christ and himself? But the Positions of the *Priests* were concerning not the *Difference*, but the *Separation* of Christ: What else can the Sense be of this Position of the Priest (*Great Mystery*, p. 293. *The Father is a distinct Incommunicable Being from the Son, and the Son a distinct Incommunicable Being from the Father, and the Holy Ghost a distinct Incommunicable Being from the Son?* And if thus Distinct or Incommunicable to each other, it's not to be expected the Deity should be less Distinct and Incommunicable to Men: And against this false and Anti-scriptural Doctrine it is *G. F.* hath declared, as is before shewn. And this is the *Spittle the Snake licks up and defends.*

Ibid. p. 133. *And I have shewn several Instances, Sect. 8. where G. F. does assume the Stile and Names of Christ to himself; and that others do allow them to him.*

I have in all those several Instances in *Sect. 6.* shewn that the *Snake* hath bely'd *G. F.* and others, for that he hath not assumed them, nor others allowed them to him, as suggested by the *Snake.*

Ibid. p. 133, 134. *All which is excused by Mr. Penn, in the 11th Chapter of the Invalidity of John Faldo, &c. in such a wonderful manner, as will leave no Blasphemy or Idolatry in the world, without a very fair pretence.*

W. P. shews in that Book, that the Charges of our Enemies then were false (as are now those of the *Snake*) and rescues the words of some of our Friends therein, from their Perversion, as some others of them herein now are. He speaks Scrip-

ture and Reason, and shews we are agreeable to both; and uses no *fair pretences* to excuse, but solid Orthodox Truths to shew and explain, that we are neither Blasphemous nor Idolatrous, as may be seen, p. 266. of that Book *Invalidity, &c.*

Ibid. p. 134. *These are the words of a great Apostle of the Quakers*, Edw. Burroughs, p. 273. of his Works. "The Sufferings of the People of God (*Quakers*) in this Age, is greater Suffering, and more unjust, than in the days of Christ, or of the Apostles.—What was done to Christ, or the Apostles, was chiefly done by a Law, and in great part by the due Execution of a Law.

The *Snake* here, as is usual with him, hath from several places pickt these words, and jumbled them together, that they might look as he would have them; but as they stand in *E. B.* it plainly shews, that his Comparison lies not to the Persons Suffering, or to the greatness of the Suffering in it self considered; but only with respect to the several pretences of those who were the Persecutors; and *E. B.* does thereupon shew, that the Persecutors in those times, and also in the times of Queen *Mary*, had the colour of unjust Laws; but the Persecutors of his time had not (in divers instances for which they did Persecute) the Shadow of any Law at all, such as for not pulling off the Hat, for using the plain Language, and such like.

The *Snake* next, takes up three or four pages upon a Quotation from *Solomon Eccles*, which no *Quaker* did ever approve, much less justifie, as hath been formerly observed by *Thomas Ellwood* to *G. Keith*; and therefore is of no weight here. And although he would (p. 139.) fasten it upon *G. Whitehead*, by nibbling at his words, in that piece of his, Entituled, *The Light and Life of Christ within*, p. 58. where he (*G. W.*) says, that *S. E.* did speak

speak of the Blood of Christ, as *more Excellent, Living, and Holy, than is able to be utter'd, &c.* He adds, *Which might have satisfied any spiritual and un-biassed Mind,* I say, tho' he would insinuate from these words, that *G. W.* does not disown *this Expression* of *S. Eccles*; yet *G. W.* does in plain Words deny it, which yet this Adversary, *Snake-like*, hath omitted to deliver. His words are these, (*Light and Life, &c.* p. 59.) *I do not make S. E's Expression therein* (especially as construed by our Adversaries) *an Article of our Faith.* And *G. W.* for himself does there declare, *He did own the Blood shed to be more than the Blood of another Saint.* Thus saith not only *G. W.* but thus also say the *Quakers*, who at all times (since a People) have readily declared their true and scriptural Sense of it. But with respect to *S. E's* words, having first inform'd my *Reader*, that no *Quaker* did ever approve, much less justify them, and therefore surely not make them an Article of our Faith (either of which, if the *Snake* can prove, he is required to do it) I say, having first acquainted my *Reader* thus much, it will not I hope be expounded, a defending of them words of *S. E's*, if I do briefly shew; that had this *Snake* had in himself any of that *great Charity for others, which* (he says, p. 10.) *is more apt to have a good opinion of others, than of our selves;* and which he makes one of the Marks of Divine Enthusiasm, or Inspiration. He would have looked to see whether *S. E's* words would not have born *Sano sensu*, some honest and innocent Construction, and accordingly have judged; rather than put a bad Construction on words, which if not safely express, were, however so intended. That *S. E.* did so safely and scripturally intend them, is I think plain, in that he declares, "He had no light esteem of the Blood of Christ it self, as it was made by Christ a part of

“ that blessed Offering for Man; and that what he
 “ spake of that part of the Blood, which was let
 “ out by the Spear, (and which is that the *Snake*
 “ now makes his advantage of) was with respect
 “ to the Soldiers Act, and the time of doing it,
 “ which was after his Death.

So that I think it may in truth appear, “ That
 “ that upon which Solomon Eccles did ground the dif-
 “ ference he put between the Blood of Christ, in one
 “ respect; and in another, was, that in the one,
 “ it was a voluntary Offering of Christ himself, in
 “ and by the Eternal Spirit, before his Death: In
 “ the other it was the forcible act of a Soldier af-
 “ ter he was Dead, and the Sacrifice compleated.
 And this with much more our Friend *Tho. Elthwood*
 had heretofore said, (*Truth Defended*, p. 111, 112.)
 in reply to *G. Keith*, upon the same Charge; and
 which the *Snake* might have reply'd to, if he could,
 before he had renew'd it.

Ibid. p. 140. *They have evaded the most express
 Texts for Christ's Humanity, even that Gen. 3. 15.
 his being the Seed of the Woman: They allegorize
 that too into a Spiritual Sense, quite away from the
 Letter; and to mean nothing else in the World, but
 their Light within.*

: We have not evaded any Text of Scripture for
Christ's Humanity, therefore not that of *Gen. 3. 15.*
 wherein he is testified of, as *The Seed of the Wo-
 man*: Nor have we allegoriz'd it into a *Spiritual
 Sense*, beyond the Authority of express Texts
 of Scripture, much less quite away from the
 Letter; but as we now do, so we, always since
 a People, have owned, that it did mean some-
 thing more, than the manifestation of the Spirit,
 or Light of Christ in Man. But the *Snake* for
 Proof of this Charge, makes a Quotation from
W. P's part of *The Christian-Quaker*, p. 97, 98.

“ The Serpent (says he) is a Spirit: Now no-
 “ thing can bruise the Head of the Serpent, but
 “ something that is [*Internal and*] (the *Snake*
 “ has left out) “ Spiritual as the Serpent is: But
 “ if that Body of Christ, were the *Seed*, then
 “ could he not bruise the Serpent’s Head in all,
 “ because the Body of Christ is not so much as in
 “ any one? And consequently the *Seed* of the
 “ Promise, is an Holy [*and Spiritual*] (the *Snake*
 “ has left out) “ Principle of Light and Life [*and*
 “ *Power*] (the *Snake* has left out) that being re-
 “ ceived into the Heart, bruise the Serpent’s
 “ Head? And because the *Seed*, which cannot be
 “ that Body, is Christ, as testify the Scriptures;
 “ the *Seed* is one, and the *Seed* is Christ (and
 “ which the *Snake* has cut off, as not to his pur-
 “ pose) “ and Christ, God over all blessed for ever.
 “ We do conclude and that most truly, that
 “ Christ was, and is the Divine Word of Light
 “ and Life, that was in the beginning with God,
 “ and was and is God, over all blessed for ever.
 Thus *W. P.* From which the *Snake* says, p. 140.
His consequence is, that the promised Seed was not any
Person, but a Principle. Which consequence is
 falsely drawn by the *Snake* from *W. Penn’s* words,
 the consequence of them being more truly, that
 the *Promised Seed*, was not **only** that, but **also**
 a Principle, of Light, Life and Power, which
 I shall now further shew, as it is also declared by
T. E. (Truth Defended, p. 113, 114.) that, “ The
 “ Scope and design of *W. P.* in those words, was
 “ to prove against his Opponents, that the Son of
 “ God, who in the fulness of time, took upon him
 “ a Body of Flesh, in which he suffered on the
 “ Cross, was, and was properly called, Christ,
 “ before he appeared in that outward Body;
 “ which his Opponents denied, not owning *Christ*

“ as Christ, to have any existence before that Bo-
 “ dy which was Born of the Virgin, but con-
 “ fining Christ to that Body. And because all
 “ acknowledge the *Promised Seed* to be Christ,
 “ *W. P.* used that as a *Medium*, to prove that
 “ Christ was before that outward Appearance.
 “ Now this affirming Christ to be the *Seed*, and
 “ that *Seed* to be Inward and Spiritual, is not a
 “ denial of Christ having a bodily existence with-
 “ out us; for he may have, and hath, a bodily
 “ existence without us, and yet may be, and is,
 “ spiritually within us: 'Tis true, he denied that
 “ that Body which Christ had from the Virgin,
 “ *Strictly considered as such*, was the *Seed*, and
 “ he gave divers reasons for it. And which are
 mentioned from p. 94. to p. 99. of his *Christian*
Quaker.

From the consequence which the *Snake* hath
 falsely drawn from *W. P.*'s words, *viz.* *That the*
Seed is not a Person, but a Principle.

He goes on p. 141. fighting against the Bugbear
 which himself hath conjured up, and declares it
 to be, *A Supposition of so pernicious a nature, that it*
Un-christians any who holds it : For the Faith of Christi-
*ans is built upon that Man Jesus Christ, as **The Seed***
Promised to bruise the Serpent's Head.

His Supposition so far as respecting us the *Qua-*
kers, and *W. P.* in particular, is false: “ For we
 “ believe the Manhood of Christ gloriously united
 “ with the Godhead, to be the *Seed Promised*,
 “ Gen. 3. 15. and also, that that *Seed* being of a
 “ Divine and Spiritual Nature, did inwardly
 “ work against the Serpent, and did bruise his
 “ Head, and break his Strength and Power, in
 “ some measure, in the Holy Men and Women
 “ in all Generations (*T. E. Truth Defended*, p. 114.)
 and by this their inward experience of his Spirit
 and

and Power, he was the object of their Faith, to be made manifest in God's due time: And he is now the object of the Faith of all true Christians; not only as born of the Virgin, &c. but also as known and witnessed in his Inward and Spiritual Appearance in Man, to bruise the Serpent's Head, Power and Strength, which has had Dominion and Rule in Man: To this sense our Saviour himself does also explain the Spiritual Nature of the Seed, the Word of God, *Luke 8. 11.*

Ibid. p. 143. The Snake brings from *Christian Quaker* another Argument to the purpose foregoing; which is this, "One Outward thing cannot be the proper Figure or Representati-
" on of another, nor is it the way of Scripture so
" to Teach us, &c.

To which the Snake says, *All the outward Sacrifices under the Law, were Types or Figures of the Sacrifice of Christ, the Outward Christ upon the Cross, &c.*

The whole Legal Dispensation of the First Covenant, was a Figure of Christ, and of that Dispensation of the New Covenant, Grace and Truth, which came by him: But that it was not **only** a Type or Figure of Christ upon the Cross, I shall shew in several Instances. The Serpent which *Moses* made, *Numb. 21. 9.* Our Saviour declares, *John 3. 14.* that as that *was lifted up in the Wilderness; so must the Son of Man be lifted up:* And this, in a sense may be understood to have respect to our Saviour's being lifted up on the Cross; but not **only** that, for our Saviour carries the Type further, and shews that it did respect that Spiritual Obedience and Faith in him, which gives Eternal Life: For as the Sting of the Serpents in the Wilderness were cured by looking to the Brazen Serpent; So, by coming

through Faith and Obedience to look to Christ, the Sting of Sin and Death are taken away by him: Wherefore he saith, v. 20. 21. *For every one that doth Evil hateth the Light, neither cometh to the Light, lest his deeds should be reprov'd: But he that doth Truth, cometh to the Light, that his deeds may be made manifest, that they are wrought in God.* In like manner the Apostle, 1 Cor. 5. 7. *Christ our passover is crucified for us,* may have respect to Paschal Land as Type, and to Christ crucified as typified; but not altogether that, for he carries it further, and shews, that whereas, vers. 1. *It was reported there was Fornication among them;* And vers. 6. *That they gloried in what was not good:* He adviseth them to *purge out the old Leaven;* and from the advantages of Power from Christ received, he presseth them to keep the *Feast, not with old Leaven, neither with the Leaven of Malice and Wickedness; but with the unleavened Bread of Sincerity and Truth.* The same Apostle to the Colossians, 11. 16, 17. *Let no Man therefore judge you in Meat or in Drink, or in respect of an Holy-Day, or of the New Moon, or of the Sabbath Day, which are a Shaddow of things to come; but the Body is of Christ:* And that they were Shadows of the Spiritual Appearance of Christ, whose Dispensation to Mankind was introduced by his outward Appearance, the Apostle to the Hebrews shews, chap. 9. that the Service which stood in Meats and Drinks, and divers Washing and carnal Ordinances, did not make perfect as pertaining to the Conscience; but was a Figure of good things to come, even the purging the Conscience from dead works, to serve the living God; by the spotless Offering of the Blood of Christ, through the Eternal Spirit. Thus, the benefit of that Offering cannot be witnessed by Man, but through the inward Operation of the Eternal Spirit, whereby the Conscience can be purged

purged from Dead Works. And thus the *Scripture* plainly teaches, That the Types and Shadows of the Law, and the Ministry of it are the Figure of the Covenant promised, *Jer.* 31. 33. which is also plentifully shewn by the Apostle to the *Hebrews*, throughout that admirable Epistle.

And agreeable herewith is *W. P.* in the place last quoted by the *Snake*; for those words of his, *One Outward thing cannot be the proper Figure or Representation of another, &c.* had relation to his foregoing words, which the *Snake* hath cut off, and are these: *As Abraham Outward and Natural, was the Great Father of the Jews, outward and natural, whose Seed God promised to bless with Earthly Blessings, as Canaan, &c. And that they were figurative of the one Seed Christ, and such as he should beget into a lively hope through the Power of his Spiritual Resurrection, &c.* — Thus *W. P.* And as the *Snake* cannot deny, that *Abraham* was figurative of *Christ*, and that to his Seed, as they continued in his Faith, the Oath of God was to them, in that outward Covenant. So it must of necessity follow, that this *Great Father* of the *Jews*, Outward and Natural, doth not herein otherwise Typify *Christ*, than as *Christ* is the Spiritual Father of all the Nations of them that are saved, through Faith and Obedience in, and to his Spirit in their Hearts.

Ibid. p. 143. *They can, upon a pinch, subscribe the whole Creed, and yet not mean one word of it of God or Christ at all; that is, of any God or Christ without Men.*

Reader, is not this a fair mark of what kind, that great Charity and real kindness must be, which in p. 23. foregoing he pretends to have for the Generality of us? Or is it not rather a mark of that flaming Charity which himself declares to have for the Church? But Charity and Truth are at an equal

equal distance from him, who can thus notoriously belie us, by charging such Dissimulation on us, as is his own practice. That we can subscribe, not upon a pinch, but heartily and readily, all the Testimonies of Holy Writ, and the Articles of Faith therein contained is True; but that we do not mean one of them Testimonies, of God or Christ without *Men*, is as great a falshood as the Devil can utter. And if Preaching, if Writing, if constant Profession in Words, together with Practice agreeable from a People, can be a sufficient evidence that they do so own and mean: I defy the *Snake*, with all his Confederacy, to give better and greater evidence, that they acknowledge any of the Truths therein contain'd.

The *Snake* next repeats a Quotation from *Saul's Errand*, p. 8. which is answered before in p. 59. and another from the *Sword of the Lord drawn*, &c. p. 5. which is also answered, p. 204. foregoing, and therefore need not be here repeated.

Ibid. p. 145. The *Snake*, speaking of *W. Smith's Primmer*, says, *Here is an Admirable Cue given to Young Children, to prevent their ever receiving the least tincture of Christianity, that if they should at any time hear of a Christ in Heaven, they might immediately stop their Ears, and believe all who spoke of it, to be false Ministers.*

That this *Snake* is a false Accuser, and has not the least tincture of Christian Charity: there needs little more trouble to prove, than barely to give truly (which the *Snake* has not, but curtail'd) those Questions and Answers which are in p. 8, 9. of *W. Smith's Primmer*, and which are as follows.

Child. *But do they, (Ministers) not all preach Christ in words?*

Father. Yes, the false (Ministers) can speak of the Name of Christ as the true do, but they want his Power.

Child.

Child. *But how may I then know which is true, and which is false, by their words; seeing words may be the same?*

Father. Why, they that are false, preach Christ without, and bid People believe in him, as he is in Heaven above; but they that are true Ministers, they Preach Christ within, and direct People to wait to feel him in themselves, and so to believe in him, as he makes himself manifest in them; and this is true Doctrine that brings People to mind that principle of God in their own Consciences, which comes down from Heaven, and goes thither again; and such as are in the earthly wisdom, they do not know Heaven above.

Child. *This is a great Difference in their Doctrine, for one to preach Christ without, and another preacheth him within.*

Father. Yes, it doth make a great Difference, and hath no more fellowship together, than the East hath with the West.

Thus *W. S.* And this is so far from preventing the least tincture of Christianity, that it is a sound initiating Lesson for Children, it being no other than a plain and short Paraphrase of divers Texts of Scripture, and particularly of 2 Cor. 5. 16, 17. *Wherefore henceforth know we no man after the Flesh: Yea, tho' we have known Christ after the Flesh, yet henceforth know we him so no more. Therefore if any man be in Christ, he is a new Creature, old things are passed away, behold all things are become new. Col. 1. 27. That God would make known what is the riches of the Glory of this Mystery among the Gentiles, which is Christ in you, the hope of Glory.* In which places, according to the whole tenour of the Gospel-dispensation, the Apostle labours to bring People to give up to the workings of the Spirit of Christ in them: Yet does not hereby slight or undervalue,
much

much less deny Christ in his appearance in the Flesh, nor the Office of his Mediatorship in Heaven ; by whom it is, that the Gifts of the Holy Spirit are given to Men. And agreeable to this was the Labour and End of *W.S.* in that Primmer of his.

But further, if we make but a small amendment of the word [only] to the second Answer, what will become of the *Snake's* Cavil ? and then read it thus. *They that are false, preach Christ without, and bid People believe in him, only as he is in Heaven above, &c.*——

It will be past his Cavil, and he ought not, for such an Elipsis, to have forfeited all his Pretended Charity, nor falsely to have declared it an *admirable Cue*, to prevent the least tincture of Christianity. I expect that this amendment may be opposed by him ; and that he may urge that our Writings are by no means to be added to. But if it be so urged, I would then answer: The Church hath given abundant encouragement to supply Eliptick Defects by her Example, and Practice in the Holy Scriptures, in which there are a thousand (I believe) Instances, of a word, or words added, with purpose (I would in Charity think) of more fully expressing the Mind of the Holy Ghost: And what is so familiarly done with Holy Writ, surely we may do with our Friends Books.

Ibid. p. 145. The *Snake* makes a curtail'd quotation from p. 17. of *E. B's* Preface to *G. F's Great Mystery*. thus, *We differ in Doctrines and Principles, and the one thou must justifie, and the other thou must condemn, as being, the one clean contrary to the other in our Principles.*

E. B. in this place was speaking of those Doctrines and Principles, of the Priests, which were opposed in that Book, some of which I have mentioned p. 155. but not indefinitely of
all

all the Principles they did, or might hold; and that there was reason to oppose them, I question not but the impartial Reader will agree, not simply, for that they are *clean contrary* to us, but for that they are so, to true Christian Doctrine. And of these, and such as these *E. B.* speaks thus, p. 17. *ut supra*, “ And besides, their Petitioning (*which the Priests and others did*) the Magistrates against us, and Preaching and Praying against us, and all the evil and wickedness, in Work, Word and desire brought forth against us from time to time. Yet here, sober Reader, thou hast a Catalogue, and whole number of Books printed and written against us, and abundance of their Doctrines uttered against us, and in opposition to us, gathered up in this Volume, in a sum, with our Answers to them. And if thy Mind and Heart be single, thou mayst hereby understand, in measure the difference in Doctrine between them and us, and compare each of them with the **Scriptures**, and see whether their Doctrines and Principles, laid down as the subject of their Books; or our Doctrines and Principles laid down in answer to theirs, be according to, and agree with the **Scriptures**. And if thou be impartial in this business, and single in this Search and Judgment; I doubt not but thou wilt, in a great measure, satisfy thy self, and be resolved concerning their Priests and Professors in *England*, and us who are called *Quakers*. And when thou hast thus done, own and deny whether them or us, for thou mayst fully perceive we differ in Doctrines, &c. —

Now, Sober Reader, what just exception can there be to the tryal of Doctrines and Principles, where the Holy Scripture is assigned for the Touchstone, and such persuasion as the Lord shall give,

is to be Leader. But this is a Tryal the Snake dreads, because it wholly destroys Implicit Faith, and blind Obedience.

Ibid. p. 146. *And therefore this difference of Doctrine betwixt the Quakers and us, which, they say, is as wide as from East to West, must be more than concerning the Light within, &c. —*

Yes, so it is, it is concerning the **Separation** and **Incommunication** of the Deity mentioned, p. 189 foregoing. It is concerning *the Holy Scriptures alone being the Object of Faith*: It is concerning *the Letter of the Scripture, being the Sword of the Spirit*: It is concerning *the Letter of the Scripture being God*: It is concerning *the Scriptures being the Power of God, and the Judge by which all Men shall be judged*. And in fine, it is concerning many other things mentioned in that Book *Great Mystery*; several of which I have refer'd to in their several pages, as I have met with them.

Ibid. p. 146. *The Quakers do positively determine their Light within, to be not a Secondary Agent, or sent from any other; but that it is it self the Principal.*

The *Quakers* do indeed determine according to the Testimonies of our Saviour, and his Holy Apostles, *Mat. 10. 20. John 14. 17, 20. and 15. 4. Rom. 8. 9, 10, 11. 1 Cor. 3. 16. and 6. 19. Gal. 4. 15. Col. 1. 27. 1 John 4. 4.* That the Spirit of God is measurably given or manifested to Men; in order for the purifying their Consciences from Dead Works to serve the Living God. And if the *Snake* can, from Scripture, prove these, with all the other Texts, speaking of the Spirit of God in Man, are to be understood, of some *Secondary Agent*; or that the *Holy Spirit* is such, then his term may be allowed; till then, we rather choose to keep to the Language of Holy Writ; and
must

must own that the Holy Spirit of God, measurably manifested to Men, is to every particular Man in himself, the only true Foundation and Principle of Religion. And such who have not this Foundation, for their Religion, can do no more with respect to the things of God, than (as the Apostle says) *make a fair shew in the Flesh*. This is also plainly the sense of *W. S's* Catechism, p. 57.

Ibid. p. 147. *Yet to make it exceeding plain that the Quakers do not believe that Christ has any other Body, or other Humanity, than that Spiritual, or Allegorical Body, or what ever they mean by it, which they say he has within them. In E. B's works, p. 149. This Question is asked in these plain and peremptory terms, "Is that very Man, with that very Body, within you, yea or nay? And the Answer is as plain, "The very Christ of God is within us, we dare not deny him. (And E. B. adds, which the Snake has cut off, as hath been before shewn) We are Members of his Body, of his Flesh, and of his Bone, as the Ephesians were (Eph. 5. 13.)*

Now, I will grant the *Snake* that this Answer is not only plain, but also true, and dare him to deny it if he can, we having for Authority herein, not only *Eph. 5. 30.* but a Cloud of Scripture Testimonies: But it is *exceeding plain* that the *Snake* tells a Lye, when he says that *E. B.* does in this Answer say, that the Manhood of Christ which Suffered and Dyed upon the Cross, was Buried, did gloriously Arise and Ascend into Heaven, where he hath now a bodily existence; is in that bodily existence within us? No, *E. B.* says, Christ was in us, as he was in the *Ephesians*, that is, Spiritually, unless the *Snake* will have it to be *exceeding plain*, that the Holy Apostle does there mean by Body, Flesh and Bone, that which he

took of the Virgin : And if he will so have it, it will be *exceeding plain* that he perverteth the Text, as much as he does *E. B's* words.

But further, Reader, as *exceeding plain* as the *Snake* does falsely say it is, that we deny the bodily existence of Christ without us in Heaven : He confesses his Ignorance of our Belief, not knowing what to determine herein, whether it be, *other Humanity than that Spiritual, or Allegorical, Body, or what ever they mean by it* : Yet, for all this, his Cloudiness and Ignorance herein, he does *exceeding plainly*, and in most *peremptory terms*, bely and abuse us ; for we do, and always have acknowledged and believed the bodily existence of Christ without us, as he ascended into Heaven, yet do also say, he is Spiritually within us. Of which is further spoken, p. 213. foregoing.

Ibid. p. 147. *They have of late brought G. F's Blasphemous Journal into the Publick Meeting-House at the Savoy, &c.*

That *G. F's* Journal is Blasphemous, remains to be proved, unless we will take for proof the *Snake's* having (as he says p. 16.) *Boldly and Impudently*, as well as falsely, *averred it*, for better or truer he has not to give. That it was so lately brought to the *Savoy* Meeting-House, there is a very good reason ; which is, that it was but lately Printed.

Ibid. p. 148. *This is an Honour they never yet vouchsaf'd to the Holy Scriptures, which are not to be seen in their Meetings.*

This is a notorious Lye, for it is no greater Honour than is frequently vouchsaf'd (to use his terms) to the Holy Scripture.

Ibid. p. 148. *And it was a bold effort in G. K. to bring a Bible into his Meeting at Turners-Hall, and reckoned*

reckoned by his opposites as a sign of his turning back again to the Priests way of Worship.

How bold G. K's effort was, in so doing, I shall leave the Snake and him to agree, but what was, and is to us, a sign of his Backsliding, is, his having very much turned his back upon that Profession of the Light of Jesus Christ, which he hath heretofore professed.

Ibid. p. 148. *In their Publick Schools, particularly that great one at Wansworth, near London, Portions of this G. FOX's Journal are enjoyned to the Scholars to be read every day; but never a Chapter out of the Bible, that is **Beastly ware with them, Lust and Death, and Serpents Meate!** The Publick ought to take some care of this in pity to their poor Souls. This I cautioned before in Satan Disrob'd, but repeat it here because it is material.*

It is indeed, *Reader*, very material, that a Man should with so hardened a forehead tell Lyes, and repeat them, and that with design, as himself declares, to make the *Publick* the Executioner to his wicked designs; and be himself thus the Trumpeter to Disturbance. I say this is very material, but that nothing *material* or true, is in what he hath said as above, I shall, *Reader*, prove I hope to thy Satisfaction.

And first Generally, for our Publick Schools, which the Snake upon his own Authority, without Proof, hath so charged, I do as generally charge him with a Lye in that his Assertion, and my single denial is at least of equal Authority with his single charge, if he will name particulars, I shall also as in this his particular Instance, disprove it by Certificates under the hands of Persons (who are not *Quakers*) and who being near Neighbours, and in the School often, do full well

Q

know

know the practice of it. The first Certificate, and which next follows, is from a *French Protestant*, who Teacheth the French Language in that School.

Be it known unto all People, to whom these lines may come, that for more than four Years, I have been conversant in the School of *Richard Scoryer*, at *Wansworth*, in the County of *Surry*: My Station in his said School, is Teaching the French Language. And I solemnly testify, that in the aforesaid School, the Scriptures are frequently read by his Scholars; and I never did perceive the least appearance of slight or disesteem shewed, either by the said *R. S.* or any belonging to his School, unto the Holy Scriptures. In Testimony to the Truth hereof, I have subscribed my name, this 22d day of *August*, 1698.

James Barbays.

The following is a Certificate, from several reputable Men, Inhabitants of that Town (not *Quakers*) who have knowledge of the Laudable Practice of that School herein.

We, whose names are hereunto subscribed, Inhabitants of the Parish of *Wansworth*, in the County of *Surry*, do hereby Certify, that there is not in the said Parish, any Publick School, commonly called, or known, by the Name of the *Quakers* School, except that of *Richard Scoryer's*. And we do also certify, that some Part or Portion of the Old or New Testament is daily Read in the said School; beginning at *Genesis*, and so Reading on in the said

said Scriptures, untill both the Old and New Testament are Read throughout.

Wansworth, 22d August, 1698.

Law. Ball, Steph. Webb,
Edm. Phillips, Nich. Lesow,
Tho. Darking, Sam. Webb.

Thus, *Reader*, thou here hast this Story, to a Demonstration proved a Lye, as is also done in divers others foregoing, and may be hereafter done in other Instances. And if this our Adversary had not a natural propensity to tell Lyes, he could not thus err from Truth: For, hiding and sculking (as he generally does) in the City, he might with small pains have gone by Water to *Wansworth*, 5 Miles, or with less cost have sent a *Penny-Post* Letter to many Persons of that Town, who could have better inform'd him herein, if he had not been both Hypocritical and Unjust, in that he pretends care to our Souls, while he wilfully tells Lyes with purpose to destroy us. This his practice leads me to observe of him, that he is fitter, to all the purposes of Destruction and Hate, than to that one great purpose to which he falsely pretends, *viz.* to promote the *Unity of the Church*. He indeed pretends *Great Charity, Real Kindness,* and *Good Wishes,* for the *Generallity of us,* yet tells Lyes of us, which in their end and design are to raise Persecution by influencing the Government against us, if they would but take the Alarm from him. But as it hath pleased God (who hath the Hearts of all Men in his hand) to incline the Government to give us some security against the evil practices of ill designing Men, by affording us a Toleration, in the matters of the Worship of

our God ; so we are truly thankful to God and the Government herein ; and are at no time backward to give an account of the Faith, which is in us, and our agreeable practice, however misrepresented by this Incendiary in Religion.

Ibid. p. 148. *I will end this Section with shewing that the Quakers have in their Blasphemies against the Divinity of Jesus, and Humanity of Christ, only lick'd up and improv'd the Ancient most Anti-christian Heresies.*

And I may fitly end this Section with shewing, that whatsoever the *Marcionites, Manichees, Euty-chians* and *Saturnians*, might hold as to the Divinity and Incarnation of Christ ; yet we have always said, and believed, according to Scripture, that Jesus, so fore-named by the Angel, and born of the Virgin, in *Bethlehem of Judea*, was truly and properly Man, and in all respects (Sin only excepted) like unto us ; and that in this Man Jesus, the Godhead dwelt Bodily, and that through the Power of the Godhead in him, he did open and consecrate a New and Living Way, for Men to Salvation, and Eternal Life, through the Veil, that is to say, his Flesh : And this Truth the Apostle does not deny, when he allegorizes, *Eph. 5. 30.* The Spiritual Union and Fellowship of Christ with his Followers, under the terms of being Members of his *Body, Flesh and Bones*, and in a like acceptation, are very many other such expressions in Scripture to be understood, yet is it not thence to be concluded (unless falsely, as this *Snake* does) that they are Heretically agreeing with the *Cerdonites, the Euty-chians* and *Manicheans*.

Ibid. p. 149. *But lastly (because I must not stay here, to deduce and compare all their Heresies) those Ancient Hereticks the Ebonites and Nazareens, from whom*

whom our Modern Socinians, and from them the Quakers do derive their Doctrine, did mightily undervalue the Scriptures. Some of them pretended to mend the Scriptures, and did boldly Adulterate them, and set up other Scriptures against those received by the Church. And this the Quakers have done beyond any that went before them.

The Snake does, p. 336. Demand Reparation in the Name of the Church of England; insinuating his real or assumed Power; and if I should now do the like for, or in the name of the People called *Quakers*; I may be as much to seek for Reparation, from him, for this his abuse, as I am to seek for proof in this Charge. However, I do at least demand a proof, where ever the *Quakers* pretended to mend the Scriptures, or did boldly Adulterate them, or did set up other Scriptures against those received? 'Tis no Proof of this Charge, to say (p. 150.) We have cannonized our own Writings: If that were true, it's no proof, but it is false: We may have said, and said truly, that Writings given forth from the movings of the Spirit of God in any, are given forth from the same Spirit which gave forth the Scriptures. But we have always readily offered and submitted our Words and Writings to the Testimony of the Holy Scripture, because, tho' the Spirit of God in his People, at this day, is the same Holy Spirit which was in the Holy Apostles, yet they had greater Manifestations of it: So that tho' it is both now and then the same in kind, the Degree of Manifestation differs. But to return, I do, as above, demand proof, where ever we have pretended to mend the Scriptures, or have boldly Adulterated them, or set up others against them? As, Euseb. Hist. l. 5. c. 28. Theod. Herit. Fab. l. 2. c. 5. do mention instances of some that did; and as he says, we have, beyond

any that ever went before us; yet gives not one instance. The *Snake's Ipse Dixit* is no Proof; and if he cannot give better, it will at least be a fresh Proof both of his Impudence and Lyes.

S E C T. X.

Concerning the Satisfaction of Christ in Opposition to the false Charges of the Snake herein.

IN the Section immediately foregoing, *the Divinity and Incarnation of Christ*, is largely treated of, and I have therein shewn, that we own and believe both, as declared fully and truly in the Holy Scriptures, and also that our Books, rescued from the perversions of this our Adversary, do speak according to that acknowledged *Rule*. It remains that in this, I now shew, that we have always owned, in like Scriptural sense; that *Jesus Christ*, in Life, Doctrine and Death, did fulfil his Father's Will, and did offer up himself, a most Satisfactory Sacrifice, for the Sins of Mankind; in opposition to the false Insinuations of the *Snake* herein, who says, p. 151. *Herein the Quakers are direct Socinians, for they positively deny the Satisfaction.*

Under which cloudy Charge, he insinuates as if we did deny, what the Scriptures do declare herein: Which is false, and he might with equal Sincerity have said, the *Church of England* do deny **The Satisfaction**. For to come nearer,

The

The Satisfaction which is *positively* denied by us, is as *positively* denied by the Church of England, which is that rigid and strict Notion of Satisfaction, which some had Doctrinally, but unscripturally laid down in the terms following, *viz.* "That
 " Man, having transgressed the Righteous Law of
 " God, and so exposed to the Penalty of Eternal
 " Wrath, it's altogether impossible for God to re-
 " mit or forgive without a plenary Satisfaction;
 " and that there was no other way, by which God
 " could obtain Satisfaction, or save Men, than by
 " inflicting the Penalty of Infinite Wrath and Ven-
 " gance on Jesus Christ, the second Person in the
 " Trinity, who, for Sins past, present, and to
 " come, hath wholly born and paid it, to the of-
 " fended Infinite Justice of his Father.

This, *Reader*, is **the Satisfaction**, or strict and rigid Notion of it which we do deny, and which *W. P.* as quoted by the *Snake*, p. 154. does *totally exclude*, as anon I shall have occasion more largely to shew. But that we do from hence deny the Satisfaction which Christ did make, and which the Father did accept, as mentioned and declared in Holy Writ, is very false. For we do believe, that as our Saviour does declare, *John 10: 18. No Man taketh it from me (speaking of his Life) but I lay it down of my self: I have power to lay it down, and I have power to take it again. This Commandment received I of my Father.* I say, we do believe, that as Christ had this Commandment and Power from the Father, so by his pure, divine, free and voluntary Resignation, *Not as I will, but as thou wilt*, Mat. 26. 42. he did thereby endear the Father's Love unto him, as himself declares *v. 17. Therefore doth my Father love me, because I lay down my Life.* And this his free and unconstrained voluntary Offering of himself, as a Ransom for all;

did include his Agony on the Mount, and his Agony on the Cross, in fine: It includes all his Sufferings both inward and outward, whereby he became a compleat, perfect and satisfactory *Sacrifice*, and as such was accepted of the Father. This briefly, but truly, and according to Scripture, is a short account of the *Satisfaction* which we do positively own; as the former is an account of the *Satisfaction* which we do positively deny.

But tho' we have in terms, often more largely, but to the purpose above, declared our Sentiments herein: Yet the *Snake*, that he may in some respects imitate the grand Serpent and false Accuser, does with his usual assurance (speaking of this Doctrine) say, p. 151. *Mr. Penn Blasphemes it, as both Irreligious and Irrational.* But with his false Glossing, neither shews what the Doctrine of Satisfaction is, nor wherein *W. P.* doth Blaspheme it.

Now *Reader*, for thy fuller Information herein, I shall acquaint thee (and that the rather, because *W. P.* is the only particular Person of our Friends, who the *Snake* in this Section does Hiss at) briefly, with the State of that Controversie, which will give at least some Light to thy Judging of it. About the Year 1670 or sooner (as we have been seldom without opposition, as now) there was a Combination of Adversaries, who writ many things against us; and we then, as now, were not backward to inform the Honest Inquirer, and reprove the Envious Slanderer, by making publick our Scriptural Belief and Sentiments in those things, wherein we were misrepresented and abused, as the several Books of ours, Printed about that time, will plentifully shew. Among other things, wherein we were then falsely accused, the Doctrine of *Satisfaction* was one: And the line, by which we were to be measured, was not the Scripture, but their

own wrong Opinions of it, which I have already mentioned, p. 231. foregoing. This, among other things, gave occasion to them Books of *W. P's Reason against Railing, Sandy Foundation shaken*; and the *Serious Apology, &c. Innocency with its open Face*. Of which Books the *Snake* does make so much use, as here and there to pick a Line or two; and what is more unjust? He heaps up 12 or more lines (p. 152.) without naming Book or Page, and that must represent *W. P's* force (tho' not his, as there laid down) and against this the *Snake* levels his Artillery, and Determines of the whole Books, and all the *Quakers*. p. 154. *They exceed the Impudence of the very Socinians, in their bold Effrontry against this most Fundamental Doctrine of the Christian Religion.*

And notwithstanding a trifling excuse, which the *Snake* here makes, for his not proving his Charge, I see not how he can avoid being thought *exceeding Impudent*, so liberally to accuse, and then fob the Reader off, with saying,

Ibid. My business at the present, being not to enter into the large Field of the Socinian Controversie, but to shew the much misled generality of the Quakers.

Are they *much misled*, because of his false Charge? No, himself is therein much misled: But for proof against us, we may expect what he saith, *Ibid. He hath wrote at large upon this Subject (which may hereafter see the Light.)* So that till his Darknes come to Light, the Reader may, if he please, take our Adversary's word, that we are *much misled*, and *exceed the Impudence, &c.*— I doubt not but to find a much more Impartial Judgment from my Sober Reader, to whom I now apply my self; and do acquaint him, That *W. P.* in his *Sandy Foundation, &c.* does in great part imploy himself against that rigid and unscriptural Doctrine of Satisfaction, which I have set down, p. 231. foregoing.

Against

Against which *W. P.* does in p. 14, &c. cite at large, the Scriptures hereafter refer'd to, and shews the contrariety of this Doctrine to these Scriptures, and some absurdities which unavoidably follow thereupon. The Scriptures refer'd to are these, *Exo.* 34. 6, 7. *2 Chron.* 30. 7. *Neh.* 6. 17. *Isa.* 55. 7. *Jer.* 31. 31, to 34. *Micah* 7. 18. *Mat.* 6. 12. *John* 3. 16. *Acts* 10. 34. *Rom.* 8. 31, 32. *2 Cor.* 11. 5, 18, 19. *Eph.* 1. 7. *1 Pet.* 5. 10. *1 John* 4. 9. These dispatch'd. He further shews, from reason under three Heads, that this *rigid Doctrine* is not true, from distinct Arguments raised, that Jesus Christ did not give such *rigid Satisfaction*, either as God, or as Man, nor as God and Man. These, for brevity sake, I omit, and come to some of those *Irreligious* and *Irrational* Consequences which *W. P.* does shew, do arise from this their *rigid* Notion of Satisfaction, the 5th, 6th, 7th of which are these which follow, and by which, the *Snake* says *W. P.* Blasphemes the Doctrine.

5. " It (*the Doctrine* in p. 231. ut supra) represents the Son more kind and compassionate than the Father: Whereas, if both be the same God, then either the Father is as Loving as the Son, or the Son as angry as the Father.

6. " It robs God of the Gift of his Son for our Redemption (which the Scriptures attribute to the unmerited Love he had for the World) in affirming the Son purchased that Redemption from the Father, by the Gift of himself to God, as our compleat Satisfaction.

7. " Since Christ could not pay what was not his own, it follows, that in the payment of his own, the case remains still equally grievous, since the debt is not hereby absolv'd or forgiven, but transfer'd only; and by consequence we are no better provided for Salvation than before, owing
"ing

ing that now to the Son which was once owing
to the Father.

These, *Reader*, are some of those Consequences which *W. P.* shews, do naturally follow that strange and rigid Notion, That it is altogether Impossible for God to remit or forgive without a plenary Satisfaction; and that God could not, by any other way, obtain Satisfaction, or save Men, without inflicting the Penalty of infinite Wrath and Vengeance on Jesus Christ.

And if the Consequences are Blasphemous, it is owing to the Doctrine; not *W. P.*'s natural deducing of them from it, any more than the Glass that is truly Cut and Ground can be in fault to reflect the Deformities that are set before it. But whether true or false, the *Snake* says, p. 151. *His Arguments are the old Socinian Job-trot.* But if, in the reverse, the *Job-trotting* proves the *Non-jurors*, *W. P.*'s Arguments may be good still; and I think it will hardly pass for sufficient reason, that Arguments are therefore bad, because either *Socinian* or *Non-juror*, may have used such like to other purposes. If this be so, then why not further, and reject all the true Articles, which they may believe, as well as the Arguments which they may use? And if the *Snake* is resolved to keep at this distance from us, and disbelieve an Article because we believe it, he must resolve to deny God, and Jesus Christ, and all hopes of Salvation by him: Together with all the Holy Doctrines which the Scriptures teach, and which we firmly Believe. But how shy soever he may be of us herein, yet himself is a notable *Job-trotter*; for that his Arguments, his Accusations, his Stories, and numerous Perversions, are no other than what have often, from Adversaries of many Names, been objected against us, and as often answered by us: Yet as false, and as often rebuffeted,

ed, as this *Job-trot* has been. The *Snake* hath licked it up, and improv'd it, as is commonly observed, Lies do improve by carrying.

Ibid. p. 153. *But upon the Socinian and Quaker Scheme, one of God's Attributes must fight with, and conquer the other : And his Justice must quit the Field to his Mercy. This is great Nonsense, as well as Blasphemy, and utterly inconsistent with the first Notions of a God.*

'Tis true, that they who believe and say, that God's *Attributes* combat and conquer each other, do believe and say *Nonsense* and *Blasphemy*, because all Jarr and Strife is utterly inconsistent with the Unity of his Being. But that the *Quakers* have ever so believed or said, is false; and does yet remain to be prov'd: Which it can never be; for we, as well as the *Snake* (p. 152.) do say, *That God's Justice* is greatly exalted, in that it did require and accept the full and compleat Satisfactory Offering, which *Christ* did give of himself, to offended Divine Justice. And that God's Wisdom and Mercy is also greatly exalted, in finding out and affording that means. And we say also, That these are fulfilled *Ininitely in the wonderful Oeconomy of our Salvation*, in that compleat Satisfactory Sacrifice: All this, and more to the like purpose, we believe, as well as the *Snake*. But the *Snake*, tho' with his false Glossings, he would represent *W. P.* and the *Quakers*, as deniers hereof; yet, does not declare himself to believe the Article, as it was propounded by *W. & P's* Opponents, and opposed by him: Tho' insinuatingly, and *Snake-like*, he says, p. 151. *W. P. denies the Satisfaction. What Satisfaction? Why The Satisfaction?* Which the *Snake* has not declared himself to believe, That it is altogether impossible for God to remit, &c. as above, p. 231. Now, Reader, Whether exceeds in Impudence, the

the *Snake* in this his liberal Character and Charge, that we deny *this most Fundamental Doctrine*, &c. or himself, in refusing them same terms, which are the matter of his Charge? This shews the *Snake* did, by his own practice, make that Judgment, which he hath falsly given of us, p. 143. *They* (He it must now be read) *can, upon a pinch, subscribe the whole Creed, and not mean one word of it, &c.*

For the present, we have done with his Charge from *Sandy Foundation shaken*, &c. and the *Snake* next quotes p. 154. a passage from *W. P.* (but names neither Book nor Page) it is, I suppose, from *Reason against Railing*, &c. p. 91. *If it is our Duty to forgive, without a Satisfaction receiv'd; and that God is to forgive us as we forgive them, then is a Satisfaction totally excluded.* That is, such a *Satisfaction* as his Opponents contended for.— Yet of this the *Snake* declares, *He hath exposed the poorness of this Argument in Satan Disrob'd.* A poor shift, that his Reader must take his word: But to shew that *W. P.*'s Argument is not so poor as the *Snake* does suggest: Please to take some more of *W. P.*'s Argument, which the *Snake* has by a poor cunning left out. It is thus,

“Christ farther Paraphrases upon that part of his Prayer, v. 14. *For if you forgive their Trespasses, your heavenly Father will also forgive you.* Where he as well argues the Equity of God's forgiving them, from their forgiving others, as he encourages them to forgive others, from the Example of God's Mercy in forgiving them.

Now, if this *Exposer* can also shew the *poorness* of our Saviour's words, not only in this of *Mat.* 6. 14. but also in that of *Mat.* 18. 23. to the end of the Chapter, he may then be deem'd a thorough pac'd *Exposer*: Till then I must think that his *Exposing* is much more poor, than the Arguments which *W. P.* does shew, do arise from Christ's words.

The

The Snake's last Quotation from our Books in this *Section* he makes from *Serious Apology*, p. 148. in very false and injurious sort, he thus says and quotes, p. 154. *W. P.* speaking of our *Justification by the righteousness which Christ hath fulfilled in his own Person for us.* But here the Snake hath left out these words in a Parenthesis, (*wholly without us,*) which is all that *W. P.* did oppose, in the place above refer'd to, in these words; "And indeed " this we deny, and boldly affirm it in the Name " of the Lord, to be the Doctrine of Devils, and " an Arm of the Sea of Corruption which does " now deluge the whole World.

Yes, *Exposer*, it is still true, that we do deny, and boldly affirm it to be the Doctrine of Devils, " That Men are justified by the Righteousness " which Christ hath fulfilled in his own Person " for us, **wholly** without us.

And for our so denying, and affirming, we have the warrant of Holy Writ, wherein is abundantly testified, of the Spirit of Christ in Man, to which he must be obedient in order to his Justification; and the Apostle in express words, speaking of the *Righteousness which is of Faith*, (which is Christ's) faith, Rom. 10. 8. *The word is nigh thee, even in thy mouth, and in thy Heart; that is, the word of Faith which we preach.* And to the same purpose see Rom. 3. 24, 28. Rom. 5. 1. Tit. 3. 7. Then not **wholly** without us.

Ibid. p. 155. See this further enlarg'd upon, in Satan Disrob'd. — See likewise Mr. *Crisp*, &c.

To which he might have added, See *Bugg*, see *Keith*, and so, see, see, see, till he had refer'd to all our Adversaries, both Apostates and others. To which, I doubt not, the Reader will Judge, I should give sufficient answer, in saying See, *G. Whitehead*, *W. Penn*, *E. Penington*, &c. who have writ, in answer to them-

SECT.

S E C T. XI.

Concerning the Resurrection of the Body.

THIS Adversary, the *Snake*, after the example of some former Enemies, does charge us falsely with the denial hereof: And it is in some sort unaccountable to me how they should make it a Charge upon us, to deny that, which is indeed, so firmly believed by us — and by which we are stayed, and supported under the Evils we meet, and the reproaches which we suffer: For were our hope in this life only, we might with the Apostle say, 1 Cor. 15. 19. *We are of all men most miserable.* But we have Faith and Hope in Christ, in whom we have believed, that after having passed through this Vale of Tears, wherein we are encompassed with Perils of many sorts, from Apostates and other Adversaries; and are accounted Deceivers, yet True. We shall after this Life, receive, if we persevere in Faith, and Obedience, a resurrection to a Glorious Immortality, through Christ our Saviour. Thus (and often more largely) have we testified our belief of this Great Doctrine of the Christian Faith; but because we deny (as not being Scriptural) that the same Natural, Fleshly Body shall rise. Our Adversaries do thence unrighteously infer and conclude, that we deny the resurrection of the Body in any sense. And thus does the *Snake*, who, in this Section, does chiefly, (as in the last Section wholly) quarrel and pervert these Books of *W. P's Reason against Railing*, &c. and the *Invality of John Faldo's Vindication*, &c. and so gross is he, in his perversion and abuse of them,

them, that he begins the very first line of this Section, with saying.

Snake, p. 155. *This (viz. the Resurrection) the Quakers do positively deny.*

Now, that this Charge is *positively* false, as made by the *Snake*, from the two Books before mentioned, will best appear, by transcribing from the Books themselves (not in Bits as this *Snake* has done) both the occasion, by which this Doctrine came to be spoken to, and also pretty largely the manner in which *W. P.* does, in them speak to it. And I doubt not Reader, but his Christian Belief and Scriptural Expression, therein, will be so much to thy satisfaction; that thou wilt find reason therefrom, to conclude in opposition to the *Snake*, that we do *positively* own the Resurrection of the Body.

First, To the occasion, on which it came to be spoken to, it was this.

Tho. Hicks (an Adversary) had published a piece under the Title of *Dialogues*; wherein, upon many of the Doctrines of the Christian Faith, he propounds Questions: And then brings in, under the names of *Quakers*, generally such Answers, as might answer his purpose, either to Refute, or Cavil at.

In the 57th p. of his *Dialogues*, he propounds a Question, whether the *same Carnal Body that Dies*, shall rise again?

In Answer to this Question, he brings in *G. W.* saying, "Is it not written, *Thou Fool*, that which thou sowest, is not the Body which shall be, but God gives a Body as pleaseth him?"

Thus (says *T. Hicks*) *Whitehead* reply'd, and *G. Fox*, the Younger, speaks to the same purpose.

"Fools,

“Fools, that say this Body of Natural Flesh
 “and Bones shall rise: I say, the Body which is
 “sown, is not the Body which shall be.

*I query (says T. H.) whether both these Persons,
 do not tacitly deny the resurrection.*

This, Reader, was the occasion, on which *W. P.* in his *Reason against Railing*, &c. speaks of this Doctrine. I now come to the manner in which he speaks of it in that Book. But will first only observe to my Reader, that as in the Proverb, *A Lye does not lose by Carrying*: So the *Snake* has improv'd upon *T. Hicks's* disingenuity. He was contented with querying, whether we did not tacitly deny the Resurrection. But the *Snake*, scorning to mumble doubtingly, says, we positively deny it, which, as above, and will also hereafter appear; is a positive falsehood. But first I desire it may be observ'd, from the foregoing, that the Question was whether the same **Carnal** Body that Dyes, shall rise? &c.

In answer to which with the Appendices of the Question, as laid down in the *Dialogues*, *W. P.* employs eight pages of the Book *Reason against Railing*, &c. and of all of them the *Snake* hath taken about 10 many lines, by which, according to his own words, p. 350. *It was intended purely to have it say, that there was an Answer to such a Book*, or rather to this part of that Book. But to shew that the *Snake* hath neither answered *W. P.* herein, nor that the *Quakers* do therein deny the Resurrection, take the following Quotation from that Book, p. 132, 133.
 “Now that *T. H.* hath shewn himself at once dishonest and erroneous too; let it be observed,
 “1. That from our denial of the Resurrection of
 “the same Natural, Fleshly Body, he absolutely infers and concludes our denial of the Resurrection of the Body in any sense; “Which is great injury
 R “lice

“ Itice to any Adversary. 2. Let it be well ob-
 “ served, that *he makes the Scripture it self to deny*
 “ *the Resurrection, and so Heterodox,* “ by accounting
 “ *G. W. and G. F. their Answers, in Scripture Lan-*
 “ *guage, to be a denial of the Resurrection:* For if
 “ *T. H. does not intend by his arguing, that the*
 “ *same Body that died, without any mutation*
 “ *shall rise again, what makes him to quarrel at the*
 “ *Apostle Paul’s saying, Thou Fool, that which thou*
 “ *sowest is not the Body which shall be;* and repute us
 “ Hereticks for believing him?

“ Certainly his **gross** belief of the *Resurrection* is
 “ inconsistent with Scripture, Reason, and the Be-
 “ lief of all Men, right in their Wits, in the point ;
 “ Who can have the Confidence to call the Scri-
 “ pture his Rule, and yet contradict it so Egredi-
 “ ously, as when the Apostle tells us, *It is not the*
 “ *same Body that is sown that shall be,* to assert, that
 “ *it is the same Body,* and that, who says the Con-
 “ trary, denies the Resurrection of the Dead, and
 “ Eternal Recompence? In short, We do acknow-
 “ ledge a Resurrection in order to Eternal Recom-
 “ pence, and that every Seed shall have its own Bo-
 “ dy, and rest contented with what Body it shall
 “ please God to give us : But as we are not such
 “ *Fools* as curiously to enquire *what* : So must we
 “ ever deny the **Gross** conceits of *T. H.* and his
 “ Adherents concerning the Resurrection. —

“ p. 134. But he (*T. H.*) thinks he is not with-
 “ out reason; For (says he) *if the It in the Text be*
 “ *not the same Body, how can that be called a Resur-*
 “ *rection; for that supposeth the same?* Dialog. p. 58.

“ I Answer, If a thing can yet be the same,
 “ and notwithstanding changed, for shame let us
 “ never make so much stir against the Doctrine of
 “ Transubstantiation : For the absurdity of that is
 “ rather outdone, than equal’d by this **Carnal**

“ Re-

“ Resurrection. — p. 135. Dialog. Ibid. *And this Mortal shall put on Immortality, this Corruptible shall put on Incorruption,* 1 Cor. 15. 53.

“ I grant that this implies a Change, but I deny that it so much as intimates, that Men shall rise with those very **Carnal** Bodies that were buried. No, the Apostle not only tells us, that Body which is sown is not the Body that shall be, *But that Flesh and Blood cannot inherit the Kingdom of God,* vers. 50. — If T. Hicks should tell me no, it is meant that the Mortal Body should be changed into an Immortal Body, it follows that he is gone from the Letter of the Text into an Interpretation, as well as that it contradicts his absurd *Identity* or Sameness of Body. If so, it is as lawful for me (and more, if in the right) to construe it thus, p. 336.) *That we, who are Mortals, respecting our Bodies, put off the Mortal Part, and put on instead thereof Immortality:* Suitable to that weighty passage of the Apostle Paul, 2 Cor. 5. 1. *For we know, that if our Earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with hands, Eternal in the Heavens.* “ Which as directly concludes the Change, not of **Accidents**, but **Bodies**, from an *Earthly* House or Tabernacle, to an *Heavenly* House or Building, as ever any thing can be spoken by Men or Angels. — p. 137. The third place he brings, is out of the Epistle, *Paul writ to the Philippians, He shall change our vile Bodies;* upon which he says, *This cannot be meant of a New Created Body, because such a Body cannot be said to be either Vile or Changed.*

“ But what makes this for his Conceit? Surely nothing. For if the *Vile Body* be changed, then it is not that *Vile Body*; therefore not the *same* Body. Again, To say that Scripture can't be meant of

“ a New Created Body, because such one can't be
 “ said to be either Vile or Changed, makes much
 “ against him. For, 1. It is to say that the Body
 “ that shall be, is Vile, else what means his say-
 “ ing, *Because such a Body cannot be said to be* (not
 “ to have been) *either Vile or Changed?* 2. Tho'
 “ the Body that shall be, may not be said to be
 “ either Vile or Changed, yet it may be given of
 “ God in lieu of a Vile Body, and so the Vile Body
 “ changed for one that is Glorious. — But *Tho.*
 “ *Hicks* thinks, *the Joys of Heaven imperfect else.*

P. 138. “ I answer, Is the Joy of the Ancients,
 “ now in Glory, imperfect? or are they in Heaven
 “ but by halves? If it be unequitable that the Body
 “ which hath suffered, should not partake of the
 “ Joys Cœlestial: Is it not in measure unequal that
 “ the Soul should be rewarded so long before the
 “ Body?

“ This Principle brings to the Mortality of the
 “ Soul, (held by many Baptists) or I am mista-
 “ ken. But why must the Felicity of the Soul de-
 “ pend upon that of the Body? Is it not to make
 “ the Soul a kind of Widow, and so in a state of
 “ Mourning and Disconsolateness, to be without its
 “ beloved Body? Which State is but a better sort
 “ of Purgatory. See *T. V.* and *T. D.*

“ What made the Apostle *willing to be absent from*
 “ *the Body, that he might be present with the Lord?*
 “ 2 Cor. 5. 8, 9. If such a Dissolution brought
 “ Sadness instead of Joy, as our Adversaries in the
 “ point of the Resurrection suggest, if not boldly
 “ affirm? In short, If the Compleat Happiness of
 “ the Soul rests in a Reunion to a **Carnal** Body,
 “ for such it is sown? Then never cry out up-
 “ on the *Turks Alcoran*, for such a Heaven,
 “ and the Joys of it suit admirably well with such
 “ a Resurrection. — The Reasons I have to give
 “ against

“ against this Barbarous Conceit, I thus Con-
 “ tract.

“ Because that the Scripture speaks of a Dissol-
 “ lution, and no Resurrection of that which is
 “ Dissolved, being Earthly, and unfit for a Cœ-
 “ lestial Paradise, and therefore hold forth a *build-*
 “ *ing of God, Eternal in the Heavens.*

P. 139. 2. “ If the Body be the same, it must
 “ have the same Nature, otherwise not the same
 “ Body: But if it have the *same* Nature, it will
 “ be corruptible still. Mortal Seeds bring forth
 “ Mortal Natures, not Immortal; neither can
 “ Mortal be Immortal, and yet the *same* Nature
 “ as before; for that Change made, tell me what
 “ remains of the Old Earthly Body? ——— P. 140.
 “ For our Parts, a *Resurrection* we believe, and of
 “ Bodies too, unto Eternal Life. What they shall
 “ not be, I have briefly said and prov’d: What
 “ they shall be we leave with God, who will give
 “ every one a Body as pleaseth him, and **Thou**
 “ **fool** belongs to the unnecessary Medler,

Thus *W. P.* and also more large to the same pur-
 pose in the place refer’d to. From which it may
 appear, that, that which he compares to *Transub-*
stantiation and the *Turks Alcoran*. Is that Gross Con-
 ceit of the *Resurrection of the same Carnal Body*,
 which is not Scriptural; and is exploded by Men
 eminent in the *Church of England*. Which tho’ the
Snake, with his usual assurance, peremptorily asserts,
 p. 156. *No Christian ever held*. Yet it does appear,
 that *T. H.* with others, (whom if the *Snake* will
 not acknowledge to be such, he must prove them
 otherwise) did so hold.

Ibid. p. 156. *Some of them* (the Quakers) *sup-*
pose a perfectly New Body will be made for the Soul;
but others, that the Soul it self is the Spiritual Body,
which is mentioned 1 Cor. 15. 44.

I do more than *suppose*, for I have prov'd the *Snake* a very false Relater of our *Actions* and *Words*; and if he will name who them, *some*, or *others* are, whose *Suppositions* he pretends to give; it is not unlikely but the *Suppositions* may prove to be his own.

Ibid. *And in consequence of this, these believe no General Resurrection; no, nor some of them, any End of the World.*

I have the greater reason to believe the *Suppositions* above to be the *Snake's*, being well assur'd the *Consequence* is his: For I know of no *Quakers* who do not believe the *General Resurrection*, as declared in Scripture, and also what is there declared concerning the *End of the World*; and if he knows any who do not, let him name them.

Ibid. p. 157. *The Church of Rome owes Mr. Penn thanks for so very kind a Representation of Transubstantiation, as to make it stand upon a better foot than the Resurrection of the Body, which is an Article of our Creed, and receiv'd by the Catholick Church in all ages.*

For thanks merited from *Rome*, the *Snake* may outvie *W. P.* For he alas, has only represented *Transubstantiation* to be as easie in belief; as the *Resurrection of the same Carnal Body which Dies*; which I may safely say, *no Christian* ought to believe. But the *Snake*, as *pro Aris & Focis*, has *Combated* the *Reformation*, opposed the *Reasons* and *Arguments* on which it is in part built, and has absolutely condemn'd the *setting up opposite Altars*, and affirm'd, that necessary *Reformation* had been best carried on by continuing in their *Communion*, as I have before shewn: For all which, and more to the same purpose, it may be *supposed*, the *Church of Rome* owes him many *Thanks*.

But what thanks soever *Rome* may owe the *Snake*, it is very plain, *W. P.* owes him none; for charging him

him indefinitely with representing the *Resurrection of the Body* upon a worse foot than *Transubstantiation*. What *W. P.* did so represent, was the *Resurrection of the same Carnal Body which Dies*. Now if the *Snake* will please to tell us, that *this is an Article in his Creed, and hath been received by the Catholick Church in all Ages*. It will be as easie to shew, that he says false with respect to the *Catholick Church*, as it will be to prove that himself believes falsely in the Article. As for the *Resurrection of the Body*, we, with the *Catholick Church*, do firmly believe it, and have always so declared; and have at all times been ready to testify so much in the Language of Holy Writ.

Ibid. p. 158. *What does he think? Was not Christ's Body changed in his Transfiguration upon the Mount?*

The *Snake* hath just before told us, that *Transubstantiation supposes a Change of Substance*; upon which in my turn, I may ask, *What does he think? Was Christ's Body so Changed upon the Mount?*

Ibid. p. 159. *The Grain must die, or else it will not fructifie or rise again. In this Death it loses something, as the Husks; but it retains the Substance which rises again.*

And let it be observed, by way of addition, to the *Snake's Agriculture*, that the *Substance*, the full Grain in the Ear, is covered, when risen, with much such an Husk, the same for Nature with that which was lost in the Earth.

Ibid. p. 160. *Death is a great Change, yet if William dies, it is William, even the same William that Liv'd, who Died: And as sure it will be the same who shall rise again.*

That Death is a great Change, is doubtless very true; but to bring the Question pretty near, if *Charles* dies, even the same *Charles* that lives, shall *Charles*, the same *Charles* of

Flesh, the same both for Substance and Husk rise again.

Ibid. p. 160. *But I am now to tell you a very strange thing.*

Yet if it be true, its strangeness need not fright.

Ibid. Mr. Penn does understand that long and elegant Description of the Resurrection of our Bodies, from the 35th verse of the 15th of the 1st Epistle to the Corinthians, only of the Spiritual State of the Soul in this Life.

And if so, what then? Does *W. Penn* therefore deny the Resurrection of the Body, because he hath said, that the Apostle, 1 Cor. 15. 35. doth here speak of the Spiritual State of the Soul. If that be good Logick, then it concludes thus against the Snake, that he denies the Spiritual State of the Soul in this Life, because he declares the 1 Cor. 15. 35. is to be understood of the Resurrection of our Bodies. And this Conclusion is very Natural, till the Snake can give a good Reason why *W. P.* hath not as much liberty, as himself, to expound 1 Cor. 15. 35. and that *W. P.*'s Interpretation is against the meaning of the Place.

But, Reader, for thy more full satisfaction, concerning *W. P.* as quoted by the Snake from that Book of his *Invalidity*, &c. of which I have already given some small hint, p. 239. foregoing. I shall here briefly, first, speak to its occasion, and afterwards pretty largely transcribe *W. P.*'s words, whereby thou wilt fully see, that he in this, as in *Reason against Railing*, &c. does only deny that gross Conceit of the Resurrection of a Carnal Body, which was the Question.

As to the first, the Occasion, it was this, *J. F.* published a Discourse, entituled, *Quakerism no Christianity*, made up in great part of Quotations (as the Snake is, so that he has not the Glory of being the

the first, tho' he may stand in Competition with him for falsity in them) out of our Books. This *W. P.* answer'd in a piece of his *Quakerism a New Nick-Name for Old Christianity*. And therein shews how grossly *J. F.* had mistaken our Principles, perverted our Words in his Quotations: And finally confirms our true sense with the Authority of the Scriptures.

In Reply to this, *J. Faldo* published what he calls his *Vindication*; to which *W. P.* did Rejoin, under the Title of the *Invalidity of J. F's Vindication*, &c. which is the Book now in Question; from which the *Snake* does suggest *W. P.* to deny the Resurrection.

For utter confutation of which, I entreat thy patience, *Reader*, to consider, what I shall transcribe from that Book, which will be the Substance of what *W. P.* hath there said on this Head.

Invalidity, &c. p. 368. " We may guess how
 " well he prov'd it in his Book, (*the Resurrection*
 " *of the Natural Body of Flesh and Bones*) by the
 " strength he hath imploy'd to maintain it in his
 " Second. But let all Sober Men judge if this Re-
 " ply be pertinent to this part of my Answer;
 " yet he promised he would answer my Arguments.
 " For the Scripture is clear, *That corruption shall*
 " *not inherit incorruption, neither can Flesh and Blood*
 " *inherit the Kingdom of God*, 1 Cor. 15. 50. " Thus
 " *Annot. cert. Divin. Anno 1645.* upon the place;
 " And if he will know the *true Resurrection*, let
 " him learn to understand this weighty passage;
 " For we know, that if our *Earthly House of this Ta-*
 " *bernacle were dissolved, we have a Building of God,*
 " *an House not made with hands, Eternal in the Hea-*
 " *vens*, 2 Cor. 5. 1. And I cannot but wonder, my
 " Adversaries Understanding should be so benight-
 " ed,

“ ed, as that contrary to express Scripture, he
 “ should assert a Resurrection of the *Same Body*
 “ *that is Buried, Properly and Strictly so:*
 “ The Apostle (p. 369.) teaches us to believe,
 “ that it is not that *same Body that is sown that shall*
 “ *be*; for though we shall be changed from Mor-
 “ tality to Immortality, Corruption to Incorrupt-
 “ tion, 2 Cor. 5. 1. and 1 Cor. 15. 37, 50. (yet
 “ Mens Bodies of) *Flesh and Blood shall not inherit the*
 “ *Kingdom of God.*

“ For the word *Resurrection*, Ἀνάστασις doth not
 “ strictly imply a taking up of the same numerical
 “ Body, as he would have us believe from his
 “ new found relative *It* (1st Book, 2 part, p. 138.)
 “ for which *Beza* shall give him a release, both
 “ from the *Latin*, and *Original Greek*, there being
 “ no word in either for his relative *It*, on which
 “ he and his Factious Brother *Hicks*, have so rela-
 “ tively insisted, indeed as their last and best refuge.
 “ The Text lieth thus.

1 Cor. 15. 44. Σπείρεται σῶμα Ψυχικὸν ἐγείρεται σῶ-
 μα πνευματικόν. Seritur Corpus Animale, resusci-
 tatur Corpus Spirituale. i. e. *A Natural Body is*
sown, a Spiritual Body is raised. “ That is, They
 “ lay down a Natural, and take up a Spiritual
 “ Body, or in lieu of a Natural, receive a Spiri-
 “ tual Body; not that the Natural Body shall be
 “ transubstantiated into a Spiritual Body, or that
 “ admitting of such an exchange, that the Spi-
 “ ritual is the same Numerical Body that was
 “ the Natural, for so the Natural and Spiritual Bo-
 “ dy are the same.

“ But suppose *J. Faldo's* relative *It* to hold, I
 “ do utterly deny that this Text is concern'd in
 “ the Resurrection of Man's Carnal Body at all.
 “ I will recite it with the 5 following verses, as
 “ they are in our English Translation.

Here

Here *W. P.* at length gives the 44, 45, 46, 47, 48, 49. Verses, which I omit for brevity, and then continues.

“ I say this doth not concern the Resurrection
 “ of Carnal Bodies, but the *two States* of Men,
 “ under the *first* and *second Adam*. Men are sown
 “ into the World Natural, and so they are the Sons
 “ of the *first Adam*; but they are raised Spiritually,
 “ through him who is the Resurrection and the
 “ Life, and so they are the Sons of the *second*
 “ *Adam*, the Lord from Heaven, a quickning
 “ Spirit. The very words of the Apostle unde-
 “ niably prove this to be the Scope; How else
 “ could the *first Adam*’s being made a *living Soul*,
 “ and the *second Adam* a *quickning Spirit*, be a
 “ pertinent Instance to prove Natural and Spirit-
 “ ual Bodies? Upon which follows, that the Na-
 “ tural was first, that is, the *first Adam*; and
 “ then that which is Spiritual, which is the *se-*
 “ *cond Adam*, the quickning Spirit, the Lord
 “ from Heaven, who came to raise up the Sons
 “ of the *first Adam* from their *Dead*, to his
 “ *Living*, from their *Natural*, to his *Spiritual*
 “ *Estate*.

“ But perhaps it will be objected that the 47. v.
 “ *The first Man is of the Earth, Earthly*. And part
 “ of the 49. v. *We shall also bear the Image of the*
 “ *Heavenly*. Seem to imply a Bodily Resurrection;
 “ but let the whole verses be considered, and we
 “ shall find no such thing. *The first Man is of the*
 “ *Earth, Earthly; the second Man is the Lord from*
 “ *Heaven*. “ Who sees not that this is rather spo-
 “ ken of *earthly Mindedness* than of the *earthly Body*
 “ of *Adam*? It was mentioned to shew the great
 “ Disparity (p. 371.) that is between the Na-
 “ ture and Qualification of the first and second
 “ *Adam*. The following verses puts this Interpretation

tation out of doubt, *As is the Earthly, such are they that are Earthly, and as is the Heavenly, such are they also that are Heavenly.*

“ For those words, *We shall also bear the Image of the Heavenly.* I cannot see how they should relate to the Resurrection of the Carnal Bodies of Men; for the *Image of the Heavenly,* is a renewed State to God, through the Operation of the Spirit and Power of Christ: The first part of the verse clears it; *And as we have born the Image of the Earthly, we shall (or rather, let us) bear the Image of the Heavenly* (as *Ambrose* and *Theophylact* read it, and 6. or 7. Copies besides have it) which is as much as to say, *As we having born the Image of the God of this World, by becoming his Children; so may we bear the Image of the true and living God, by being redeemed from a vain Conversation, having our Consciences sprinkled from dead works, and being born again of the incorruptible Seed, by the Word of God, which lives and abides for ever.*

Thus far *W. Penn*, both with respect to the Resurrection of Carnal Bodies, and in his Defence of his Interpretation of the *1 Cor. 15.* to all which he adds, from p. 374. to 380. some Testimonies from *H. Moore, T. Collier, Farellus, H. Hammond* and *Jerome* (were not all these Members of the Catholick Church?) against the Gross conceit of his Opponents, of a *Carnal Resurrection*: To which I may subjoyn, that what efforts so ever our Enemies shall make against us, concerning the *Identity* or *Numericalness* of Bodies in the Resurrection, with those of *Flesh* and *Bone*, which we lay in the Grave: We shall content our selves with answering them; not in the modes of Philosophy, but in the Language of Holy Writ; and esteem it our Duty, as well as Wisdom, in a Question so Mysterious,

Mysterious, not to be wise above what is Written: And when our Adversaries can produce any farther declaration herein, which they shall prove to be of equal Authority with what is so already declared, we will not be backward in our hearty acknowledgement of it.

Snake, p. 162. When I urged to a Quaker-Preacher towards a proof of the Resurrection of Bodies, That Text, Matth. 27. 52, 53. He made Answer, that that was not meant of the Litteral or Earthly Jerusalem, that any Dead Body arose there: But of the Spiritual Jerusalem, which John saw coming down from Heaven. And others told me they heard the same exposition in a Quaker-Sermon, at one of their Meetings.

That any Quaker-Preacher so acknowledged by us, did so tell the Snake, I find cause not to believe, on his bare word; knowing his readiness, both to pervert words rightly spoken, and to tell false Stories of things that never were, as is before shewn: And what others told him, we are little concern'd for; but if it may be worth his while to produce better proofs, and be more clear in his Charge, he will not want an Answer.

Ibid. p. 162. Here we have Spiritual Graves, Spiritual Dead Bodies, Spiritual Jerusalems, Spiritual Resurrection and Spiritual Christ, whenever any Text pinches them.

Pray what Text pincht the Prophet, when speaking from the Lord? Ezek. 37. 13, 14. *Ye shall know that I am the Lord, when I have opened your Graves O my People, and brought you up out of your Graves, and put my Spirit within you, &c.* --- Did any Text pinch our Saviour? When he bid his Disciple, *Matth. 8. 22. Follow me, and let the Dead Bury their Dead:* Or the Apostle, *Eph. 2. 5, 6. Even*
when

when we were Dead in Sins, hath quickned us together with Christ (by Grace ye are saved) and hath raised us up together, and made us sit together, in Heavenly places in Christ Jesus: Nor was John the Divine more pincht, when in the *Apocalyps* he saith, 3. 12. — *The Name of the City of my God, which is New Jerusalem, which cometh down out of Heaven from my God.*

Thus, would I be large herein, I am not pinch'd for Examples, which do abundantly shew, that Sin and Iniquity hath been term'd a *Grave*; and they who are securely a sleep herein, have been accounted *Dead*; and when they have witnessed the Power of God to break that false security, they have seen that *Grave* and *Death* they were in; and many in this State have cried to God, that he would make them partakers of his *Resurrection* from their Sin and Death, which came by it: God in Mercy, and great Compassion, hath heard and answered, and hath raised, and is raising, many; who through the *Spiritual Power of Christ in them*, are measurably made to sit together in *Heavenly places in Christ Jesus*: This without being pinch'd, we freely own, before God and Men; and do as freely own, that there are in Scripture spoken of *Outward Graves* and *Dead Bodies*, an *Outward Jerusalem*, and a *Resurrection of Bodies*, to *General Judgment*, and that *Christ* hath a *Body glorified in Heaven*; yet is *Spiritually in his People*.

Ibid. p. 163. *These (Hymeneus and Philetus) in this Article of the Resurrection were direct Quakers: These were they who as St. Paul tells of them, 2 Tim. 2. 18.) "Concerning the Truth, have erred; "saying, that the Resurrection is past already. That is, they Spiritualiz'd it away from the Letter, and meant it only of the Spiritual rising of Christ in our*
Hearts;

Hearts; which having obtain'd (as their Light within did assure them) their Resurrection they supposed was past already, and they expected no other.

The Snake does in p. 161. Charge *W. P.* with making *Arbitrary Interpretations* on 1 Cor. 15. but proves it not: But I do here charge, and shall shew, that this Interpretation of the Snake's is *Arbitrary* and against the sense of the place. The Holy Apostle speaking of these Men, 1 Tim. 1. 19, 20. adviseth Timothy to hold the Faith, and a good Conscience: And he adds, *Which some having put away, concerning Faith have made Shipwrack; of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to Blaspheme.* And 2 Tim. 2. 16, 17, 18. *But shun Profane and Vain Babblings, for they will increase to more Ungodliness, and their word will eat as doth a Cancer, of whom is Hymeneus and Philetus, who concerning the Truth have erred; saying, that the Resurrection is past already, and overthrow the Faith of some.*

From all this, I would desire to know how the Snake does prove that *Hymeneus, Alexander and Philetus*, did *Spiritualize the Resurrection from the Letter*. By the Character the Apostle gives them, they do not seem to be such Spiritual Men, for he says, they had made Shipwrack of Faith and a good Conscience, and were Profane and Vain Babblers. For Blaspheming, Profane and Vain Babbling, they could have no assurance from the *Light within*, which they departed from, when they made Shipwrack of Faith and a good Conscience. And the Snake by his Blasphemous, Profane and Vain Flouts at the *Light within, Christ in Men*, shews himself to have Shipwrack'd Faith, as by his notorious Falshoods he has Shipwrack'd a *good Conscience*.

Ibid. p. 163. *And as they deny any outward Resurrection, so consequentially they deny any outward Heaven.*

But as we own (as is plentifully before shewn) what the *Snake* calls an *Outward Resurrection* so consequentially we own an *Outward Heaven*.

Ibid. p. 164. *Where repeating the above quoted words, in his (G.F's) way, that is never exactly, seldom truly, (though they complain grievously) if but a Comma be mis-placed in quoting any of their Words, &c.*

That *G. Fox* hath truly, if not exactly (which I cannot say, not having those Books which he answered, to compare with) quoted his Adversaries Books, I take for granted in the *Snake's* Instance: For if otherwise, why did he not detect it? And a Quotation may be said to be truly made, if it contains the whole meaning of the Writer, in that place, though it may not be exactly in the words of the Writer. But the *grievous Complaint* which we have made against former Adversaries, as now against this *Snake*, is not for simple Comma's, but for cutting asunder, and sometimes leaving out Sentences, for making breaks, that break the sense of the Writer: But, if they happen to escape in all this, (which the *Snake* has hitherto seldom done) then they pervert our words, and will have them to speak their sense, not our own; and we must not be allow'd to mean by them, what we have always declared we did and do mean; but their Comment and Glossings they will have pass for our Text; and that shall be either Blasphemous, Impertinent or Ridiculous, according to the several appearances in which they will draw us forth; either of Monstrous, Insignificant or Foolish, according to their several Aims, in which they
would

would make us Obnoxious. This is what I now complain grievously of in this Snake; as others my Friends have grievously complained of former Adversaries.

Ibid. p. 164. Quoted from *Great Mystery*, p. 214. *There's none have a Glory and a Heaven but within them, which was before Man had a being.*

And if the Snake had taken the pains to have consulted his Bible, he might have found our Saviour testifying, *Luke 17. 21. Behold the Kingdom of God (and which is frequently called the Kingdom of Heaven) is within you.* And this Kingdom, 'tho it be in Man, yet it was before Man had being, and will always endure; and who-soever are made partakers of this *Kingdom of God in Men*, and continue obedient Subjects in this Kingdom (that is in the Power and Spirit of Christ) they shall surely have their Lot and Eternal Inheritance in the Father's House; in which there is many Mansions.

Thus, *Reader*, having followed this Snake, in his Entwinings and Foldings, and in good degree (I hope) detected his ill practices, and rescu'd our sincere Belief from his perversions in his several Instances hitherto. I now proceed.

S

SECT.

S E C T. XII.

Concerning Baptism and the Supper, commonly called Sacraments.

WE have not in this Section of the *Snake*, Entituled, *Of the Holy Sacraments*, any Quotations, as in all the foregoing Sections: That was not now necessary, because of our known disuse of them: But here, what he gives is a continued Declamation against our disuse of them. This Declamation he hath intersperst with some false reasonings to prove their continuance. But he has not (as it might have been expected he should) examined and refuted those very many Reasons, and Scripture Defences which we have frequently published for this our disuse. But in *Magisterial* and *Despotick* Manner, would obtrude his *Arbitrary Interpretation*, and Additions to the Text of Scripture, which he would have to pass, and *we must ask no Reasons*. Wherefore I might justly pass by, without further notice taken of this his idle and false Declamation, or at most, only refer to those our Reasons, and Scripture Defences, which have been so often given, till he should have shewn their Invalidity, and have established what he proposes, beyond the strength of those Arguments, which we have offered. And this I might likely have done, but for the sake of those, into whose hands this may come, who possibly may not have seen them our Reasons and Defences: Chiefly for the sake of such it is that I am content to follow him through this his Section, to detect his false Reasoning; and also to shew, that by our Practice herein, we are not unagreeable

agreeable to the Scriptures; though we are so to him.

The *Snake* in his first Paragraph, as is his custom, hath taken care to prepossess his Reader with a false comparison concerning us, by joyning to our Description, *Hymeneus* and *Philetus*: That they did err, we have Apostolical Warrant; and the *Snake*, the more easily to beguile his Reader, would explain their error by a [*that is*] and then does boldly assert, that what the Apostle did condemn them for, is what this *Snake* does now condemn us for: But upon Examination it will appear, that his *arbitrary Interpretation* or Explanation of their Error, has in it much confidence, but no certainty, of which now in order.

Snake, p. 165. *That is, say they, with Hymeneus and Philetus, till his coming Spiritually in our Hearts.*

I have in p. 255. foregoing, briefly observed already, concerning these Men, part of whose error was (and which is only taken notice of by the *Snake*) their saying *the Resurrection was past already*. That they do not seem, by the Character the Apostle gives of them, of being profane and vain Babelers; such who had put away a good Conscience, and shipwrack'd Faith; I say, they do not seem hereby to be such, who did contend for the Spiritual Coming of Christ in their *Hearts*: Profaneness is Immorality, and what has that to do with the Coming of Christ in the Heart? It is in direct opposition to it. And the Apostle could not have made their Character as above; had they so contended for Christ; because it was what the Apostle declares, himself did follow after, Phil. 3. 10, 11, 12: *That I may know him, and the power of his Resurrection, and the fellowship of his Sufferings, being made conformable unto his Death: If by any means I might attain*

unto the Resurrection of the Dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Reader, Think'st thou, that *Hymeneus* and *Philetus*, those profane and vain Babblers, who shipwreckt Faith and a good Conscience in themselves, and did overthrow the Faith of some, did do all these things, and expound that saying of theirs, *That the Resurrection was past already*, in such manner: (as the Snake says) *Spiritually in our Hearts*. No, it could not be, they were gone from the Spirit of Christ in them, when they went into *profane Babbling*; and what degrees soever they might have known (while in obedience) of the *Power of Christ's Resurrection*: Yet that they quite lost, when they shipwreckt Faith and a good Conscience. So that the Snake's explanation is not only arbitrary, but contradictory to the Apostles character of them.

He goes on with great assurance, and pretence of familiarity with the *Holy Apostles*, and of the *purest Primitive Christians*, and *Blessed Martyrs*; and affirms of them all, in his frothy manner.

Ibid. p. 165. *None of them dream'd of the time being thus expired.*

For the observance of what he calls the *Sacraments*, but that they did think them obligatory to the end of the World, *the literal Resurrection at the last day*.

It can be no small acquaintance, which this Snake pretends to have had with this variety of Persons, who dare so boldly affirm of them all, while sleeping, that they did never *dream* of their Expiration, and while waking, that they all did think these Ordinances always were to continue. I suppose the observing Reader will, with me, be apt to question how he came by this great Intimacy,
and

and desire him to give some proof of the truth of what he hath so affirm'd.

But if we should suppose, that he could prove (which he never can) that none of them did so *dream*, that would not be ground sufficient to us, to prove that the time of their continuance is not expired: For the Question being concerning Ordinances, said to be appointed by Christ; we are not to look to *Dreams*, but to consider the Appointment of Christ; for, from thence can only be truly learn'd, both the things appointed, and the time for which they were appointed.

And here, of a sudden, the *Snake* hath much abated of his pretence to know what was not Dream'd by the *Holy Apostles*, *purest Primitive Christians*, and *Blessed Martyrs*; and comes to lay his pretence upon the Commission given by our Saviour to his Disciples, mentioned *Mat. 28. 19, 20*. And this Commission he gives by piece-meal, so as that it might, if possible, be so large, as to take in the Addition which he makes to it. For first, He would have it to be a Commission for Water-Baptism; next, He would have it to express the Continuance of the Water-Baptism to the end of the World. And having, in disjoynted sort, thus given it, he draws this Pithy Conclusion, p. 166. *For if this be the time, during which Christ promised to assist his Commission, it must doubtless infer the like continuance of the things required in the said Commission.*

We say so too: But the Question is concerning something said to be required in the Commission, which the Commission does not express; therefore we say, not contained in it. And that this has been our frequent Objection to our Opposers, in this particular, the *Snake* could not but know; and therefore if he would have established his addition

[*Water*] to the Text, he ought to have refuted our objections to the addition, and then to have given his better reasons for it; but none of this is done. But he goes on begging the Question, and taking that for granted, which we deny, *viz.* That when our Saviour saith, Mat. 28. 19. *Go ye therefore, and teach all Nations, Baptizing them in the Name of the Father, Son, and Holy Ghost*: He doth herein Command them Disciples to Baptize with *Water*. If the *Snake* had given us some reason why we ought to take this his Addition of that wherein the Text is silent, that reason might have been considered. And it will be yet of greater force, if he can prove from Scripture, that our Saviour is here giving to his Disciples, Commission concerning *John's* Baptism with Water, and not his own, which is with the Holy Spirit. But of this the *Snake* says, p. 167. *The Holy Ghost is his (Christ's) Gift only.* It is true, that the Holy Ghost is originally Christ's Gift; yet it is as true, that Men prepared, fitted, and qualified by the operation of his Grace, have Instrumentally, as *Ministerial Officers*, given the Gifts of the Holy Spirit.

Thus the Apostle, Rom. 1. 11. *For I long to see you, that I may impart unto you some Spiritual Gift.* And the same Apostle tells the *Corinthians*, 1 Cor. 4. 15.—*For in Christ Jesus I have begotten you through the Gospel.* And he declares, that his Commission was, Acts 26. 18. *To open their Eyes, and to turn them from Darkness to Light, and from the Power of Satan to the Power of God.* Now strictly speaking, it is only Christ, by the Gift of the Holy Ghost, who does these great Works, of which the Apostle speaks. The Apostle herein was Instrumentally made the Minister of *those things wherein God did appear unto him.* And at this day, those who are of God made Ministers of those things, where-

in he does appear by his Spirit unto them, such he fits, furnishes, and quallifies, Instrumentally, to be able to impart *Spiritual Gifts*, and to beget People to God, by turning them from *Darkness to Light*, and from *Satan's Power to the Power of God*. Thus Spiritual Baptism and Teaching, mentioned in the Commission of Christ, continues to be assisted by Christ, and will be so to the end of the World.

Now this teaching, with respect to the sound of words, may be said to be outward: But the end of that teaching was to the Soul, the inward Man; and against *Spiritual Wickedness in high places*, Eph. 6. 12. And this outward Teaching in its end, and in its continuance is, that it may bring People, in their several Generations, to witness the Spiritual Baptism of Christ with the Holy Ghost, whereby they may be brought to witness, that they are begotten to God.

Ibid. p. 168. *This outward Baptism with Water was an Ordinance instituted, as a means of Grace, whereby the Inward Baptism with the Holy Ghost was conveyed.*

This is saying, but not proving: We deny that Baptism with Water was *Instituted as a means of Grace*; for then had the far greater number of those who were converted to Christianity by the Ministry of *Paul*, wanted the *means of Grace*: Because they were very few, as himself testifies, that he did Baptize with Water. And to them whom he did so Baptize, it was not the *means of Grace*. Because, if it had been so, it must have perpetually attended his Ministry in that Grace and Truth which comes by Jesus, or otherwise the Apostle *Paul* was not compleatly as the rest of the Apostles, a *Minister of the Spirit*; which I think this *Snake* will hardly venture to affirm. But himself declares it did not perpetually attend his Ministry,

1 Cor. 1. 17. *For Christ sent me not to Baptize, but to Preach the Gospel.*

Ibid. p. 168. *Upon all which accounts it was necessary, even where the inward Baptism with the Holy Ghost was already attained, as St. Peter said, Acts 10. 47.*

If where the inward Baptism with the Holy Ghost be attained, the Outward Baptism with Water, be still necessary, because the Holy Apostle Peter commanded, *Acts 10. 48. Cornelius and his Family to be Baptized.* Then why is not Circumcision also necessary, because the same Apostle did compel the *Gentiles* in general to be Circumcised; and concerning which, at that time when *Cornelius* was Baptized, it was not determined whether they should be Circumcised. This sufficiently shews, that the Apostles words, in this place, cannot be understood, to Intend or Command Outward Baptism, with Water, to be a standing and perpetual Ordinance in the Church.

Ibid. p. 169. *It is very Observable, that among those things wherein St. Paul was instructed, thus immediately from Christ, he tells us, 1 Cor. 11. 23. That one was the Institution of the Lord's Supper. Upon which he lays so great stress, that he charges grievous Diseases sent among the Corinthians, and Death it self, vers. 30. upon their Neglect and Abuse of this Holy Mystery.*

It is very observable, that this Snake, by begging every matter in question, takes them for granted, which we deny. And then in usual assurance, runs on in his *Doughy* Manner, without so much as offering at any Authority to prove what he says, or disprove what we have often said upon this Subject.

Thus he will have the Apostle, 1 Cor. 11. 23. delivering to that People, the *Institution* of the Lord's Supper: Yet has not proved from the words, that they are any *Institution* at all. The

The words of the Apostle are these, vers. 23. *For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took Bread.*

These words of the Apostle are plainly a Narration of somewhat done by our Saviour, but contain not any *Institution*, or Command, as the observing Reader may find. And had the Apostle herein intended to deliver an *Institution* or Command of something that was to be perpetually obligatory in the Church; and not to deliver singly an account of matter of Fact; he had, no doubt delivered it, in words whose import could not be questioned: But he saith not, *For I have received of the Lord that which also I delivered unto you; That as the Lord Jesus the same night in which he was delivered, took Bread: So, &c.* The Apostle saith not thus, but the contrary; and when he repeats the imperative words of Christ to his Disciples on this Head, he seemeth of set purpose so to have placed them, that they do not import any Command: For he saith, vers. 25. — *This do ye, as oft as ye drink it, in remembrance of me.* vers. 26. *For as often as ye eat this Bread, and drink this Cup, ye do shew the Lords death till he come.*

These, I say, do not import any *Command* or *Institution*; which, because the *Snake* will have that they do, let him shew wherein: If he thinks the words [as often,] to have some imperative force; let him see if he can prove that that imperative Force, is more than if one should say to him, *As often as thou goes to Westminster, call upon John Thompson, (late one of the King's Messengers.)* I easily think the *Snake* will conclude, the imperative Force of these words none at all, and will go, as occasion calls, to *Westminster*, and not think himself obliged to make that Visit.

But

But the *Snake* goes on with wonderful assurance, and will have the Apostle *lay so great stress upon this Institution, That he charges grievous Diseases, sent among the Corinthians, and Death it self,* vers. 30. upon their Neglect and Abuse of this Holy Mystery.

But from the place it self, it does not appear, that the Apostle *lays any such stress upon it.* For, first, as I have already shewn, the Apostle makes a narration of Fact! Tells what our Lord did do, that Night in which he was betrayed; but gives no Command; does not declare it to be instituted; makes no *Mystery* of it as the *Snake* would suggest.

Secondly, The Apostle redargueth the *Corinthians* evil practices of Drunkenness and Unseasonable Eating, even then when they were pretending to have in remembrance the Death of Christ. And queries of them vers. 22. *What! have ye not houses to eat and drink in, or despise ye the Church of God, and shame them that have not? What shall I say unto you? Shall I praise you in this; I praise you not.*

Thirdly, The Apostle does in the 30th verse shew them some of the Consequences which had attended their *Irreverent, Greedy and Drunken* practices, and tells them, *For this cause many are weak, and sickly among you, and many sleep.* And a very natural Consequence it is, and nothing strange, that Intemperance should bring Weakness and Sickness, and finally Death. But the *Snake* would put the Apostles words upon the Tenters and stretch them, to signify *grievous Diseases.* All Weakness and Sickness may, in some sense, be said to be *grievous*: But when we say *Grievous Diseases are sent among a People,* it does at least imply something more than the common Infirmities which usually our Nature is subject to, by way of Eminence, as a Judgment.

ment. This the *Snake* seems to suggest, but offers not to prove, neither can he; or that those *Corinthians* were more *Weak and Sickly*, &c. than what might be the natural effect of the Intemperance above spoken of.

Ibid. p. 169. *How then would he have censured the Preaching down this, and the other Sacrament of Baptism, as Carnal and Hurtful.*

And it may be asked, how he would have censur'd the appointing for *Institutions and Sacraments*, what was not so appointed by our Saviour himself, or any of his Brethren the Apostles?

Ibid. *And let me here seriously mind these Quakers, and admonish others how their Neglect of the Outward Ordinances and Signs, has lost to them the Reality, and the Thing signified.*

This *Snake*, hath (as before shewn) pretended great Charity for us; yet here sticks not to damn us all. See, *Reader*, his Hypocrisie; he pretends to object against us, and hath made a particular *Section* on that Head, *That we damn all but our selves*, (of which in its place.) Yet here in great Charity (and as himself says) *seriously*; we have lost *the Reality, and the Thing signified*; which he will say is Christ, then necessarily Salvation, which is only by him.

But it is well for us, that this *Snake*, whether serious or scoffing, whether profane or arrogant, (and at times he is all these) is still wrong, and false: For we can in deep Humility of Soul, thank God, that thro' the Manifestations of the Holy Spirit upon our Hearts, we are kept in fresh and living Remembrances of the Love of God in Jesus Christ to us ward; and as we open at his Voice, we do witness him to fulfil his Promise, Rev. 3. 20. *I will come into him, and sup with him, and he with me.*

Ibid. For it had been impossible for any, who had been kept in the constant use and practice of the Sacrament of the Lord's Supper, to have forgot Christ's outward Dying and Shedding of his Blood.

And is it not as much impossible, for those who witness Christ to fulfil his Promise, *Rev. 3. 20.* in them, to forget his outward Crucifixion, and shedding of his Blood? I think it is not less impossible; and I am very sure it is not less Beneficial, for a Man to witness the Spiritual Supper of Christ in, and with him, than it is for a Man, without such Spiritual Knowledge, to have only the Outward Remembrances of Christ by outward Bread and Wine. Now if the *Snake* will say, and prove, that it is impossible for all such who have the *Outward Ordinances*, to miss of the Spiritual Knowledge of Christ; that might be somewhat to the purpose; but the Contrary is too plain. Yet it is absolutely, and always impossible, for all those, who do Spiritually Sup with Christ, as mentioned *Rev. 3. 20.* while they do so Sup with him, to forget him: No, it cannot be, but that Daily Bread, which he breaks to those who seek him, will preserve the Soul which does receive it, alive to bless and praise his Name.

Ibid. p. 70. *The Devil having stoln from us the Body, or Outward Part of Religion, the Soul soon disappeared.*

If the Devil, has done so by this *Snake*, it is otherwise than we may observe he commonly does by Mankind. For it was the Complaint of God, by his Prophets against the *Jews* of old, that they had lost the Soul of Religion while they kept *the Body, or Outward Part.* The like Complaint our Saviour made of the *Pharisees*, who had clean outsides. The like Complaint was made against the *Romanists*, by our first Reformers, *viz.* that they

they had the *Body, or Outward Part of Religion*, but the Soul of it was disappear'd: And for all the *Snake's* suggestion, the Devil holds the same Course. And he may have as Gay an outside as he will, while he continues so deceitful within as he is.

Ibid. Religion can no more live, and be preserved to us here, while we are in the Body, without outward and corporal means, than the Soul can live to us here, while we are upon the Earth, without our Body; and hence the Corporal Service, Rom. 12. 1.

The Snake has here (as in many other places) advanced a false and dangerous Tenet, little, if any thing differing from the *opus operatum* of the Papists, which he would shrowd under the Patronage of Rom. 12. 1. which Scripture is directly opposite to his Assertion, as we shall presently see. He hath asserted *Religion cannot be preserved without Corporal Means*. Now it is an undoubted Truth, that true Religion cannot be begotten in the Heart of Man, by other means, than the secret and inward influences of the Holy Spirit; and as this only, and alone can beget it, so it is this only and alone, that can preserve it. When it is thus begotten inwardly in the Heart, it is indeed the means of those outward services being acceptable to God: But outward services cannot be the means of it; for we cannot present our Bodies a Living Sacrifice, Holy, acceptable unto God, which is our reasonable service, Rom. 12. 1. By any other means, than by having our Souls and Spirits, subjected to the Guidance and Influences of the Holy Spirit; and therefore it was that the Apostle advised Timothy, 1 Tim. 4. 8. *For Bodily exercise profiteth little; but Godliness is profitable unto all things, having the promise of the Life that now is, and of that which is to come.* And to be sure, this Godliness must be first inward, before it appear outward: And

it is the *means* of all our outward reasonable Service; but outward Service cannot be the *means* of inward Obedience.

But further, When the Apostle advises, Rom. 12. 1. *I beseech you, Brethren, by the mercies of God, that ye present your Bodies a living Sacrifice, Holy, acceptable unto God, which is your reasonable Service.* He is not bidding the Romans take the Corporal Means, of Bread and Wine, no such matter; But is directing them to an Inward Work, for he says, vers. 2. *And be not conformed to this World, but be ye transformed by the renewing of your Mind.* And if this Corporal Means (Bread and Wine) did thus transform and renew the Mind; this Snake, with many others, who partake of it, could not be so wicked as they are.

Ibid. This is so necessary and plain a Truth, that those who take upon them to abrogate the Outward Institutions of Christ, do at the same time invent and set up others of their own, as has been before observ'd, of the Quakers Institution of Womens Preaching, and Womens Meetings. —

Concerning Womens Preachings and Meetings, hath been sufficiently spoken, therefore need not repeat it here. But to his Argument, that they who abrogate the outward Institutions of Christ, do at the same time invent and set up new ones, &c. I have this to say, That if from the Commission, Mat. 28. 19. *Go ye therefore, teach all Nations, Baptizing them, &c.* must of necessity be understood, Baptism with Water; and that Infants must be understood to be within the Limits of it: It may be convenient for the Snake to shew, without taking to himself the liberty of a Despotick and Arbitrary Interpretation, why Infants are not within the limits of 1 Cor. 11. 25, 26. and that they must not communicate of the Bread and Wine. If the Snake will take a liberty

liberty so differently to interpret places of Scripture, and say they do *appoint Institutions*, tho' the Matter of One (*viz.* Water,) and the Manner of Both, as now used, is not therein exprest; why has not another as much liberty? If what he contends for, be not the Text, (as it is not) but an exposition of it; what medium will he use to assure me his exposition is right; since all *Outward Means* lye under the same Objection; which his own particular Exposition does, and they are not a few? For I may object, to his understanding, to the Interest he is in, and to the accidental means by which he came so to conclude. And thus Men may grope in the Dark concerning the Mysteries of Religion, and the Way to the Kingdom of Heaven; while they have only *Outward and Corporal Means* (for which the *Snake* does so much contend) for their Guide. But if Men would once come to implore the Assistances, and wait for the Guidance of the Holy Spirit. That as it illuminated the Holy Men of Old, to deliver in Writing a Declaration of the Deep Things of God's Kingdom; so it would illuminate their Minds, to see and know the Meaning of the Holy Ghost in that Declaration. By other *means* than this, there can be no certainty herein. But this *means* the *Snake* depends not on, and would represent us as Criminal because we do: Wherefore we justly refuse his Expositions, for being Inventions; which whether *set up new*, or of old standing, makes little difference. And while the *Snake* is contending for Inventions set up, he *does abrogate* (if not to use, be so as the *Snake* will have it be) an *Outward Command of Christ* delivered in (at least) as plain, if not plainer words than either of the foregoing; for here is both Matter and Manner recorded. I instance in the Command of Christ to his Disciples,

ples, to wash one anothers Feet; John 13. 14, 15. If I then your Lord and Master have washed your Feet, ye also ought to wash one another's Feet: For I have given you an Example, that ye should do as I have done to you.

Yet here neither the *Example*, nor the declared Intent of it, is interpreted to mean an *Outward Institution*: But it is an Allegory, and the Command fulfilled, while the Sign is disused, if we walk humbly before God, and serve one another with Love: We say so too; yet if practical Obedience is here the intent of an *Outward Command*; Why might not Spiritual Baptism and Communion be the intent of *Outward Commands*? Had there been any such; which those before mentioned are not? As before I have shewn.

Ibid. p. 170. Upon this poor pretence, that Baptism is not the putting away the filth of the Flesh, but the Answer of a good Conscience, &c. 1 Pet. 3. 21. Which Text they so understand, as that the *Outward Baptism* is thereby disannulled; because the *Inward Baptism* is preferred before it, and not reckoned perfect without it.

This which the Snake calls a poor pretence, is but poorly assaulted by him; and does remain to be a clear and very plain account of that *Baptism* which Saves: In the Description whereof, the Apostle is very particular: First, Negatively shewing what is not; then Affirmatively defining what it is, viz. *The like Figure* (or Anti-type, as it may be truly rendered) *wherunto even Baptism doth also now save us* (not the putting away of the filth of the Flesh, but the answer of a good Conscience towards God) *by the Resurrection of Jesus Christ*. And according to this account of that *Baptism* which Saves, it cannot be the *Baptism with Water*, because that is putting away the filth of the Flesh, but it is the *Answer of a good Conscience towards God*. Now
outward

outward Water cannot give this answer; for as the Apostle saith, 1 John 5, 6. *It is the Spirit that beareth witness, because the Spirit is Truth.* And nothing but this Spirit which is Truth, can wash and purify the Soul from its Corruptions and Lusts, and having so purified it, can give to it the justifying Answer of a good Conscience towards God; and therefore with great reason it is to be preferred to John's Baptism with Water, which cannot add to the Perfection of Christ's Baptism with Fire and with the Holy Ghost.

Ibid. p. 170. *And so it was in the Institution of Circumcision under the Law; The Outward Circumcision of the Flesh, was not the chief thing meant by it; but the Inward Circumcision of the Heart, as the Apostle speaks, Rom. 2. 28, 29. Will it follow hence, that there were no Outward and Litteral Jews? Or that there was not an Outward and Litteral Circumcision under the Law? But though the Outward Circumcision was not the Circumcision, i. e. not that alone, unless the Inward did accompany it; yet the Outward Circumcision was commanded, and that under pain of Death. Thus both Baptism and the Lord's Supper, &c.*

As the Circumcision under the Law was Outward, so it was the Sign of an Outward Covenant, Gen. 17. 7, 8. *And I will establish my Covenant between Me and Thee, and thy Seed after thee in their Generations, for an Everlasting Covenant, to be a God unto thee, and to thy Seed after thee. And I will give unto thee, and to thy Seed after thee, the Land wherein thou art a Stranger, all the Land of Canaan for an Everlasting possession, and I will be their God.*

The Apostle who was a Minister of the Spirit, and of the New Covenant, does in this Epistle to the Romans, shew the Jew, that his Outward Dependance was not Good; for he tells him,

Rom. 2. 17, 21. *Behold thou art called a Jew, and restest in the Law, and makest thy boast of God. Thou therefore which teachest another, teachest thou not thy self.* —

Thus the Apostle having here reprov'd that Spirit in the Jew, which our Saviour had before reprov'd in them, when they told him, *We are Abraham's Seed, &c.* and the dependencies which they had, because there was in their Flesh, the Sign of that Covenant which God made with *Abraham.*

The Apostle brings the matter nearer from the Type, to the thing typified from the *Outward Jew and Circumcision*, to the *Inward Jew and Circumcision*, vers. 28, 29. *For he is not a Jew who is one Outwardly, neither is that Circumcision which is Outward in the Flesh: But he is a Jew which is one Inwardly, and Circumcision is that of the Heart, in the Spirit, and not in the Letter, whose praise is not of Men, but of God.*

The Apostle is here speaking what the *Spiritual Jew* is, not what the *Legal Jew* was, for of him the Apostle had spoken before; and in the like manner it may be spoken of them, who have dependence upon the Outward and Decreasing Baptism of *John*, and the Outward and Temporary Commemoration of Christ's Death, by Bread and Wine, and wait not to know the purifying and strengthening of their Hearts and Spirits by the Holy Spirit of God.

Thus the Apostle shews the necessary Duty of Christians in the Gospel Dispensation; which is to witness the Inward Circumcision of the Heart and Spirit; this work the Law could not perform, because as the Apostle says, *Heb. 7. 19. The Law made nothing perfect:* — Nor can Outward *Water*, or Outward *Bread and Wine.* That can only be done,

done, by the Inward Operation of the Spirit of God upon the Heart and Spirit. This is that which is *as useful and indispensable to Christians*, as the Outward Law was to the Outward Jew: To which Outward Law, *Christ*, who was greater than *Moses*, having put an end. He hath established not another *Outward Covenant*, but the Inward Dispensation of *Grace and Truth* which comes by Him.

Ibid. p. 171. *Only let me tell the Quakers, That their Objections which are answered in that Treatise (a piece writ by the Snake particularly upon this Subject) are mostly the same which the Socinians have set up.*

And let me tell the *Snake*, that if the *Socinians* Arguments herein, were found and according to Scripture; it can be no Objection to ours, if they were not only *mostly* but altogether the same: And it does not follow, that they who err in some things, are therefore right in nothing.

But if what the *Snake* tells us of our Arguments, being *mostly the same herein with those of the Socinians*. It will, I hope, be of as good purpose for me to tell the *Snake*, that his Objections which are answered in this Treatise, are mostly the same which the *Romanists* did make to the Reformation: And then his Witty Remark may be of use to himself, *To see out of whose Quiver those Arrows came*, which he hath shot against us

Ibid. p. 171. *Thus the Socinians, having thrown off or slighted the Sacraments, have lost the true Faith in the Divinity of Jesus; and have rejected him from being the Christ, or Word of God, which they say, only dwelt in him, or inspired him, but was not Personally united to him. Thus say the Quakers.*

What the *Socinians* have *thrown off*, and lost, is not now my business to enquire: But that the *Quakers* have not *Thrown off*, or *Lost*, the True Faith in Christ, either as He is the Divine Word, or as he was truly Man, and dwelt on Earth: I have already abundantly shewn in the *Section* foregoing, wherein is particularly treated of, and owned, the Divinity and Incarnation of Jesus Christ.

S E C T. XIII.

That Popish Emissaries did not first set up Quakerism in England, as is said by the Snake.

THE *Snake*, that he might be compleat in all the parts of his false and abusive Attempts against us; having before, by many ill practices, in vain endeavoured to make us Heretical in points of Faith, would here shew that our *Original* and *Rise* was from *Popish Emissaries*: But in this I hope to shew his fallity and abuse, as I have already done in those. In order to which, I desire my *Reader* to observe, that the *Snake's* first Argument is drawn from the time of our Appearance, which he makes to be about 1650. and 1654. And of these dates of time he says.

P. 187. Then it was that Rome was reaping a plentiful Harvest, which they had long been sowing; by setting up, in that **Universal Toleration**, Multitudes of Various Sects, on purpose to **Divide**, and so **Confound** their only Substantial Adversary the **Church of England**. And

And here let it be observed that he imposes upon his *Reader*, and would have it taken for granted upon his bare Word, that about them Years there was a *Universal Toleration*; and that during that time of *Toleration*, there were by *Romish Emissaries*, set up *Multitudes of Various Sects*. Neither of which is true in Fact, but contrary to the Faith of the History of them times; and also to the Experience of many who are yet living, who were eye witnesses of the Transactions of them, and some who were Sufferers in them.

But first to the *Toleration* which the *Snake* calls *Universal*: I doubt not but upon second thoughts, the *Snake* will allow, that at that time the *Church of England* was in Exile; so that it was not *Universal*. And as to the *Quakers* then Beginning, they were not included in the *Universal Toleration*: As our Testimonies, easy to be produced, of *Imprisonments, Blows, Fines, &c.* which our (then few) Friends, suffered and underwent, can testify.

These Instances I give (to which others it's like may add more) to shew that there was no such thing as a *Universal Toleration*.

Now to his *Multitudes of various Sects*, which he says were then set up. It is only a *Romantick Story* of his own Brain, which has no truth in it: For should it be supposed, that there were in them Years, People gathered into Religious Societies, under Twelve distinct Denominations (tho' I know not of one quarter that number) What *Multitudes* can Twelve be called? It may be he may say, that *Multitudes* is an Hyperbole. And indeed so it is; for it so far beyond Truth, that the Expression has nothing of Truth in it.

And now having briefly hinted at his falsity both with respect to his *Toleration* and *Multitudes*, I shall proceed to shew, That had there then been that *Universal Toleration*, and such *Multitudes of various Sects*, as the *Snake* hath falsely alledged. Yet it doth not follow, that these *Multitudes or various Sects were set up by Rome*: Because there were various Dissents from the *Church of England*, even from the first Reformation: And it was objected to Her, by the Author of an *Apology for the English Seminaries*, Printed 1581. That there was *Contention and Dissention among themselves*. This was not in 1650. but in 1581. at such time; that if there was not *Unviersal Toleration*; yet the Church at least was *Tolerated*, and who sowed the Dissentions then? And if the *Snake* will not be angry with me (as he is with *Josiah Cole*, p. 189. for Reprinting something of a *Papist's*, which he calls a *Senseless and Bitter Libel*; though it is his practice often to repeat part of our Adversaries *Bitter and Senseless Libels* against us; for which it may be he would have us thank him) I will briefly quote that *Apology*, Printed 1581. p. 60. His words are these, "We charge
 " them with rebelling against Christ's Church,
 " Laws, and Ordinances; with disobedience to
 " their Lawful Pastors, with contempt of Holy
 " Councils, Fathers and Doctors; with falsifying,
 " corrupting, denying divers Books and Places of
 " Holy Scripture: With *Contention and Dissenti-*
 " *on* among themselves, Disturbances of Kingdoms
 " and Countries, desire of Liberty and Novelty,
 " in-constant and daily change of their Opinions,
 " Presumptuous, Arrogance, and Vaunting of their
 " Knowledge above all Antiquity, with Singulari-
 " ty, Sacrilege, Apostacy, &c. ——— Thus he.
 And now, what *Reader*, but would take this to be the *Snake's* Declamation against the *Quakers*, were

it not for its Title and Date of Print? And that we know it to have been a *Papist's* Declamation against the *Church of England*. So like the *Snake* it is, that (to use his words) we see out of whose quiver his *Arrows* came.

But as we have now to this *Snake's*, so the *Church of England* did, to this, and such like Charges of the *Papists*, print her answers, and particularly Her *Apology*, which was published 1617. From which it will be necessary to give (briefly as I can) her Answers to some of the *Papists* Charges afore-mentioned. For it would take me up too much room and time to transcribe the Answers to them all, tho' they are all well worth reading.

The *Apology* is writ in Latin, and divided into 61 several Articles, or Answers. I shall give it as it is in the Book it self, and then render it in English: In doing of which, if I hurt not the sense, I desire of my Reader, that less faults may be overlook'd. The first Answer that I shall transcribe, is, to that Charge and Objection of the *Romanists*, that they had *Contention and Division among themselves*: And is in these words.

Eant ergo sane, & pacem potius
inter suos domi sanciant. Unitas
quidem & consensus maximè con-
venit Religioni. Non tamen est ea
& propria nota Ecclesie Dei. Sum-
ma Enim erat consentio inter eos qui adorabant
Aureum vitulum: & inter eos qui conjunctis vocibus in
Servatorem Nostrum Jesum Christum, clamabant cruci-
fige. Neque quia Corinthii Dissensionibus, inter se
laborabant, aut quia Paulus à Petro, aut Barnabas à
Paulo, aut Christiani Statim sub ipsis initis Evangelii,
aliqua de re à se mutuo dissidebant, idcirco nulla erat inter
eos Ecclesia Dei? Illi quidem quos isti contumelia causâ
appellant

Apologia Eccle-
siae Anglicanae,
p. 21. art 51.

appellant Zuinglianos & Lutheranos, re autem verâ sunt utriusque Christiani & inter se amici ac fratres. Non de principiis aut fundamentis Religionis nostræ, non de Deo, non de Christo, non de Spiritu Sancto, non de ratione Justificationis, non de æterna vita, tantum de una nec ea ita gravi aut magna questione inter se dissentiunt. Nec desperamus, vel potius non dubitamus brevi fore concordiam; et si qui sunt qui aliter sentiant quam par est, positis aliquando affectionibus, & nominibus, Deum id illis esse Patrefacturum, ut re melius animadversâ atque exploratâ, quod olim in Calcedonenſi Concilio factum est, omnes dissentionum causæ & fibræ ab ipsis radicibus extirpentur, & ævniſſimæ Sepeliantur Sempiterna, Amen.

“ Let them rather therefore go, and establish
 “ Peace among themselves. (For in the forgoing Article is objected the variety of Dissentions amongst the
 “ Papists, in their several orders) “ Unity and Agree-
 “ ment is indeed most seemly in Religion; yet it is
 “ not a certain and proper Mark of the Church of
 “ God: For among those who worshipped the
 “ Golden Calf, and among those who, with con-
 “ joined Voices, cried out against our Saviour Je-
 “ sus Christ, *Crucifie him*; there was greatest agree-
 “ ment and accord. Neither because the *Corinthi-*
 “ *ans* laboured under Dissentions among them-
 “ selves, or because *Paul* from *Peter*, or *Barnabas*
 “ from *Paul*; or that under the very beginnings of
 “ the Gospel, the Christians did in some things
 “ differ among themselves: Was there therefore
 “ among them no *Church of God*? Truly those,
 “ who they in reproach and taunt, call *Zuinglians*
 “ and *Lutherans*, are really both Christians, and
 “ among themselves, Friends and Brethren: For
 “ not concerning Principles, or the Fundamentals
 “ of our Religion; not concerning God, or Je-
 “ sus Christ, or the Holy Spirit; not concerning
 “ the

“ the reason of Justification, and Eternal Life: On-
 “ ly concerning one, and that not weighty or great
 “ Question: Do they differ among themselves?
 “ Neither do we despair; but rather doubt not,
 “ that that shortly will be agreed. And if there
 “ are, who think otherwise than is equal, which
 “ sometimes hath its foundation in Names and Af-
 “ fections, God will make it manifest to them;
 “ that the thing may be better considered, and
 “ more certainly known, which was sometime
 “ done in the Council of *Calcedon*, where were ex-
 “ tirpated all Dissentions from their roots and
 “ causes, and buried in a perpetual Oblivion.
 “ *Amen.*

Upon which, it may not be amiss to ask the
Snake, what certain proofs he can give, that the
 Divisions (since such there were) or (to use his
 own words) the *various Sects which were sown and
 set up*, about the middle of the last Century, were
 not *sown and set up* by *Rome*: And that these about
 the middle of this Century were. It also will be
 proper for him to shew why the Church's An-
 swer, concerning *Dissension*, does not suit us in an-
 swer to him, as it did Her in answer to *Rome*.
 For it is no proof barely to affirm, as he does, p.
 187. *Of this many Instances may be given, and Proofs
 undeniable.* I say, this is no Proof; and any fur-
 ther he does not offer; for he hath not given one
 of the many Instances, of which he, with great
 assurance, says, they are *Proofs undeniable.* He ex-
 pected surely that his Reader should take his *Ipse
 dixit*, and ask no further Proof: But that, know-
 ing it as I do, in this, as in many other particu-
 lars, to be false and Scandalous: I do therefore,
 so far as his Assertion relates to us, viz. *That the
 Quakers were sown, and set up by Rome*, deny his
 Charge,

Charge, and require him to prove it, by the best Instances which he can; which, when he shall offer, if we cannot disprove them, I shall be content to say with him, That *Romish Emissaries did set up Quakerism in England*: But till then it must be accounted for one of his Falshoods.

Ibid. p. 187. *Enthusiasm, when it is a Delusion, or falsely pretended, is the surest means to overthrow all Church-Government and Order, and all Sobriety of Religion; for it is no less than Blasphemy, falsely to pretend to extraordinary Inspirations from God.*

Enthusiasm, or Inspiration falsely pretended, is all this: But what is that to the purpose? The Question is not now what Enthusiasm falsely pretended, is. But whether that Enthusiasm, or Divine Inspiration, of which we speak, be false? If the Snake prove not that (which he can never) he does but Plough the Air, or strive to make Ropes of Sand. His attempts are foolish, as well as false; because, that whatsoever Enthusiasm, falsely pretended may be; yet the Inspirations of the Holy Spirit of God (which is the Enthusiasm that we own and profess) does at this day, as in all the Ages of the World, first, beget a People to be the Church of God; and having so begotten them, does lead them into such Order and Sobriety, as does become that Holy Religion which it teaches.

Ibid. p. 188. *And this Doctrine of Enthusiasm, came chiefly from the Church of Rome. Labade, a Jesuit, set it up in Holland; and Robert Barclay, the Quaker, was tinctured with it in his younger Years, in the Stotch Convent at Paris; and John Vaughton was a Roman Catholick, who is now a great Preacher among the Quakers in London; and William Southby, a Preacher now among them in Pensilvania.*

As particular and positive as the *Snake* here is, concerning the place from whence *Enthusiasm* came, and who set it up in *Holland*; he has left us to guess who set it up in *England*: For he having enumerated some Instances in which *Enthusiasm* is owned in the *Liturgy* and *Offices* of the Church: Does declare, p. 317. *There is not one Book of Devotion used among us, that does not tell us the same*: What Same? Why the same *Enthusiasm* or *Inspiration* (p. 119.) *Full as much as any sober Quaker can mean by the Light within*. Now if this same *Enthusiasm* came chiefly from *Rome*, and *Labade*, a *Jesuit*, set it up in *Holland*; he will be yet more particular, if he can help us to his Name and Character who set it up in *England*. But the *Snake* says, *R. B. was tinctur'd with it in his younger Years, in the Stotch Convent at Paris*. What *it* was *R. B.* tinctured with? If with the same *Enthusiasm* that he says, is allow'd and own'd in the Church, full as much as any sober Quaker can mean by the *Light within*. Can there be any fault in that? And that *it* was not the same *Enthusiasm*, he has no where prov'd, nor attempted to do it, no more than he has attempted to prove that *it* was the same *Enthusiasm* with which *R. B.* (as he says) was tinctur'd, and which *Labade* set up in *Holland*. But the *Snake's* Argument has yet another Branch to shew, that *Popish Emissaries* set up *Quakerism*, &c. viz. *John Vaughton* and *William Southby*, formerly *Roman Catholicks*, are now *Preachers*; one in *London*, the other in *Pensilvania*. Therefore, &c.

Reader, It may be worth thy while a little to consider the unconcluding *Rodomantade* of this our Adversary in this point.

Enthusiasm came chiefly from *Rome*, *Labade*, a *Jesuit*, set it up in *Holland*. Therefore *Popish Emissaries* first set it up in *England*.

Robert Barclay, when Young, was at the *Scotch Convent* in *Paris*. *J. Vaughton* and *W. Southby* were formerly Roman Catholicks, tho' neither of them were more than Infants, if born; when *Quakers* first appear'd in *England*; yet he will have it hence follow, that *Popish Emissaries* first set up *Quakerism* in *England*.

Besides, that his reasoning is false, I take it to be foolish; for if all the Religious Societies of Men in *England*, who have in their Communion, Persons formerly *Roman Catholicks*, were set up by *Popish Emissaries*, it will be harder for the Snake to shew, which of them, *Popish Emissaries* did not set up, than which they did; because there is hardly any Community in which there is not one, or more, who have formerly been *Roman Catholicks*.

And to carry his Folly to its full length, he might with as great force of concluding, say, That the *Quakers* set up the *Church of England*; for *Francis Bugg*, formerly a *Quaker*, is now a Member of that *Church*.

Ibid. p. 188. *But God has punished them, by sending the same Spirit among themselves, and has made a Great Fræction in the Church of Rome.*

Here is a Solœcism, could *Rome* dress *Enthusiasm* in several Shapes, and set it up in *Holland*, before they had it among themselves? I think they could not. But as much a Novelty as the Snake would insinuate, *Fræction* to be in the *Church of Rome*; If he will rub his Eyes, and look upon the *Church of England's* Apology, afore quoted, p. 21. Art. 50. He will find her there to object against the *Romanists*. *Vix enim unquam inter se conveniunt, nisi fortè ut olim Pharisei & Sadducei, aut Herodes & Pilatus contra Christum.*

“ They

“ They scarce ever agree among themselves,
 “ unless perchance as the *Pharisees* and *Sadduces*, or
 “ as *Herod* and *Pilate* against Christ.

This Character was given by at least as good an Authority as is the *Snake's*, and that long before *Robert Barclay* was at *Paris*, or *John Vaughton* and *William Southby* were Preachers; nay indeed many years before they were born.

Ibid. p. 188. *The Quaker-Infallibility was contrived on purpose, to bring Men back to the Infallibility of the Church of Rome.*

It is both false and impossible, that there should have been any such contrivance, because they stand in direct opposition to each other. For that *Infallible* assistance of the Holy Spirit, of which we speak, we say continues not with any Man or Men longer than they continue subject, and in obedience to the workings of it. But the *Infallibility* to which *Rome* pretends, is from the Person of the Holy Apostle *Peter*, by a Continual Succession, or by Ordination not Qualification, not alienable from the Church: Concerning which I have more largely spoken in the *Section* particularly treating of *Infallibility*.

Ibid. p. 188. *First the Infallibility was placed by G. Fox, and all the Primitive Quakers, in every single Quaker.*

And all the *Modern Quakers* do continue to say, with the *Primitive ones*, that not only every *single Quaker*, but every single and individual Person, hath given him from Christ, a manifestation of his Grace, Light or Holy Spirit, to which, as People come to be obedient, it will infallibly guide them *into all Truth*, in all those things that pertain to Salvation, Redemption and Eternal Life. This, tho' the *Snake*, in his profane manner, calls a *Ridiculous* pretence, yet it is a Gospel Truth,
 and

and will*continue, when his Profane and *Ridiculous Attempts* against it shall vanish.

Ibid. p. 188. *And now there is but one step behind, and that is, to dispute the Infallibility betwixt the Two Churches, that of Rome and that of the Quakers.*

Yes, there is one step more behind, and that is the *Infallibility* of the *Snake*, which is also to be disputed. For it cannot be doubted, but he too, set up for *Infallible* certainty, because of the frequent great assurance with which he delivers himself in Matters utterly false. If the *Snake* had not an *Infallible* certainty that what he calls the *Quaker-Infallibility*, was contriv'd on purpose to bring back Men to the *Infallibility* of the Church of Rome: (and that it was impossible it should be so contriv'd, I have shewn) what confidence must it be in him; to affirm that to another of which he hath no such certainty himself.

Ibid. p. 188. *And the Issue of this who does not see, when their Succession, and other Marks of the True Church, come to be compared together?*

The Issue may with more certainty be seen, when the *Dispute* is ended, and the *Comparison* made: Tho' for the present I can see, that if the *Snake* be the Manager, Rome will not lose in any Question with any *Protestant Dissenters* whatsoever.

Ibid. p. 189. *Of all the Dissenters now in England, the Quakers have come nearest to the Church of Rome: They only have taken the pretence of Infallibility, (unless they will bring in Muggleton for a Third Man) none other except Papists and Quakers do set up for it.*

Neither any of the *Dissenters*, nor the *Church of England*, do hold more *Negatives* in Doctrine, to Rome, than do the *Quakers*; for we do not only hold all the *Negatives* which any of them do hold,
but

but also more. And in the Doctrine of *Infallibility*, as held by *Rome*, there is not any manner of agreement, or likeness to Her in our Sense and Declaration thereof, as I have already largely shewn, *Sect. 5.* foregoing, to which it is unnecessary to add more, for the conviction of him, whose Character, is in nothing so eminent, as in a Dogmatical Falshood, of which a Notorious Instance now next follows.

Ibid. p. 189. The *Snake* doth implicitly charge *Josiah Cole* with Reprinting and Publishing **with great approbation**, a most violent *Invective* of the *Church of Rome* against the *Protestants*, and chiefly against the *Church of England*, in a piece of his, Entituled, *The Whore Unveiled*.

Now, *Reader*, for thy more particular Information, and the discovery of the Hypocrisie and Falshood of the *Snake* herein, I shall acquaint thee, That there was a Book Writ and Subscribed, *A. S.* a Roman Catholick, against the *Church of England* and other *Potestants* (among which, by the way, the *Quakers* were included,) which he Entituled, *The Reconciler of Religions*, or a *Decider of all Controversies in Matters of Faith*: In which Book there was divers Reflections upon our Principles, as well as upon others who he pretended to Reconcile. *Josiah Cole* writ an Answer to it, which he Entituled, *The Whore Unveiled*, or, *The Mystery of the Deceit of the Church of Rome Revealed*.

By this Title it should not seem to be Repinted by *J. C.* with *Great Approbation*, nor indeed was it: For *Josiah Cole*, as he quotes several parts of it, he subjoins his own Answer, detecting the *Deceit* of its Author, *A. S.* very particularly. And there being in this Book of *A. S.*'s, a part, which he made his 14th Chapter, that did more particularly reflect upon, and relate to those, who in the Title of his Chapter he calls *Protestant*, or *Sectarian*
Mi-

Ministers, charging them not to be true Preachers, or sent by God. Josiah Cole, with intent, that the Persons charged might answer that which related to themselves; does put it at the end of his Book, and declares concerning it in his Title Page. I thought meet to publish, (this) herewith, that the Sectarians or Episcoparians may answer for themselves.

This, *Reader*, is the Reality of that Business, of which the *Snake* with so great Confidence and Falshood grounds that manifest Slander of his, in saying, *The Quakers have more barefac'd than any, openly sided with the Papists against the Protestants.*

And I defy the *Snake* to produce any one piece written about that time which *J. C's* was, that does more particularly detect and lay open the Deceit and Falshood of the *Romanists* than that of *J. C's* does. So little reason had this *Snake* falsly, as he does, to bring in *J. C.* saying this Charge (viz. the 14th Chapter) *against their Bibles and Ministers, whose Cause (says he) I am not engaged in.* When *J. C.* hath no where said, that he was not engaged in the *Cause of the Bible* : But said, he was not engaged in the Cause of them who *A. S.* had called *Sectarian* Ministers. This, briefly, is the true state of that Matter on which the *Snake* makes near two pages of most false and scandalous Innuations and Charges.

Ibid. p. 190. They have exceeded them in every thing, and improv'd the Errors which they had learn'd from them.

Here the *Snake* will have the *Quakers* exceed the *Romanists*, and that they have improv'd their Error, even in a Question, which himself determines, p. 32. that our *simplicity has depriv'd us of every one of these helps* which the *Romanists* have. But we having been from p. 32, to p. 190. under the *Snakes* hand, it is no wonder if his *Viparous Fancy,*

Fancy, having formed a Monster at first, that he should think the proportions encreas'd.

Ibid. p. 190. G. W. asserts, *that the Righteousness which God affects in us is not Finite but Infinite.* Voice of Wisdom, p. 36.

And the reason (which the Snake has left out) is this.

For *Christ* is God's Righteousness, and *Christ* is formed in us, Gal. 4. 19. and so that Righteousness which God works in us by his Spirit, it's of the same kind and nature with that which worketh it; for the Saints are made *partakers of the Divine Nature*, 2 Pet. 1. 4.

Ibid. p. 191. *But if you will ask, how could Infinite Righteousness fall?* G. Fox will answer you, who wrote, "That he was beyond the state of the first *Adam*" "that Fell, in the state of the second *Adam* that never Fell.

But where G. Fox hath so writ, the Snake tells not; yet if he hath so writ, what is it more than the Apostle 1 Cor. 15. 22, 45. hath said concerning our Death by Sin, through the first *Adam*, and our Regeneration through obedience to the Quickning Spirit the second *Adam*, the Lord from Heaven? And they, who through the Operation of his Quickning Spirit, have witnessed a being *regenerated and born again*; may truly say, that they are *beyond the state of the first Adam that Fell.*

Ibid. p. 191. *And in a Printed General Epistle of his to the Quakers, which I have now here before me, he says,* "Who hath any thing against my way," "who never fell, nor changed? *And he concludes,* "This is the word of the Lord God to you all," "and spread this abroad.

The truth of the words is not less *General* than the Epistle, for it is a *General* and a *Standing*
ing

ing Truth, that *the second Adam that never Fell*, Jesus Christ the Just Man's Path, is the Everlasting Way to the Father, which did never Fall, nor never Change: Therefore *G. Fox* might well ask, *who hath any thing against this Way?* And the Word and Command of the Lord, through all Generations by his Servants, hath been to call People to walk in this *Way*.

But that I may not forget, I would now ask for that Answer which the *Snake* hath just now said *G. Fox* will give to the Question; *How could Infinite Righteousness Fall?* The *Snake* was willing to start some strange thing, but not being then furnish'd with a seemingly probable Lie, (or forgetting to add such an one) he hath omitted to say any thing, which he calls *G. F's* Answer to that Question.

But the *Snake* is not more forgetful in this, than he was in adapting the Matter treated of in this *Section*, to the *Title* of it. The *Title* he gives it, is, *That Popish Emissaries set up Quakerism in England*. And to prove his *Title*, he brings in *G. F.* saying, *That he was beyond the State of the first Adam that fell, in the state of the second Adam, that never fell*. That is, He was born again by the Operation of the Quickning Spirit of Christ Jesus our Lord. See, *Reader*, How far this proves, that *Popish Emissaries set up Quakerism in England*. If this Argument be insufficient, he hath others of like sort; of which one is, *That G. Fox* hath said of *Jesus Christ his Way*; *Who hath any thing against my Way, who never fell nor changed?* A fine Argument that *Popish Emissaries set up Quakerism in England*. He hath also given a Quotation from *G. W's Voice of Wisdom*, p. 36. That the *Righteousness which God effects in us, is not Finite but Infinite*. And this is another proof much to the same purpose;

pose, that is, to no purpose of answering the Title; and for any relation the *Section* has to it, he might have Entituled it, a *Relation of his Escape from the Messenger at Billingsgate*: or, a *Relation of his being seized by him at Lidd in Kent*, or any thing else in the World, which had no Relation to the Matter treated of.

The *Snake* next makes a Quotation from the *Spirit of the Hat*, concerning *G. F's* Marriage, and says, That *G. F.* did say concerning his Wife, (then somewhat in years) *She must not be Barren, but wou'd, as Sarah, bring Forth an Isaac in her Old Age.*

To which I first answer, that that Book from whence the *Snake* quotes, as above, hath been many years since answer'd: But in this the *Snake* is here silent, that he might evade to reply to it. And I might, after his Example, be as silent to his Objections from the *Spirit of the Hat*, as he is to the Answer in the Books *Spirit of Alexander, the Copper Smith, and Judas and the Jews.* But for the Readers satisfaction, I shall further answer and say, that upon inquiry of those who are most likely to know whether *G. F.* did say so or not, such as his Widow, and other Relations, I am assured by them, and they do say it is utterly false. But the *Snake* to corroborate one Lie, he adds another, and says, that She (*Margaret Fox*) growing big (p. 192.) *The Midwife attended several Weeks in the House, till Belly fell, the Figure, was spoiled, and the Quakers disappointed of their Isaac.*

That *Margaret Fox*, when in years, beyond the ordinary time of Child-bearing, should grow big, (as if with Child) is nothing strange nor iingular, for that the like doth often happen, by means of Flatulencies, and Humours collected in the Abdo-

men; which in their beginnings and progress, sometimes both the Party affected, and the Physician have been in doubt to determine; and instances of these Kinds are frequently met with in the Writings of Physicians. So that it is foolish as well as false, to make any such mistake, a *Legendary Story*; as it is also false where he says a *Midwife attended several Weeks*, because there was no such thing.

Ibid. p. 192. *This their presumptuous pretence to Miracles, and Foolish Legends, is another instance wherein they have imitated and outstript the Roman Catholicks.*

This, the *Snake's* great impudence, in calling the mistake of a Woman, concerning her *Pregnancy*, in which Questions many Women, and also Physicians, have been mistaken; a *presumptuous pretence to Miracles and Foolish Legends*, is another instance of his Malice or Folly. For, could he enumerate *Ten Thousand* such mistakes of *Women* amongst us, would this be good proof, that we have *imitated* or *outstript* the Roman Catholicks in *Miracles and Legends*? I think it would not. For, besides the many *Legendary Volumes* which the *Romanists* have, and which were calculated for to feed their Superstition (of which we have none;) should it be allowed, that the mistakes of *Women*, in this Question, is a pertinent instance. May it not naturally follow, that that *Communion or Society* in which are the most *Women*, may not be likely to have the most of these *Miracles and Foolish Legends*? And if so, it may then behove the *Snake* to clear the *Communion*, in which he pretends *Membership*, from such like *Presumptuous Pretences*.

S E C T. XIV.

Shewing that We do not Damn all the Christian World but our Selves.

THE Uncharitableness of them Principles, which *Reprobate* and *Damn* all besides their *Professors*, must needs be very Obvious, both in their own Declaration, and also in the Lives and Practices of their *Professors*, as influenced by them; and need not the wiredrawing of strain'd and perverse Constructions to prove it: Because at first sight it appears in the very Complexion and Tendency of them.

But the Principles and Doctrines which are believed and taught by us, have a direct opposition in their Declaration, and are of quite another tendency and purport, than that *Damning* of which the *Snake* speaks: For as opposite as *Salvation* is to *Damnation*, so opposite is that our Known Principle of *free and universal Grace*, to that of *Damning* all but our selves. And to as many as have read our Books, or shall hereafter be incited to read them, they know and will find, that it is, and hath been by us, constantly declared, that the Saving Grace of God doth appear unto all Men, affording them a day of Visitation, wherein, through obedience to the Drawings of the Spirit of Grace upon their Hearts, they may escape *Damnation*. And the Work of our Ministry hath been to call Men into obedience to this Grace and Spirit of God, declaring to them, that if the Day of their *Visitation*, and the tenders of the Love of

God, through the Spirit of his Son, shall come to an end through their Impenitency, that then they will have cause to say with them, whom the Prophet Personates, *The Summer is ended, and we are not saved,*

But this Principle of free Grace, and this Work and Labour of our Ministry, to call into Obedience to it, concludes not that we *Damn* them who fall short through Disobedience; any more than *Moses*, the *Prophets*, our *Lord Jesus* and his *Apostles*, could be said to *Damn* the People, to whom they declared their Iniquities, and the consequents of their Impenitent abiding in them, which was, That they should *Perish, and be Cut off in their Sins.*

And as this is the Doctrine, which hath from the first been Believed, Preached and Writ by us; so our *Conversations* and *Practice*, Influenced by this *Principle*, hath been agreeable to it. And I do appeal to all, who have Knowledge and Acquaintance with us, whether they have not found us constantly declaring, and shewing forth great good will to their Welfare, and to our Power promoting it; and often Warning and Admonishing against those things that might hinder it: Nay, the *Snake* himself is so far Evidence against himself, that he hath declared, *He never received in all his whole Life, any sort of Disobligation from any of us.* But it would have been a *Disobligation* in some sort, if the *Quakers* with whom he hath convers'd had told him he was *Damn'd*. On the contrary he testifies of the *Generality*, that they are *Honest and well Meaning*: Is it any good meaning to *Damn* all but our selves? I think there is not much in it: And I see not how the *Snake* can reconcile that Character to the Title of this Section; I say the Title, because this Section in the
Body

Body of it, does no more answer its Title, in the matter charged in it, than the last Section did.

Ibid. p. 192. *Having equall'd themselves to Adam in his Innocency, as above is shewn, they must needs prefer themselves to all since the Fall.*

But if this were true, which I shall shew it is not, must they therefore needs Damn all since the Fall. What the Snake by his Title was to speak to, was, not to whom the Quakers did prefer themselves, but whom they did Damn. The Snake is not herein shorter in his Proof, than he is false in his Charge; when he says, They have equalled Themselves to Adam in his Innocency, as is above shewn.

The Snake hath indeed, as is observed, p. 290. foregoing, said that G. F. Wrote, but where he hath not told us, That he was beyond the State of the First Adam that Fell: But if G. F. hath so Writ, it follows not that he hath equalled himself to Adam in his Innocency. Cannot the Snake see a Difference between the State of Adam in the Fall, and before the Fall? Beyond the State of Adam in the Fall, it is the Duty of all Men to come, else they cannot witness the being born again, by the Power of the Quickning Spirit, the second Adam, the Lord from Heaven. This I say is our Duty and Interest; and they who measurably do witness this Regeneration, do not therefore Equal Themselves to Adam in his Innocency, nor prefer themselves to all Others since the Fall.

Ibid. p. 192. *Thus while they themselves pretend to Infallibility of Discerning, and Infinity in Righteousness, as shewn before, they Arraign the Apostles of Gross Error and Delusion, even where they speak from the Mouth of the Lord, and in his Name.*

That *Infallibility*, *Discerning* and *Righteousness*, which we own and contend for, is that which is of the Operation of the Spirit of God, and which he gives as pleaseth him, to all those who through Obedience follow on to know his Will: And, which may be a strange thing to the *Snake*, they are necessary to Man's Salvation: For, *First*, Our Saviour speaking of his Faithful Followers, John 10. 4, 5. *They know his Voice, and a stranger they will not follow.*

But they could not thus chuse to follow *Christ*, and not the *Devil*, if there were not an *Infallible* Evidence in the Voice of *Christ*, to testify that it is his Voice; but such Evidence there is, and they who persevere to be *Workers together with the Grace of God*, shall by the *Infallible* Evidence of the *Holy Spirit*, have a true *Discerning* between the Voice of *Christ*, and the Voice of the *Evil One*: And as they shun the one, and follow the other, they will come to witness a being clothed in their Measure, with the *Righteousness* of *Christ*, which is *Infinite*.

The *Snake* is not more false in his Charge, concerning *Infallibility*, *Discerning* and *Infinite Righteousness*; as is above declared, than he is grossly abusive and false, in saying, we *Arraign the Apostles*, &c. as will be seen by examining the Instance which he brings: It is this.

P. 192, 193. When St. Paul said, 1 *Thef.* 4. 17. "We which are alive, shall be caught up in the Clouds, &c. tho he said, *vers.* 15: "This we say unto you by the Word of the Lord, Yet T. Elwood, in his *Answer to G. K's Narrative*, &c. p. 162. supposes that St. Paul expected to be caught up in the Clouds himself, and that the day of Judgment would come in his time, while he was *Alive*. And that the same was the meaning of St. Peter, when he said,

said, "The End of all Things is at Hand, 1 Pet. 4. 7.

This, *Reader*, is the *Snake's* Instance that the *Quakers* do *Arraign the Apostles of Gross Ignorance*: But that there is nothing more in the Charge, but this Adversary's *Gross Lye*, what follows will shew.

G. K. had in a piece of his, *Entiuled, Gross Error*, and also in the *Narrative* of 1696. said in opposition to *G. W.* "The Apostles using the word "*We*, there [*We that remain*] is an *Enallage Personæ*, putting [*We*] for [*They*] like that of "*James, Therewith Bless we God, and therewith Curse we Men*, James 3. 9.

To which *Tho. Elwood* replies, "Though he (*G. K.*) delivers it Positively, and like a Dictator, yet I see not why he must needs be believed: Why might not the Apostle speak in the first Person [*We?*] As supposing that great and extraordinary Appearance and Coming of Christ (the certain time of which, no Man knew, *Matth.* 24. 26.) "was so near at Hand, that it might probably fall out in his Life time: For as the Apostles accounted the Times they liv'd in, the *Last Days*, or *Last Times*, and ordinarily called them so (*Heb.* 1. 2. and 9. 26. 1 *Pet.* 1. 20. 1 *John* 2. 18.) "so they thought the End of the World was *not far off*. What else made *Paul* when he had told the *Corinthians*, that the things he had related were written for our Admonition, add, *Upon whom the Ends of the World are come?* 1 *Cor.* 10. 11. Why else did *Peter* say, *The End of all Things is at Hand*, 1 *Pet.* 4. 7?

Thus *Thomas Elwood*, whose *Querying the Snake* calls *Arraigning*, tho' by a very *Gross* abuse, in that the words have no such thing in them: For

T. E. does here Query, *Why might not the Apostle speak in the first Person? &c. What else made Paul when he had the Corinthians? &c. Why else did Peter say? &c.*

It would have been more to the purpose, if the *Snake* had answered the Questions, and shewn why the *Apostle* might not speak in the first Person, &c. why and what else (than the conjecture offered by T. E.) did occasion the Apostles so to express themselves as is above quoted? But this he drops, and stands at a distance from the Questions, and for answer flings *Gross Lyes*.

Ibid. p. 193. *And at a Meeting or Council of their Ministers, about the Year, 1678. which will be told hereafter.*

Hereafter, when the *Snake* shall tell the Story at Large, I shall then particularly reply to it; and for the present, shall here only reply to his False and Scandalous Insinuations hereon, where he says, *They (the Quakers) prov'd themselves greater than Abraham, because Abraham was before John, and that the least in the Kingdom, i. e. the least of the Quakers was greater than John.*

Here the *Snake*, by an *i. e.* does in most abusive manner, insinuate his Base and Viper-like Exposition of the Text, *Matth. 11. 11.* to be our sense of the place, which it neither is, nor ever was: And I do Charge him with Forgery herein, and notorious Falshood, unless he be able to prove, that the *Quakers* have said, *they were greater than Abraham, or that the least of the Quakers were greater than John.* Which they I am well satisfy'd have never said.

Ibid. p. 193. *Now they having treated the Prophets and Apostles at this rate, we cannot expect that they should pay any great respect to the Ancient and Holy Fathers of the Church; no, they run them down by wholesale.*

Having

Having hitherto detected the fallity of the Snake's Insinuations and Charges, in that no such treatment is given the *Prophets* and *Apostles*, as is by him suggested: I shall shew he is not less false, when he pretends to give an account of the respect pay'd to them, he calls, *Ancient* and *Holy Fathers*. From *T. Ellwood's* Answer to *G. K's* Narrative, afore-mentioned.

G. K. had in that *Narrative*, above-mentioned, p. 45. made a Quotation from *T. E's* *Further Discovery*, p. 99. thus, *In comparing the Books of Friends, to the Books of them, called the Greek and Latin Fathers. He has not done as a Friend and Brother, but as an Enemy, in supposing Friends Books to have been written by no better Guidance, or clearer Sight, than theirs, who lived and wrote in those dark Times.*

Upon this *G. K.* remark'd to his Auditory, *You see how modest they are here.*

At this Remark, *G. K.* says, his Auditors gave a Shout, signifying (as he says) *Their dislike that the Quakers Books should be preferred so far to the Greek and Latin Fathers, next to the Days of the Apostles.*

To all this, *T. Ellwood* in his Answer to *G. K's* *Narrative*, as above, in p. 177, 178. replies, "One might wonder here at the cause of his Auditors *Shouting*: For such of them, as could understand what was meant by *Greek and Latin Fathers*, one might expect, should be Men of greater *Wisdom* and *Gravity*, than to *Shout* in such *Assemblies*; and for the *Undiscerning Mobb*, it was a subject so much above their Capacity and *Pre- tences*, that it cannot be supposed they should *Shout* at that, if they had not been excited there- unto, by some little *Antick Gesticulation* from him. "But to the matter.

"They

“ They *shouted*, he says, signifying their dislike,
 “ that the *Quakers Books* should be prefer'd so
 “ far to the *Greek and Latin Fathers*, next to the days
 “ of the *Apostles*.

“ These are not my words ; I did not refer to
 “ the Times next to the days of the *Apostles* : But my
 “ words were, — *Who lived and writ in those Dark*
 “ *Times*. Must *those Dark Times* needs be next to
 “ the Days of the *Apostles*? See what an *unfair*
 “ *stretch* is this. — Thus *T. Elkwood*.

And yet as unfair as *G. K's stretch* was, the *Snake*
 has *stretch'd* beyond him, and pronounces *They* (the
Quakers) *run them down by wholesale*. But whether
 it be so or not, I leave with the sober Reader to
 judge ; and shall observe by the way, that how
 jealously tender soever he is of the names of them
 he calls *Ancient and Holy Fathers*. Yet Bishop *Jewel*,
 being prest with some *Authorities* brought from
 them, by his Opponent *Harding the Jesuit*, makes
 no scruple to (do, what this *Snake* calls) *run*
them down by wholesake ; for, applying to his Rea-
 der, he says, *That Doctors in all Ages, and in all*
parts of the World, were brought against him. (And
 the Bishop then queries) *Who would not be afraid to*
see such an Army come against him? Howbeit
(gentle Reader) be of good Cheer, all this is but a
Camisado : These be but Vizards, they be no Faces ;
they are brought in like Mummings for a Shew, and
say nothing. *Jewel* against *Harding*, p. 6. Printed
 1566.

What will the *Snake* think of the light Character
 given of *Doctors in all Ages, and in all parts of the*
World? And were it proper in this place, I could
 add plenty of Instances, that many of the Reform'd
 have made so bold, with those this *Snake* calls *An-*
cient and Holy Fathers, as to *run them down*. If to
 discover their Errors, and slight their Authority,
 as

as incompetent, when offered in Contradiction to the Holy Scriptures, and the Holy Spirit which gave them forth, be so.

Ibid. p. 194. *But now, what Quarters shall we have?*

If the *Snake* ask for himself, the answer is ready, if it be such as he deserves, it will be none of the best. For one who tells Lyes for Bread, and can pawn all the pretences of Religion, upon the Score of Malice and base Design, may easily guess what value is to be put upon such an Undertaking.

Ibid. p. 194. *How shall we be able to stand before them?*

It is a Question the *Snake* may well ask concerning himself, after so many Injuries of divers sorts, and so great Injustice as he is guilty of towards us; the weight of which may well be some pressure upon a Spirit, that is at all on this side Obduration.

Ibid. *They damn us all together to Hell, i. e. all Christians.*

It is false, we *Damn* none; no not the *Snake*, much less *all Christians*.

Ibid. *But they are more favourable to the Heathen, whom they think Worshipers of the same Light with them, and not led to Outward Things, by the Belief of an Outward Christ, and Faith in his outward Sufferings, Death, &c.*

This *Snake* has an unusual degree of *Impudence*; for he is not contented only to suborn our *Books*, and pervert our *Words*, and forge *Lyes*, but he does bely our very *Thoughts*, and say we *Think* what we never declared we did *Think*. For we have never declared, That the *Heathens* (indefinitely speaking) were obedient to the *Light* of *Jesus Christ*: But we have often said, according to
the

the Apostle, *Acts 10. 35. In every Nation, he who feareth God, and worketh Righteousness, is accepted of him.* And concerning the *Heathen* in particular, with the Apostle, *Rom. 2. 14, 15. For when the Gentiles, which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves: Which sheweth the work of the Law written in the Heart.*—

And of such *Heathens*, who do thus shew forth the *Work of the Law written in their Hearts*, we may say, when considered and compared, with meer *Nominal Christians*, who have not known the *Inward Vertue* of what they believe *Christ* did *Outwardly Suffer*; as our Saviour did say concerning the *Pharisee* and the *Publican*, *Luke 18. 14. I tell you, this Man departed to his house, justified rather than the other.* For a Man may have a *Historical Faith* of all the *Outward Things*, which are recorded in *Holy Writ*, that *Christ* did and suffered: Yet through disobedience to the *Holy Spirit*, which *Reproveth for Sin*, *John 16. 18.* he may never know that Faith begotten in him, which gives victory over the *World*. Yet hence, it's not to be concluded, that such who are obedient to the *Holy Spirit*, in its *Reproofs for Sin*, do therefore slight, much less disbelieve, any part of what *Christ* outwardly did and suffered: No, they cannot, but must and do highly value and esteem It, knowing the *Benefits* that we receive by it; and do bless God, that it is our *Lots* to have the means of the *Knowledge* of what *Christ* did outwardly do. So that the *Snake* is most injuriously *Abusive* in his false *Insinuations* to the contrary.

The *Snake* now turns again to *G. F's Great Mystery*, from whence (not unlike the *Quacks* of the *Town*, who of their pretended *Panacea's*, boast they

they will cure all Diseases) he pretends to fetch proofs for every Charge, tho' contradictory to themselves, (but how fallly I have at least in some measure shewn.) As that the Quakers, at first setting up, pretended to be equal, and of the same substance with God. And it must also prove, that the Quakers now abated from that, and do now only claim to be Infallible as Prophets and Apostles. Again, Great Mystery must prove that there was a time when there was no God, (p. 122.) And also that not the Divinity, but the Incarnation of Christ is denied by them. Again, Great Mystery must prove that Popish Emissaries set up Quakerism in England. And it must also prove, that the Quakers Damn all the Christian World but themselves. Again Great Mystery must prove that the Quakers are pure and sinless. And it must also prove, that they are Venemous and Nasty. These, with many other, no less Contradictory, and for which the Book affords no true Ground, does the Snake, by the help of a prolifick fancy, draw.

Ibid. p. 195. G. F. in his Great Mystery, p. 89. says, "That the Quakers have a Spirit given them beyond all the Fore-Fathers, since the Days of Apostles. In the Apostacy. G. Whitehead would fain come off of this, and thus endeavours to excuse it, in his Charitable Essay, Printed 1693. p. 5. in these words, "The very intent and meaning of "G. F's words herein, was not beyond all the "Fore-Fathers without exception, but beyond all "in the Apostacy.

And indeed it is very plain, that G. F's meaning must be so, because the natural import of his words shew as much. But the Snake says, Here it would have been incumbent upon G. W. to have named those, whom he or G. Fox did believe were not in the Apostacy. Why so incumbent? To what purpose

pose should they be named who were not in the Apostacy. The prophet shews not any Incumbency there was to have the Seven Thousand named, whom God said he would spare, and for whom he testified, that they had not bowed their Knees unto Baal, 1 Kings 19. 18.

Ibid. p. 195. Let us hear G. Fox explain himself in other places of the same Book, you will best know his meaning from himself.

A Wonder! The Snake has once spoke Truth! But it mightily contradicts himself; for in other places speaking of this very G. Fox, whom he here supposes capable to explain himself. He says he was a Fool, one of such an immoderate degree of Dulness, and lack of Understanding as could hardly befall any thing in Humane Shape. But to proceed, let us hear G. Fox, as quoted by the Snake, from *Great Mystery*, p. 217. He says, That since the Days of the Apostles, all the World went after him, i. e. after those who (as he there expresses it) did inwardly raven in Sheeps Clothing. And now (says he) are People but coming from them to a Rock.

This the Snake calls hearing G. Fox explain himself, but is in Truth nothing less, because the Snake has miserably cut assunder and disjointed G. Fox his words; and by the help of *i. e.* he has put a meaning of his own upon them. To prove which I shall only give the place as it is in *Great Mystery*, by which we have the Snake's word; we shall best know his meaning; which, with the occasion of them, is as follows. G. Fox his Opponent had said, *False Prophets and Christs; and Deceivers many shall come, if it was possible to deceive the very Elect.*

To this G. Fox says, "Yea, Christ said they should come, to his Apostles which before their decease did come, and went forth from them; which

“ which Christ said should inwardly raven, and
 “ get the Sheeps Clothing : And since the Days of
 “ the Apostles all the World went after them, as
 “ thou mayst 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 False Prophet, and they shall be ta-
 “ ken, and the *Lamb* and the Saints shall have the
 “ Victory.

This is what the *Snake*, blinded by the Dim *suf-*
fusions of Malice, says, is to condemn all the *Christi-*
an World but our *selves*. But whether it be so
 or not, we will now examine by Scripture, and there,
 our Saviour tells us, *Mat. 24. 24.* that *false Christs,*
and false Prophets should come. And the Apostle,
2 Thes. 2. 7. testifies, *The mystery of Iniquity* doth al-
ready work, &c. and so great was the increase of
 its workings. in the space of fifty years (for it
 was hardly more from *Paul's* writing to the *Thes-*
salonians, to *John's* writing the *Revelations*) that
John in the *Revelations* 13. 3. says — all the world
 wandred after the *Beast*.

I would here ask the *Snake*, Did *John* the Divine
 herein condemn all the *Christian World*? Did he
 condemn all those, who at the writing of that
 Book, did yet persevere in true *Faith* and Obe-
 dience to *Christ*? Surely he did not. Why then
 must *G. F.* using the Apostles words, and having
 respect to the same *Apostacy*, of which the Apostle
 speaks, be so understood? They cannot be justly,
 so understood; because their natural import, as
 used by the Divine, and from him by *G. Fox*, is:
all the World, that is, all that were entred into the
Apostacy, which was foretold by our Saviour should
 come; and declared by the Apostle *Paul* was come,
 in its beginnings; and which *John* testifies was:

more generally come at his writing of the *Apocalypse*.

To the same purpose, with the Quotation last made by the *Snake*, he makes about twelve more from several places of the same Book, in all which the *Snake* would pervert *G. Fox* his words to be meant of such who were not in the Apostacy; but offers not one Argument to shew, that those to whom *G. F.* did speak were not so. To which it may be convenient here to observe, that as the *Apostacy* from the Spirit and Life of Christianity had its beginning very early, even while several of the Apostles were yet alive, and was more generally overspread before the death of *John*: So it did (by general confession) continue for many Ages after. Nay, it is not yet quite done away; for all those who do resist and withstand the Spiritual Appearance of *Christ* in People, and do endeavour to keep them, from witnessing that Faith of which he is the Author and Beginner, and which gives *Victory over the World*, may be, and are truly said to be in that Apostacy, which did overspread the Nations through their forsaking the *right way of the Lord*. And to such who are in that *Apostacy*, to tell them of it, and admonish them to come out of it, is not to *Damn* them. No, it is the Office and Duty of those to whom God giveth the Ministry of his Word; as to the Prophet *Isai-ah* 58. 1. Cry aloud, and spare not; lift up thy voice like a Trumpet, and shew my people their Transgression, and to the House of Jacob their Sins. And this the Prophet did do, very sharply many times; yet he did not therefore *Damn* them, nor include every particular of the *People* and *House of Jacob*, under his Charge, no more hath *G. F.* or any other of our Friends. For fuller evidencing of this, past all the little tricks (by pervertion, insinuation or false

false quoting) of the *Snake*, I shall for conclusion to this *Section*, subjoin somewhat out of a piece writ by *Isaac Pennington*, which was first Printed 1660. and reprinted in his Works 1681. p. 313. and bears for Title, *An Answer to that Common Objection against the Quakers, that they Damn all but themselves.* The words are these, “ This then is “ the sum of our Answer in this respect, We are “ not against the Life and Power of Godliness, “ where-ever it hath appeared, or yet appears “ under the Vail of any form whatsoever. Nay, “ all persons who singly wait upon the Lord, “ in the simplicity and sincerity of their Hearts, “ whether under any form, or out of forms (that “ matters little to us,) are very dear unto us in “ the Lord. But we are against all Forms, Ima- “ ges, Imitations and Appearances, which betray “ the simplicity and sincerity of the Heart, keep “ the Life in bondage, and endanger the loss of “ the Soul. And too many such now there are, “ which hold the Immortal Seed of Life in Cap- “ tivity under Death, over which we cannot but “ mourn, and wait for the breaking of the Chains, “ and its rising out of all its Graves into its own “ pure Life, Power, and Fulness of Liberty in the “ Lord.

This Testimony which has been published now near 40 years, and others of like tendency, which I could produce, but that I would be as brief as may be, shews, that from the first we have not *Damn'd* all the *Christian World*, as is falsely said by this *Adversary*.

S E C T. XV.

The Holy Spirit, Professed by the Quakers, proved to be neither Venemous or Nasty, as charged by the Snake; but prov'd to be his own True Character.

HAVING thus shewn the falsity of the *Snake's* Charge of our *Damning* all the *Christian World*, and on the contrary prov'd, that *Love and Charity* which we have from the first had, and shewn to all the sincere hearted under any Form: So herein I hope to make appear, that the *respect* wherewith we have treated Men, hath been according to it; and that if *Words and Language* may be allowed to discover the *Furious, Spiteful and Envious Ebullitions of a distorted Soul*, that then the *Snake* hath discovered so much.

Ibid. p. 198. *Kind and Sweet Expressions are natural to Love and Good Nature; as Furious, Spiteful, Envious and other Grating and Violent Passions do naturally vent themselves in the like wicked and hateful Ebullitions of a Distorted Soul.*

Love and Good Nature have no doubt, expressions suitable to their *Quality and Occasion*, which in their utterance are always *Kind*, but may sometimes not be otherwise *Sweet*, than as *Reproof and Rebuke* may be said to be, when properly and seasonably given. And on the contrary, *Fury, Spight and Envy* have ever Expressions suitable to their *Wicked and Hatful Nature*, and are level'd against Men in order to their *Hurt and Destruction*; and
have

have falshood for their original ; but are not always (tho' often) in *violent* manner, for they are sometimes cover'd with *Hypocrisie*. Instances of both *Violent* and *Hypocritical*, I shall anon shew in the *Snake*, after that I have told my Reader, that as *Words* and *Language* are the Servants of the Mind, so they are to be varied as the occasions thereof require. Hence *Kind* and *Sweet Expressions* are properly to be given to Men and Actions that are Good and Honest : And it is as proper, by a Sharp and *Kind* Severity, to express the Just Indignation of the Mind against the Evil Actions of Wicked Men.

A multitude of Examples in both kinds, we have in Holy Writ ; where the *Dejected*, the *Disconsolate*, the *Mourner* and the *Penitent* are comforted by the *Kind and Sweet Expressions* of the *Holy Spirit*, speaking through the Holy Prophets and Apostles ; as does also our Lord himself : It being the way of the *Holy Spirit*, by *Love unfeigned*, to seek and to save Mankind. But on the contrary, to the *Hypocritical*, the *Wicked* and *Impenitent*, it hath been the way of the *Holy Spirit*, by sharp and severe *expressions*, (even such sometimes as in ordinary discourse might not be seemly or convenient) to reprove them.

How severely doth God, both in the Law and in the Prophets, threaten the punishment of *Idolaters*, even in terms which the *Rabinnical Scholiasts* have thought fit to alter, in obedience to that foolish rule in their Talmud, *that all words which in the Law are writ obscenely, must be chang'd to more civil words?* (*Milton's Apology*, Printed 1642, p. 25.) Much so foolishly wise wou'd this *Snake* appear, in refusing to allow what God at times, as occasion did require, hath thought fit to speak thro' his Servants. Thus the Holy Prophet *Elijah*

hath pronounced from the Lord concerning *Jezebel*, the Daughter of *Eth-baal*, King of *Zidon*, as mentioned, 2 Kings 9. 37. *And the Carcass of Jezebel shall be as Dung upon the Ground.* Thus also the Lord, by his Prophet *Jeremiah*, threatneth the Inhabitants of *Jerusalem*, Jer. 8. 2. That they should be as *Dung upon the Earth.* And the Prophet *Malachi* 2. 3. *Behold I will cast Dung upon your Faces, even the Dung of your Solemn Feasts, and you shall be like unto it.* And the Prophet *Isaiab*, rebuking the Wickedness of the *Priests and Prophets*, telleth them, *all Tables are full of Vomit and Filthiness, so that there is no place clean,* Isai. 28. 8. The Prophet *Habakkuk*, when he objected to the People their *Secret Nakedness*, he tells them — *The Cup of the Lords right hand shall be turned unto thee, and shameful Spung shall be upon thy Glory.*

These, with abundance more Instances, there are in the Holy Scriptures, which are sufficient to shew, that *Love and Good Nature* (for such is the Holy Spirit) doth not always use such, as in the account of this *Snake* are to be called *Kind and Sweet Expressions*: No, for tho' the Spirit of God is Purity and Meekness it self; yet in the reproving the Iniquities of Men, it hath often used severe expressions. Thus *John* the Baptist calls the *Hypocritical Jews*, a *Generation of Vipers.* Our Saviour calls *Herod*, a *Fox*; and told the *Wicked Jews*, they were of their *Father* the Devil. The Proto Martyr, *Stephen*, detects their *Hypocrisie*, as *Paul* does the *injustice* of the High-Priest.

The *Snake* will surely not be so *Blasphemous*, as to say, these were in them the marks of *Fury*, *Spight*, or *Envy*, &c. Nor will it be answer sufficient, for him to say, of all these, and others of like sort, recorded in Holy Writ, that he believes them to be the immediate Dictates of the Spirit
of

of God: But that all *such Speeches*, since that time, are the effects of *Fury, Spight and Envy*, and that they are *the wicked and hateful Ebullitions of a Distorted Soul*; unless he can shew, that *God* hath promised, that he will no more, through his Servants, in like manner rebuke the *iniquities of Men*.

This, as denied by the *Snake*, puts him upon a worse Dilemma; for all those in him, which are not *Kind and Sweet Expressions*. (And some such I think he has.) They must of necessity be *Furious, Spightful and Envious*, and the *wicked and hateful Ebullitions of his Distorted Soul*; of which I will give some Instances, when I have first shewn, that if it be denied, that the Instances above are Authorities for us to build on. Yet that there wants not Examples of the like practice in the Reformation, I will content my self to instance but in two, *Martin Luther* and *William Fulk*, who for the sharpness of their Style, hardly come behind any.

Martin Luther being called before the Emperor *Charles the Fifth*, to answer for his Books; Having divided them into Three Sorts; one of which was, those he had sharply written, refused though upon deliberation given him to retract or unsay any word therein; as we read in *Sleidan*; Yea, he defends his Eagerness, as being "of an Ardent Spirit, and one who could not write a dull Style; and affirm'd he thought it God's Will to have the Inventions of Men thus laid open, seeing that Matters quietly handled are quickly forgot. *Milton's Apology*, p. 24, 25.

And *William Fulk* comes not much short of him herein; for it being objected to him, that he had ill treated *Allen, Stapleton, Martial, Staphylus* and *Bristow*, who were Papists; he defends the Treatment, and further says, *I call not only Martial, but*

all Papists, shameless Dogs, and Blasphemous Idolaters, who maintain, and make Vows to Images, which travel to them, and offer up both Prayers and Sacrifices of Candles, Money, Jewels and other things. Fulk's Confutation of the Papists Quarrels, p. 9. printed at the end of his Edition of the New Testament, 1633.

And upon a search neither strict nor tedious, it were easie to heap up Instances of this sort, which as I am not inclin'd to do, so neither would I have mentioned these, had not the meer necessity of Teaching this Adversary, the practice of such, whom that Church will own, to which he is a Pretender.

But now this Snake, who denies the soundness of such reproof, as I have before shewn from Scripture, and from the Reformation; and will needs have it proceed from a Spirit *Venemous* and *Nasty*; and that it is the effect of *Fury*, *Spight* and *Envy*; and proceeds from the *wicked and hateful Ebullitions of a Distorted Soul*. May yet, (nay doubtless is) when speaking of himself, be in the right. For it is not impossible but he may know what *Distortion* of Soul, what *wicked and hateful Ebullitions* they were in him: From whence proceeded his *Fury*, *Spight* and *Envy* in the several Appearances which it has made, against the *Government*, against *Us* and against *Others*.

It was a *Venemous* Libel which was writ in Answer to Dr. King, now Bishop of *London-Derry* in *Ireland*. It favour'd of no small *Envy*, to endeavour to run over to our *Enemies*; nor did it favour of less *Nastiness*, to run away from the Messenger; who by the force of some *Sweet and Kind Expressions* (which were the Covers of *Hypocrisie* in the *Snake*) was prevail'd upon to let him go and ease himself, upon the occasion of a *Violent*
Loosness;

Loosness, which in *Jesuitical* manner, he had before told the Messenger, *He feared would carry him off*. The Officer not mistrusting the meaning of the words (*carry him off*) had no fear upon him from them, till it was too late, and had found that his pretences to a *Violent Loosness* (and which received some colour from the fear he was in) had afforded him an opportunity which had indeed carried him off.

And now for the *Libel, The Snake in the Grass*, O! The *Fury, Spite and Envy*, which his *Love and Good Nature*, or rather *Wicked and Hateful Ebullition of his Distorted Soul* hath vented, as *Valpoon, Fool, Blockhead, Monster, Deluded Wretch, George Magnus*, and *G. W's* plain words he calls, *Rank Sophistry, Equivocation, Jesuitical Confession, Diabolical Suggestion*; and of all that differs from him, he says they are *like the Spawn of the Viper*; and that *the Devil enter'd into the Herd of our Swine, the Beasts of the People*.

These are a few of the many Instances which this *Libel* affords, which, whether they are *Kind and Sweet Expressions natural to Love and good Nature*, or, *Furious, Spiteful, Envious and Grating*, vented from the *Wicked and Hateful Ebullitions of a Distorted Soul*. Let the *Impartial Reader Judge*.

But notwithstanding this his practice, he objects to *G. F.* p. 199. That he calls *William Thomas* a *false Prophet*, and that he said to *Christopher Wade*, *The Devil was in thee*. And of this, what greater Proof need any Man give, than *false Doctrine and Lyes*, which *G. T.* hath shewn they had uttered.

¹ *Ibid.* p. 299. You he in the *Diabolical Devilish* (*says he to some Priests in the Bishoprick.*)

But the *Snake* has not told the Reader, that the words (*Diabolical Devilish*) were not *G. F.*'s, but the Priest's, and *G. F.* did only shew, that they themselves were in that, which they had said the *Quakers* were in. Is there no Venom in (*Diabolical Devilish*) when spoke first by Priests? And yet much Venom when their own words are justly returned to them.

Ibid. p. 200. The *Snake* does from an Adversaries Book, take upon trust a great many names, which he gives without further Proof, or attempting to shew that they are the words of our Friends; or that if they were, they were improper as spoken: No, that would have been a difficult task. But it is easier for him to pronounce, like one of *Liberal Education*: *Much of this is owing to the mean Education of these Scribes, which furnished them with such Mechanick Ribaldry and Billinggate.*

And why owing to that? Pray don't beg the Question, since I have shewn before, that sharp and severe Expressions, have been the Immediate Dictate of the Spirit of God: And that some, not of meaner Education, than possibly the *Snake*, have used the like: If they were proper (as it may be the *Snake* will grant) because properly applyed; these may be so too, if the *Snake* cannot shew that they were improperly apply'd, let the *Education* of the Speakers be what it will.

Ibid. p. 202. You have seen the *Venom, Fury* and *Nonsense* of this *Quaker-Spirit*, &c.

And why pray, the *Venom, Fury* and *Nonsense*? Names are no Proof, and other than Names the *Snake* has not given.

Ibid. p. 202. *That it may appear Uniform, and all of a piece.*

After

After all the Deformity and Distortion, which the *Snake*, from a likeness of it, to his own *Mind and Soul*, shall endeavour falsely to fix upon our Principles; they will still when set in their true Light, have a perfect Symetry and Proportion of Parts, and agreement to the Truths recorded in Holy Writ.

Ibid. p. 202. *These and such like were sent to John Wiggans, from the Quakers in Letters open, &c.*

A good token there was nothing sent but what was true, and if true? A good means to have Truth Published; and if read by others, as the *Snake* says, it was no hurt, while Truth: That which would have been of great Moment (if I may inform the *Snake*,) after a Collection of these Characters, Descriptions or Epithets, given in these Letters, said to be sent to *John Wiggans*, would have been to have shewn, that they had been *Falsly* and *Nonsensically* given; but of this not one Syllable.

Ibid. p. 202. *And this shews the true Picture of the Quaker-Spirit.*

No, it can't, because it is not only Cloudy, but it is *Dark and False*, to say that words are *Furious, Venemous* or *Nonsensical*, and not give any Proof that they are so. It is no help to the *Snake* to say as he does; *There needs no Argument to Discern betwixt Perfume and Stench*. Because that if the Nose can *Discern* (as his Philosophy expresses it) without *Argument*; yet the *Mind* is not established, but by *Arguments* drawn from true *Judgment* and *Reason*, and none such, nay none at all, does the *Snake* offer.

The *Snake* for Conclusion to this Section, has brought in two texts from the *Psalms*, which he does improperly apply to the *Quakers*, as he has before falsely charged them, with *Venom, Fury, Spite, Envy*

Envy and *Nonsense*. And till he can prove that the words spoken by our Friends (which, whether these quoted were so or not, remains to be proved, being only taken from Adversaries) were in their Original from *Fury*, *Spite* and *Envy*, and in their delivery *Nonsense*.

The Texts of Scripture are but abused by him, as a Text in the same Book, *Psal.* 91. 11. was by the Devil, when he repeated it to our Saviour, *Luke* 4. 10. and it will be answer sufficient, if after the Example of our Lord, we answer in the words of Scripture. *Psal.* 101. 7. *There shall no deceitful Person dwell within my House, he that telleth Lyes shall not remain in my sight.*

S E C T. XVI.

Of Fighting and Loyalty.

I Have hitherto shewn the falsity of the *Snake's* Charges, and his perversions of our *Words*, *Doctrines* and *Principles*, and how Unduly and Unrighteously, he would endeavour to infer from them, Meanings and Consequences, which neither are, nor ever were ours, but which we Abominate, as destructive of and contrary to those *Doctrines* and *Principles* of the *Christian Religion*, which the *Spirit of Truth* teacheth and leads into, and which we do sincerely Believe.

And what is thus already in the foregoing Sections made appear, will be further manifested in this, and the following *Sections*; for that in these, as in those, he hath not shewn what we are, but what

what he would have us appear to be, under the disguise which himself has put upon us. In the pulling off which disguise, there is at least this accidental Help and Advantage; that the disguise in which he has represented us, is exceedingly unlike our true *Features*.

I call it an accidental Advantage, because if his Malice could have been satisfied, in accusing us with only an abundance of improbable things, they might have found some unthinking People; who might have been misled into a too easy belief of them. But as that could not be satisfied, but by charging us with a number of *Absurd* and *Impossible* things: So all that shall consider the ground and nature of our *Principles*; and the nature of his *Charge*, will with little difficulty be satisfied of their Contrariety and Inconsistency.

And tho' from this Consideration, the sober *Reader* might and would have ground sufficient to determine the Question in this particular. Yet for the detecting his particular *Charges*, *Perversions* and *Abuses*, I shall (as in the former) follow him through them: And for his more full and plain Confutation herein, I will briefly hint our Principles as Influencing Men, with respect to *Fighting* and *Loyalty*: The first of which, the *Snake* most falsely does Charge us to approve and use, and that in the last we are short and defective.

And first as to *Fighting*.

We say the end of the coming of our Lord Jesus, as is prophesied of him, *Dan. 9. 24.* was to *Finish the Transgression, and to make an end of Sin*: And in the Room thereof, to establish Truth and Righteousness in the Earth. And as many as do witness the *Power of his Coming*, by the Operation of his *Holy Spirit* in them, do know that the work thereof is to take away, and cleanse from, all the

Fleshly

Fleshly Lusts that War against the Soul, 1 Pet. 2. 11. which the Apostle makes to be the ground of *Outward Wars and Contentions*, James 4. 1. and as the *Holy Spirit*, in all those in whom it does effectually work, does destroy and purge away the very root from whence unjust Wars do proceed; so it prevents in them, the occasion of all outward Wars.

And this our Saviour did Teach, in that Sermon of his, upon the Mount, Matth. 5. 21, 22. *Ye have heard that it was said to them of old time, Thou shalt not kill, &c. — But I say unto you, whosoever is angry with his Brother, &c. —* vers. 38, 39. *Ye have heard it said, an Eye for an Eye, and a Tooth for a Tooth: But I say unto you, that ye resist not Evil; but whosoever shall Smite on thy right Cheek, turn to him the other.* Vers. 43, 44. *Ye have heard it hath been said, thou shalt love thine Neighbour and hate thine Enemy: But I say unto you, Love your Enemies, &c.*

And if Anger, Resistance and Hate, be taken away, What then can remain to occasion Wars? Surely nothing. From a sight of this Gospel Dispensation it was, that the Prophet in the Holy Vision, did foretel the peaceable practice of those, who should come under the peaceable Government of *Jesus Christ*, — *They shall beat their Swords into Plow-shares, and their Spears into Pruning-hooks, Nation shall not lift up Sword against Nation, neither shall they learn War any more*, Isa. 2. 4. And they who thus are redeemed, out of the Grounds and Occasions of Wars, by the workings of the *Holy Spirit* in them: Such, if they continue obedient, cannot any more take the Sword into their hands.

Hitherto with respect to those who are in, and under, the Administration of the Gospel of Peace,
con-

concerning whom, we have from the first, since we were a People, declared that God hath taken the Sword out of their hands.

But tho' God hath thus disarm'd his peculiar People of the outward Sword, that he might bring them to have a full and entire Dependance upon him for their safety: Yet he hath never disarm'd himself of the outward Sword; and as he is as well Sovereign of the World, as of the Church, and ought to have the command of all Mankind; so he may put the Sword into the hands of those, who are not yet brought under the Administration, which I have above spoken of; and he can make them Instrumental in his hand, to Chastize his and his Peoples Enemies. Thus *Cyrus*. who many years before he was born, was by name foretold of by the Prophet, *Isa.* 44. 28. 45. 1. is there called, in the Word of the Lord, *Cyrus is my Shepherd, he is the Lord's Anointed.* These Titles were given, with respect to the Services which God had fore-appointed he should do, *viz.* be instrumental in the delivery of *Jacob his Servant, his Elect.* In like manner, and to the like purposes, the Prophet *Jeremiah* in the Word of the Lord, does in three places call *Nebuchadnezzar* the Lord's Servant: but neither of these were of the peculiar People of God; but it pleased him to appoint the Sword into their hands, to Chastize those, whose Iniquities were then full. And thus he can use those who are not yet come in, and under the Administration of the Gospel of his Peace, to pull down, set up, afflict, scourge and punish one another; as also *Vespasian* in the Destruction of the *Jews*. And God can make known his Mind and Will, concerning these Turnings and Overturnings, Afflictions and Punishments, by such of his Servants, as he has redeemed out of that State
War

War and Destruction, which they are made to Proclaim.

Thus the Evangelical Prophet proclaimed a Summons, *All ye Beasts of the Field come to Devour, even all the Beasts of the Forrest*, Isa. 56. 9. And for the Iniquities of the People, he again denounces, 65. 12. *Therefore will I number you to the Sword, and all you shall bow down to the Slaughter.* — Thus also the Prophet Jeremiah proclaim'd, *Set up the Standard in Zion, prepare to flee, and stay not; for I will bring a Plague from the North, and a great Destruction*, Jer. 4. 6. and in like kind, have very many of the Prophets and Servants of the Lord been made the Messengers, of those Wars and Bloodshedings (because of Wickedness) which they were not called to have any hand in.

Thus far I have briefly shewn thee, sober Reader; our Sentiments with respect to Fighting and Wars, and the Messages concerning it, which may have been delivered from the Lord, by those his Servants, who were or are redeemed out of that State, which was and is the ground and occasion of these Messages, which was and is Sin. I shall now as briefly hint concerning *Loyalty*, (as it is commonly call'd.) By which Word I understand a faithful Performance of the Duties of Subjects to their Governors; and in this faithful Discharge of Duty in all Godly and Peaceable sort, it is impossible that they should be wanting, who do in the first place *give unto God the things that are God's*. Because, that in the Discharge of such their Duty to God, they are also taught by his Spirit, *to keep a Conscience void of offence towards Men*. And this has been our Practice from the first, in that we have always, since a People, been clear of all Plots, Contrivances, and Combinations, to subvert Governments or Governors; and in the many Changes which
have

have been in the fifty Years last past, we have been peaceable and quiet, waiting to see the Hand of God in and through them all: For, as it pleaseth him, he sets up, and he can and hath pull'd down; when those whom he hath set up have not answer'd his Good Pleasure. And when Kings, Princes, or Governors, have disobey'd the Lord; God in Mercy to them hath often laid it upon his Servants, to warn them in the day of their Visitation, that so they might repent and be established. Of this sort we shall have many Instances in this Section, which the *Snake* does diversly pervert, according to the Purpose he would falsely draw them to. Tho' after all his Perversions, an irrefragable Proof of our *Loyalty* or Faithfulness, is, That under none of the several Changes in Government which have been, since we were a People, were we ever found guilty of any Practices against any of them; yet have suffered under them, (but in some more than others.) Not as Offenders against the Rights of Men, but for our Consciences towards God, in matters relating to Eternity, and always patiently endur'd those our Sufferings: And in the feeble Instances of the *Snake*, to the contrary, which will hereafter be examined, it will appear that there is nothing more of this sort in them, but his Falsity: Of which now in order.

Ibid. P. 203. *I put these two together, because all their Fighting has been chiefly against the King.*

A Solecism: *All includes chiefly; chiefly implies not all.* But it is no wonder that he should begin with a Solecism who ends with a Lye.

Ibid. *Yet they have fought too, upon other occasions of which there is a pleasant Instance in the printed Trials of G. Keith and others.*

What [they] were those who fought? If he means Quakers, it is false; for we fight not. But what

what adds to the Ambiguity of the *Snakes* Assertion, is, that it is a *pleasant Instance* of Fighting. Then surely nothing tragical attended, as Blood and Death.

Ibid. P. 204. *They were in great pain how to save this Principle, (of not Fighting) and their Sloop too : But that was impossible.*

Great Pain cannot consist with the Terms of *Pleasant Instance*. The *Snake* as he contradicts himself, must be a *Lyer* in at least one of these. But the *Quakers* were at no such strait as he does falsely suggest.

For as it is not impossible to take *Offenders Prisoners* without fighting, so there is not any necessity that they who do so take them, should have *great Pain* for the distinction. And thus it was in this Instance of the *Sloop*, which was taken by *Privateers*, for there were *Persons* who did follow them, and overtake them; among whom were some *Quakers*, none of which did bear *Arms*, yet did retake the *Sloop*, and also some *Prisoners*, and that without any *Bloodshed*, or *Wounds*.

Ibid. P. 204. *Therefore they coined or borrow'd a pretty Distinction, and said that they did not use the Carnal Weapons as Quakers, but as Magistrates.*

They needed no such *Distinction*; for if there had been *fighting*, it does not follow that the *Fighters* were *Quakers*: There were other *Persons*, not only *Inhabitants*, but also *Magistrates*, who were no *Quakers*, but *Men* of professed *fighting Principles*. That's well known, and himself says, p. 203. *the Government there is chiefly managed by Quakers, who are Justices of the Peace, and in other Commissions there.* **Chiefly not only**: The *Government* is managed by others besides, and that not only in *Commissions of the Peace*, but other *Commissions* also. So that the *Coining* or *Borrowing* is likely a *Fiction* of his

his own, and may serve for the counterpart to his beloved Distinction, *de Jure*, and *de Facto*.

Ibid. P. 205. *And their Principle is, that such (viz. as oppose their Church) may be resisted by Arms, whether their own Kings, or any others.* This as apply'd to the Quakers, is as false as malicious: And it is a strange degree of (to use his own terms) *Impudence* and *Boldness* must be in a Fellow, to make him run with so greedy assurance into the most contradictory Lies. It is but just now that he says, the *Quakers* were in *great Pain* how to save their *Principle of not fighting*, and here he says their *Principle* is to fight: But not only this *Contradiction*, but also our *Practice*, hath shewn the *Falsity* of his Charge: In that, for Conscience sake we have always refused to take Arms; nor did ever own the carrying of *Arms* since we were a People, as we have frequently testified.

And after our being cleared from *fighting Principles* by his own words, and by our Practice as is above observed; I may here fitly retort upon him, to own, abet and practise a Principle of *resisting* by Arms, *such as oppose his Church, whether his own Kings or others.* Whence else did proceed that *Seditious Libel*, which I have before observed to be written in answer to *Dr. King, &c?* and if it be not a *Principle* owned by the Communion he pretends Membership in, yet one and he no small Member, did once publish a Sheet, intituled, *An Enquiry into the Measures of Submission to the Supreme Authority.* In which is declared something to this purpose, as it seems to me: His Words in that Sheet are these, p. 5.
 “ Here is the true Difficulty of this whole matter, (viz. of *Submission*) and therefore it ought to be
 “ exactly considered: First, all general Words, how
 “ large soever, are still supposed to have a Tacit
 “ Exception and Reserve in them, if the Matter
 “ seems

“ seems to require it. Children are Commanded
 “ to Obey their Parents in *all things*: Wives are
 “ declared by the Scripture to be Subject to their
 “ Husbands *in all things, as the Church is into Christ*:
 “ And yet how Comprehensive soever these Words
 “ may seem to be, there is still a Reserve to be un-
 “ derstood in them; and though by our Form of
 “ Marriage, the Parties Swear to one another, *till*
 “ *Death them do part*, yet few doubt but that this
 “ Bond is dissolved by Adultery, though it is not
 “ nam’d; for odious things ought not to be su-
 “ spected, and therefore not named upon such oc-
 “ casions; but when they fall out, they carry still
 “ their own force with them. 2. When there
 “ seems to be a Contradiction between two Arti-
 “ cles in the Constitution, we ought to examine
 “ which of the two is the most Evident, and the
 “ most Important, and so we ought to fix upon
 “ it, and then we must give such an accommo-
 “ dating Sense to that which seems to contradict
 “ it, that so we may reconcile those together.
 “ Here then are two seeming Contradictions in our
 “ Constitution: The one is the *Publick Liberty* of
 “ the Nation; the other is the Renouncing of all
 “ *Resistance*, in case that were invaded. It is plain,
 “ that our *Liberty* is only a thing that we enjoy at
 “ the *King’s* Discretion, and during his Pleasure, if
 “ the other against all *Resistance* is to be understood
 “ according to the utmost extent of the Words.
 “ Therefore since the chief Design of our whole
 “ Law, and of all the several Rules of our Con-
 “ stitution, is to Secure and Maintain our *Liberty*,
 “ we ought to lay that down for a Conclusion,
 “ that it is both the most Plain, and the most Im-
 “ portant of the two: And therefore the other
 “ Article against *Resistance* ought to be so softned,
 “ as that it do not destroy this. — Thus he.

Now

Now I shall not hereupon Inquire, Whether herein is asserted a *Principle of Resisting by Arms, such as oppose their Church, whether their own Kings or others*; Nor whether they have so soften'd the Article against *Resistance*, as not sometimes to lay it aside: These I shall leave to the observing *Reader*; and only ask, Whether by the *Declaration of the Lords Spiritual, &c. at Guild-hall, 11 December, 1688.* this same *Article against Resistance* was not soften'd? or, as the *Snake* words it, Whether those *Spiritual Lords* did not Sign it from a *Principle of Resisting by Arms such as oppose their Church, whether their own Kings or others*?

That some few of them did afterward go back and grow stiff, is nothing to the purpose; for as that uncertainty of Conduct in them could not abate the *Validity and Legality* of the Present Established Government, so neither could it clear them of having that (*viz. Resistance*) in *Principle*, which some did first practise and then deny; and others in the same Communion did first deny, and then practise, Reasons for which hath been, I think by both sides given.

Ibid. P. 205. Nay farther, they embrace the Principle of Mahomet, that they may force their Religion upon others by the Sword.

When the *Snake* thus Painted the Heathenism of Persecution, by calling it the *Principle of Mahomet*, sure he forgot past Practices, when they endeavoured to *Dragoon us to Church, and force their Religion upm us, and others by the Sword.* Nay, and to this Day there are, that embrace this (if it be a) *Mahometan Principle*; of which there are Instances, of them that go to the utmost of their Power in point of *Force*, tho' they cannot now use the *Sword* to cut the way for their Religion. And the *Snake* was not more forgetful in this, than he is false in the Charge upon us; considering his own Words.

P. 204. Our *so much cry'd up Principle against using outward Force*, for they are in direct Opposition and Contradiction: How can they who in Word and Practice have always (to use the *Snakes Term*) *much cry'd up a Principle against using outward Force*, at all *soften the Article against Resistance*, much less *force their Religion upon others by the Sword*? No, it cannot be; nor was it ever our Practice; but by those whose Practice and Endeavour it hath been, we have often deeply suffered. So that if this be the *Principle of Mahomet* (which the Liberty the *Turks* give to others, to retain and exercise their own respective Religions, and Ways of Worship, even in and under their Dominions, does not bespeak) it is evident the *Quakers* have never embraced it.

Ibid. Let me first begin to shew how Active they were against their own *Natural Prince*, joyning with all the *Usurpations* upon him from their first Rise in 1650, to his *Restoration* 1660.

That [*They*] the *Quakers*, did act against the King, and join with all the *Usurpations* upon him, from 1650; to 1660, is most notoriously false, for that there is not any Instance to be given of such, who after they became *Quakers* did so Act or Join. But the Charge is as well Malicious as False, for there were but few *Quakers* in the Year 1650. And *E. B.* Dating his Epist. (Prefixt to *G. F's Great Mystery*) in the Ninth Month, 1658, says, P. 7. *It is now about Seven Years since the Lord raised us up in the North of England, &c.* And *Id.* p. 13. he says, *In the beginning we were but few in Number.* And P. 17, he says, *It was in the Year 1654, that they enter'd into the South Parts.* What *Quakers* then were there in 1650, to act against the King, or Join with *Usurpations* upon him?

Ibid. They approv'd of the Murther of his Father, and Glory'd in it; and justified all the Rebellions before their own time, as they joined with all afterwards.

'Tis false, they (the *Quakers*) did not approve the putting the King to Death, neither were they a gathered People when that was done; nor did they ever Glory in it, tho' sometimes they had occasion to mention it to those who came afterwards into Power, by way of caution and warning to them, not of Exprobation to the former. That they might not oppress the Righteous, and be cut off also, as (if they refused to Hear and Redress) they were plainly told they should be. And if the *Snake* will needs have such remembrances of that Fact, to be approving of, and *Glorying* in the *Murther* of the King. Pray, *Reader*, consider whether he does not bring this Charge upon his Son *Charles* the Second, who in his *Declaration*, Given at his Court at *Dunfirmlin*, the 16th day of *August* 1650. and in the Second Year of his Reign, (as it is there dated) hath in the Second *Section* of that Declaration, there said, "Though His Majesty, as a Dutiful Son, be obliged to Honour the Memory of his Royal Father, and have in Estimation the Person of his Mother, yet doth he desire to be deeply humbled and afflicted in Spirit before God, because of His Father's heakning to Evil Councils, and his opposition to the Work of Reformation, and to the Solemn League and Covenant, by which so much of the Blood of the Lord's People hath been Shed in these Kingdoms, and for the Idolatry of his Mother. ———"

The King doth here acknowledge very grievous Crimes; *Evil Council*, *Bloodshed* and *Idolatry*; for which, with all the Sins of his Father's House, he

there *Craves Pardon*, as he says himself. But in the Language of the *Snake*, thus to object Wick- edness to his *Father's House*, and to remember the the Judgments that came upon it, because of the above-said Evils, is to *approve* of the *Murther* of His *Father*, and *Glory in it*. I question not but the Sober Reader, will have another sence of this Mat- ter; for that, remembrances of the Evils that have befallen Princes; and denunciations of Evils that should befall them because of iniquity, are most frequent in the Prophets, of which I shall have occasion to mention some: And here it may be fit to ask the *Snake*, whether *Elisha* the Holy Prophet did *Approve of*, and *Glory in* the *Murther* of *Ben-hadad*, King of *Aram*, when he told *Hazael* the King's Servant, who did after- wards commit the *Murther*, 2 Kings 8. 10. — *Go and say unto him, thou shalt recover; howbeit the Lord hath shewed me he shall surely Die.*

— *Ibid.* They fought, as Rome, with Double Arms; the Spiritual Thunder, as well as the Carnal Sword.

— If by the [they] the *Snake* speaks of, he means the Church he claims Membership in: It is then too true, that they fought, as Rome, with Double Arms; viz. *Excommunicato's Capiendo's*, as well as the Carnal Sword; and by both we have deeply suffer'd. But if by [they] he means [they] the *Quakers*; it is notoriously false, as hereafter in his particular Instances will be found.

(I come now to the *Snake's* Instance (p. 206.) from *E. B's* *Trumpet of the Lord*; in the first Edi- tion of which Book there is, as the *Snake* says, a Part thus directed, *To all you who are, and have been always Enemies to the very Appearance of Righ- teousness, who are call'd Delinquents, and Cavelliers.*

AND OUT OF this, (as if it were allowable for him, an Enemy, to Quote and Mangle as he pleases.)

He

He leaves out all the Explanatory Part, and gives the rest by piece-meal; yet not, but under the direction and explanation of his Perverse Expositions, and *i. e.*'s: In which, whether he has done justice to *E. B.* herein, We will first see and examine by giving the place entire as it is; and next it may be consider'd from the Nature and Matter of it; whether it be *Hellish Thundrings* from a *Cursed Spirit*, and like the very opening of the *Infernal Pit*, as the *Snake* has very Imperiouly (and as I hope to shew) Falsly Asserted. The words are as follows.

Thus saith the Lord, " My Controversie is against
 " you, even my Hand in Judgment is upon you al-
 " ready, and you are become cursed in all your
 " Hatchings and Endeavours; and from time to
 " time my Hand hath been against you in Battle,
 " and you have been, and are given up as a Prey
 " to your Enemies: for the purpose and intents
 " of your Hearts have been known always to be
 " against the Form of Truth, and much more
 " against my Powerful Truth it self. And be-
 " cause you attempted to **take my Throne** (Con-
 " science) therefore I rose in Fury against you,
 " and will have War with all your Followers **here-**
 " **in** for ever. And tho' my Hand hath been evi-
 " dently against you, yet to this day you remain
 " in Rebellion in your Minds, in *hatching Murder*
 " *and Cruelty* in your wicked Hearts; and tho'
 " your Kings, and Princes, and Nobles have been
 " cut off in Wrath; and your cruel desperate In-
 " ventions and Plots of Wickedness (conceived
 " in your Cursed Womb) have been broken, and
 " you cut short in your Desires, yet you repent
 " not, nor will see how you are given to be a
 " Curse and a Desolation, and a Prey in Houses,
 " and Lands, and Persons, to them whom I raised
 " up

“ up against you, and gave Power over you, yet
 “ you are hardned, and your Cruelty in the per-
 “ secution of my Servants cannot be measured ;
 “ where you have any Power, you smite with the
 “ Fist of Wickedness, and count it your Glory to
 “ despise my Name. In the Vallies of vain Hopes
 “ you feed, and on the Mountains of Foolish Ex-
 “ pectations, and conceive in your Cruel Womb
 “ of Tyranny the overthrow of the Nations, but
 “ in the bringing forth, your selves are overthrown,
 “ and it is not for well-doing that you suffer ;
 “ but my Hand is against you, and my Judgments
 “ are upon you, and except you repent, shall con-
 “ tinue upon Earth with you, and follow you, and
 “ persue you to the Lake of Destruction, where
 “ there is no Repentance, and you, and your Kings
 “ and Lordly Power (by which you have thought
 “ to exercise Lordship over my Heritage) shall
 “ be enslaved by the Devil in the Pit of Darknes,
 “ in Everlasting Bondage, where he shall reign
 “ your King and Lord for evermore.

Thus *E. B.* who in this place does not otherwise
 speak, than against those same evil practises which
 King *Charles* the Second, in the Declaration fore-
 mentioned, did desire to be *deeply humbled for* ;
 and by means of which the Judgments that did
 overtake were brought. And where *E. B.* saith,
*You are become cursed in all you Hatchings and En-
 deavours.* It was not as the *Snake* falsely Glosses
 with his (i. e. to *Restore the King.*) But as *E. B.*
 saith himself, *because you have attempted to take my
 Throne, (Conscience.)* And this is so true a saying,
 that all who shall attempt to take the *Throne* of
 God, *viz.* the *Consciences* of Men, will sooner or
 later find, that those their attempts will be re-
 warded with manifest oppositions, and overthrow
 from the Hand of God.

But

But further, *E. B.* in this Book did not speak only or chiefly against the wickedness of that Party: No, but he also speaks against the same Wickedness in *Oliver Cromwell*; and tells him as plainly from the Lord, *Thou hast broken Truce with me, and now thou suffers grievous and Heinous Oppression and Cruelty: And to the Generals, Colonels and Commanders, and Officers, he speaks as plainly concerning their Wickedness, and tells them, You are abundantly waxed fat, and exalted through Victories and Deliverances, and now you kick against the Lord that hath handled you as Instruments, in his Hand to do his Will; and many of you who have been raised out of the Dust, are set down in your high Nest of Liberty, in the Lust, and Pride, and Filthiness of the Flesh.* And in like manner he goes through many of the then Parties, into which the People were divided; and faithfully tells them their Transgression, and admonishes to Repentance, that so, their then impending Destruction (and which did come) might have been averted.

And this is so far from being the effects of a *Cursed Spirit, or Hellish Thundrings, and the opening of the Infernal Pit,* that it hath many Examples in Holy Writ, in which, God by his Prophets hath denounced and foretold grievous Desolations and Destruction which should come because of Transgression. Thus the Prophet Amos 8. 11. *Jeroboam shall die by the Sword, and Israel shall be led away Captive out of their own Land.* And the treatment he met with, was much such as the Snake gives; for we read in the 10th vers. *Then Amaziah, the Priest of Bethel, sent to Jeroboam, King of Israel, saying, Amos hath conspired against thee in the midst of the House of Israel; the Land is not able to bear all his words.*

Thus

Thus *Amaziah*, and our *Snake*, are of the same Mind, who, when a Prophet from the Lord declares his Will concerning the Disobedient ; these will have such a Prophet to *Approve* of, and *Glory* in their Destruction. Which horrid Imputation cannot appear in any thing to be more false, than that these same Men, with many of the Prophets of the Lord, who have been concerned in like Messages, have called, in the Word of the Lord, to Repentance and Amendment, by which the Impending Judgments, that they foretold should come might have been turned away ; and that there was need of Repentance. King *Charles* in the Declaration before-mentioned, has abundantly testified ; but of that I care not to be more large at present.

The *Snake*, p. 208. next carps at a Book Entitled, *Good Council and Advice* (but mentions no more of the Title, lest it should betray and destroy the purpose he quotes it for, and testifie that the Writers of it were true Prophets, it is thus,) *Rejected by Disobedient Men. And the days of Oliver Cromwell's Visitation passed over, and also of Richard Cromwell, &c.* Printed 1659. From which Book, p. 27, 36. the *Snakes* quotes thus, and begins, Oh Oliver, *arise and come out* ; which is an abuse and false Quotation ; for these words in that Book do stand twelve Lines assunder, and begins thus, *Oh, Oliver ! hadst thou been Faithful ?*——

And of this the *Snake* declares *they did* (blow the Trumpet) *to Oliver effectually*. But it is very false, for from the Title of the Book, (*their Visitation passed over*) and from the event, *viz.* *Oliver's Death*, and *Richard's* being Cast out, it appears otherwife.

Ibid. p. 208. *And he further charges Oliver, not to turn Sober Men, and True Hearts out of his Army.* And

And a very good Charge it was.

Ibid. *So it seems they esteem'd Fighting a Lawful, and a Good Thing, (in a Good Cause) because they thought it consistent with Sober Men, and True Hearts:*

According to what I have before observed, p. 138. God not having disarmed himself of the *Outward Sword*, he may, and often hath, for *Causes* seeming *Good* in his Sight, put the *Sword* into the Hands of such, whom he hath appointed to be the *Ministers* of his *Anger* against wicked Men; and among these his *Ministers*, we believe there very often is, and hath been *Sober Men* and *True Hearts*; according to those Discoveries of the Will of God which they have had. And this we also know, that if *Sober Men* and *True Hearts*, who have been raised up by the Lord, and made *Instrumental* in his Hand, by the outward *Sword* to *Castise* His, and His *Peoples* *Enemies*, do humbly wait upon God to have further discoveries of his Will, and thereby come into greater degrees of *Obedience* to the *Holy Spirit* of *Christ*, the *Peaceable Saviour*; they may at length come to see, concerning them against whom God raised them up, as *Joshua*, in the word of the Lord, recounts to *Israel* concerning their *Enemies*, *Jos. 24. 12.* *And I sent Hornets before you, which cast them out before you, even the two Kings of the Amorites, and not with thy Sword, nor thy Bow.* For it is certainly true, that those who do come to that *Spiritual Marriage* with the Lord, spoken of by the Prophet *Hosea 2. 9.* they will witness the completing of that Prophecy, mentioned in the 18th verse of this Chapter. *And in that Day will I make a Covenant for them with the Wild Beasts, and with the Fowls of the Heavens, and with that that creepeth upon the Earth: And I will break the Bow*
and

and the Sword, and the Battle out of the Earth, and will make them to sleep safely.

Ibid. p. 209. *But since 1660. it is an Antichristian Doctrine.*

Before and since 1660, even ever since we were a People, it hath been our Principle and Practice, not to use the outward Sword.

Ibid. *One of the Orders given forth by their Yearly Meeting 1693. Commands that none should carry Guns in their Ships.*

Our Yearly Meeting did never give forth any Commands; but in Brotherly sort hath caution'd against those things which are not consistent with our Holy Profession, of which this is one.

Ibid. p. 209. *They presented G. K. as endeavouring to Subvert the Government, which by their Law is Death, because that in the 9th and 10th Articles of a Paper there Publish'd, called an Appeal from the 28 Judges, &c. he queried whether it was consistent with their Principle against using the Carnal Sword, &c.*

That it was not *Because* he Queried, &c. (as the Snake falsely says) he was presented; but because of his indecent and tumultuary Behaviour, the Declaration of the Sessions it self will best shew, which I shall here quote from S. J's *State of the Case*, p. 50, 51. Their words are these, "There-
 "fore for the undeceiving of all People, we have
 "thought fit by this Publick Writing, not only
 "to signify that our Procedure against the Persons
 "now in the Sheriffs Custody, as well as what
 "we intend against others concerned, (in its pro-
 "per place) respects only that part of the said
 "Printed Sheet (viz. *The Appeal*) which appears
 "to have the tendency aforesaid, (that is, Sediti-
 "on, Disturbance, Subversion of the Govern-
 "ment, or aspersing the Magistrates) and not
 "any

“ any part relating to Difference in Religion, &c.--
 Ibid. p. 210. *But it is plain, that they are not against
 Force of Arms, when they like the Quarrel ; for they
 did not only encourage Oliver, &c. but they fought
 themselves against the King, if you will believe G. F.
 who — complains of many Quakers being Disband-
 ed out of the Army, and that for being Quakers, tho’
 they were good Fighters.*

It is false, G. F. does not complain that any
*Quakers were disbanded ; much less that they were
 disbanded for being Quakers : That which G. F. does
 here complain of, is the Pride and Haughtiness of
 them to whom he writ ; and as an instance of their
 Apostacy, from that tenderness towards Religi-
 ous and Conscientious People, which they once did
 profess to have : He says thus, p. 5. To the Coun-
 cil of Officers of the Army, and the Heads of the Na-
 tion, &c. “ Many Justices of the Peace (faithful
 “ to the Lord God, to serve him in their Genera-
 “ tions, to keep Peace, to do the thing that is
 “ Just, and to keep down the Uuruly and Rude)
 “ you have put out, whereby you have been the
 “ cause of letting all the Bruits upon them, that
 “ matters not Religion nor Law : That these Na-
 “ tions have been in many Places, as though there
 “ were neither Law, Government, Teachers nor
 “ Ministers, as tho’ they never had God nor Scri-
 “ ptures taught among them. And (Here the
 “ Snake begins his Quotation) many Valiant Cap-
 “ tains, Soldiers, and Officers have been put out
 “ of the Army, (by Sea and Land) of whom it
 “ hath been said among you, That they had ra-
 “ ther have had one of them, than seven Men,
 “ and could have turned one to seven Men ; who,
 “ because of their faithfulness to the Lord God, be-
 “ ing faithful towards him ; it may be for say-
 “ ing Thou to a Particular, and for wearing their
 “ Hats,*

“Hats, have been turned out from amongst
“you, &c.

The *Snake's* remark upon this, is (p. 211.)
*Here it is plain, that they were Quakers, while they
were in the Army, because by this they were turn'd off
for being Quakers, for saying Thee, and not taking
off their Hats.*

And is it not *here* as plain, that they were *Quakers* while in Commissions of the Peace? But neither of them is plain, as in the *Snake's* manner of suggesting. Yet this is plain from the true natural meaning of the Words, That as there then was an Apostacy in the *Council of Officers, &c.* from their first Religious Tenderness, so there also was an encrease of that Religious Tenderness in the Hearts of many, who in their Commissions of the Peace, had well discharged their Duty: And others, who in their Martial Affairs had given proof of their Valour: And some of both these, had their Understandings so far opened, as to see the Vanity and Evil, of respecting Persons with *Tongue* or *Hat*; tho' such were not come so far as to see the evil of, and deny, *Fighting*; yet they forthwith turned them out. And if they were obedient to the Manifestation of God, in these smaller things, yet they were not therefore *Quakers*.

The noted *Saltmarsh*, who never was, nor pretended to be a *Quaker*, refused from a Conscientious Tenderness to put off the Hat to *Cromwell*. *R. Eccleston* used the plain Language to *Oliver*, and was no *Quaker*, and very many, besides *Quakers*, use the plain Language. And therefore when *G. F.* says, p. 6. as quoted by the *Snake*, p. 211.

Oh! How are Men fallen from that which they were at first, when Thousands of Us went in the front of you, &c?

He does not; nay, it was impossible he should mean in them words. [*Thousands of us*] Thousands of *Quakers*: Because at the first of the War, which is the time he speaks of, which was 1642. there was no such thing as a *Quaker*. spoke of, or heard of, for he (who is willing, on this occasion to make us as old as he can) dates the first Rise of the *Quakers*, 1650. therefore they could not be *Quakers*, that then went in the Front of the Army.

Tho' 'tis true that many of Them, that at the *First* ingaged in that cause, and were forward and zealous in it, did afterwards come to be of *Us*; and so did some also that fought for the King, and were as forward and bold in his Cause. But as they came to be really of us, they left off to Fight with Carnal Weapons, as *George Fox* does plainly shew in the very next lines to those last Quoted by the *Snake*, and which he maliciously left out, they are these, p. 6.

“ Oh! The Lord's Truth, the Lord's Power,
 “ and the Lord's Arm is more dear to us than
 “ all who, are not sat down, in the Spoil of our
 “ Enemies, who are come to the Lord, who hath
 “ given us Victory, and hath brought us to the
 “ Light that takes away the occasion and root of
 “ Wars.

Here *G. F.* shews plainly, that those whose understandings God had opened, and did grow up in Obedience to the Manifestations of God to them; they did according to their gradual growth in his Grace, first leave off one thing, and then another: And thus God discover'd his Will to Men, not all at once, that they might not be discouraged with the sight of too much work, or too great difficulty.

Thus they refused first to *set down in the Spoils*, to pull off their *Hats*, or to use other than the *plain Language*: And this their Conscientious Tenderness, tho' despised by Men, as they did continue in it, it did please God to open their Understandings to see and know the peaceable Dispensation of the Gospel of Christ. And by giving them Victory over their Sins, did bring them into it; whereby they could at last say, *The Lord hath given us Victory, and hath brought us to the Light that takes away the Occasion and Root of Wars.*

And indeed so it is; for as many as through the coming of our Lord Jesus, by his Spirit in their Hearts, do witness their Spirits to be subjected to him, *So as not to be Angry with his Brother. Not to resist Evil, and to Love Enemies*; do know the Root and Occasion of Wars taken away.

Ibid. p. 211. *But if you would know in whom they make it unlawful to use the Sword, he tells p. 4. where he threatens that God will overturn the World, and all the Powers of the Earth, and all Sword-men that be not in his Power: That is, the King and the Cavaliers, whom they damn to the Pit of Hell, as I have shewn.*

But, *Reader*, if thou wouldst know the greatness of this Adversaries Injustice, Perversion and Falshood, please to consider *G. F's* words immediately foregoing, these last quoted by the *Snake*, they are these,

But the Lord is risen, who will plead the cause of the Innocent, not by Sword, nor by Spear, but by his Power in which he will overturn the World, &c.

What plainer Testimony could a Man give, against his dependence upon an Arm of Flesh, and his deliverance by it. But further, to shew the
foolish

foolish Malice of the *Snake* in this false suggestion ; it could not be the *King and Cavaliers* that *G. F.* meant in those words [and all *Sword-men* that be not in his Power] because this was printed in 1659. and they were overthrown before that. But the *Sword-men* here mentioned, were those *G. F.* then wrote to, who had once felt and known something of the Power of God with them, but were then departed from it.

Ibid. So that instead of their disowning the use of the *Sword*, their true meaning is, that none have a right to it but themselves.

Upon all the foregoing, the inference is Malicious and without all ground: There is no mention in the Sentence of *Us* or the *Quakers*, or that the threatned overturn should be wrought by them ; nay, expressly the contrary, *not by Sword, nor by Spear*: And God, as he pleases, can overturn without the *Sword*, as well as with the *Sword*: And the *overturn* here threatned, is not by *Sword-men*, but of *Sword-men*.

Ibid. p. 212. The *Snake* hath here injuriously made a Quotation, from, *A Declaration of the People called Quakers, &c.* by leaving out the intermediate lines, which are expressive of the sense of his whole Quotation ; and which are as opposite, to the Gloss the *Snake* puts on them, as can be. After his Quotation from the Tract above-mentioned, he saith,

This is plain Language, they will not yet take Arms, not for the present, not till they see their time. But they have entered a Caveat, to secure their Right and Title to it, till they think fit to set up their Claim.

That *Edward Burroughs* Language, in this place is plain Language, is very true, and therefore so much the greater is the fault of the *Snake*, in per-

verting to a wrong sense, what *E. B.* has delivered so plainly, as these his words, which the *Snake* hath left out in the Quotation, does shew, p. 9.

But yet his Kingdom is not of this World, neither is his Warfare with Carnal Weapons, neither is his Victory by the Murdering and Killing of Mens Persons, neither hath he Chosen us for that end, neither can we yet believe he will make use of us in that Way, &c.

This is indeed such plain Language, that nothing but plain Malice could have perverted: And tho' the *Snake* pleases himself by playing upon the words, yet and for the present, and would basely insinuate them to be a *Caveat entered*, &c. they are no such thing.

For, *First*, the word *yet* is not always an Adverb of time, as in the words above, it appears it is not; for so would they absolutely destroy each other (and the *Snake* don't seem inclin'd, that the last words should, for if they be, then his pretence of their being a *Caveat* will necessarily vanish) and [*yet*] before [*His Kingdom, &c.*] cannot possibly relate to *Time*, because our Saviour hath assured us, without all bound of *Time*; *My Kingdom is not of this World*: And by the way it is worth observing, that our Saviour gives that as the reason, why his Servants could not Fight, *John* 18. 36. now this reason must always continue, and the Kingdom of God (in the sense which our Saviour speaks it) can never be of this World, for that as the Apostle says, *It is Enmity with God*; therefore can his Servants not Fight: and *E. B.* hath said expressly, *Neither hath he chosen us for that end.*

Secondly, Those words [*for the Present*] on which the *Snake* does with equal Malice and Falshood insult, have no Relation to *Fighting*, but to

Suffering, under which many of our Friends then were; and as the words immediately following, those quoted by the *Snake* do shew, they are these.

P. 9. "But for the present, we are given up
"to Bear and Suffer all things for his name sake;
"and our present glory and renown therein stands,
"till the appointed time of our Deliverance, **wi-**
" **th-** **out** the *Arm of Flesh*, or any Multitude of an
" *Host of Men*, this we declare, &c.

What more notorious and wilful Perversion could an Adversary be guilty of, than to suggest, and pervert, the meaning of these words, to be the *Entering a Caveat, to secure a Right and Title to take Arms?*

What follows, p. 213, 214. Is already reply'd to, and therefore shall not repeat the Answer, tho' the *Snake* does the Objection. It is with him an easie way of making a great Bulk of Charge and Slander; but tho' repeated a Thousand times over, it is of no weight, when refuted in the first Instances as these have been; and now the *Snake* labouring in that Mine of Lyes his Brain, has met with something, which in p. 215. he calls a *Material Discovery*, He expresseth it thus,

Because the Quakers, since 1660. would make us believe, that they had been Loyal in the Rebellion of 41. and the Reason they give is, their Sufferings under those Usurpers. But here it is plain, that their Sufferings were not for their Loyalty to the King, but for their Principles destructive to all Government.

Here, Reader, is (to use the *Snake's* expression) a *Material Discovery* of the *Snake's* Lying Contradiction; for in p. 329. foregoing, I have observed him saying, that we *joyned with all the Usurpations, &c.*

And here he gives as a reason for our Sufferings under them, that our *Principles are destructive to all Government*. How then could we *Joyn with them*, that we were destructive too? Or if we were not destructive to them, How could we *Joyn with them*, at the same time when we suffered under them all? No, it was impossible, it could not be; nor did we ever so *Joyn with them*. For evidence of this, take *E. B's* own words in the *Declaration*, &c. fore-quoted; where he saith, p. 8.

Neither are we for one Party or another, nor do we side with one sort, and rebel against another, neither do we joyn our selves to this sort or the other, nor do we War against any by Carnal Weapons; neither shall we ever provoke the Nation against us, otherwise than by our Righteous and Holy Walking, &c.

This our Testimony, published 1659. had it been false, could then have been easily detected and refuted, but no such thing we ever heard of then: But this *Snake* now will have, that the *Quakers* did Rebel, did *Joyn with Usurpers*, and Fight against the King, tho' the contrary is most true, as is above testified by *E. B.*

We have for the present done with *Edward Burroughs*, and now the *Snake* turns to *Francis Howgill*, in a Book of his, called, *An Information, and also Advice to the Army*, &c. printed 1659. from p. 7. of which Book, the *Snake* in p. 216. quotes, *Them who were your real Friends, called Quakers, who gave you and the Army Intelligence about the late Insurrection, &c.*

This the *Snake* gives for proof that *They* (the *Quakers*) held out against the King to the very last, and that not only in Talking, Writing and Fighting, but in Watching, Discovering and Betraying.

And

And if this be proof sufficient for all this, then it may be also proof sufficient, that the Priests did to the last *hold out against the King, &c.* because that some of them did upon that Insurrection come up, and acquaint the House with the same thing, and declared they had not *engaged with the rest of their Brethren* (Priests) in *Cheshire and Lancashire*, and they had thanks con'd them for their pains: But this, tho' mentioned in the same page, from which he takes the foregoing Quotation, the *Snake* takes no notice; but when the *Quakers* gave Information to the House, (as *F. H.* says) that they were *Spoiled of their Goods and Horses to a great Value*: Oh! This is a great Crime, this is *Watching, Discovering and Betraying*.

Ibid. p. 217. *And as the King deviated, so (says he) the Parliament deviated; and thereby Justifies the Committee of Safety against the Parliament. And so every thing that is uppermost to the end of the Chapter. They too have stumbled upon the Doctrine of Success!*

No such matter, we have not so *stumbled*; for tho' we know that God can, and will, bring his own works to pass; and he will cause to succeed that Work which he doth appoint. Yet every matter which doth succeed according to the desire of those who are Instrumental in the accomplishing of it, is not therefore approved of God.

As to the *Deviating* of the *King*, I need not trouble my self to say more than what his Son, King *Charles* the Second hath declared in his Declaration, from *Dunfirmling*, before quoted, p. 327. *viz.*

Sect. 2. "Tho' his Majesty, as a Dutiful Son,
" be obliged to Honour the Memory of his Roy-
" al Father, and have in Estimation the Person

“ of his Mother: Yet doth he desire to be deeply
 “ humbled and afflicted in Spirit before God, be-
 “ cause of his Father’s hearkning to, and follow-
 “ ing Evil Councils, and his Opposition to the
 “ work of Reformation, and to the Solemn
 “ League and Covenant, by which so much of the
 “ Blood of the Lord’s People hath been shed in
 “ these Kingdoms, &c. —

Now if the *Snake* will answer this *Declaration*, and shew that the King did not *Deviate*, I shall not engage to reply to it, no more than the *Snake* would to those Tracts of the Royallists; which do affirm, that that *Parliament deviated*: As they are *Questions* which concern us not in our private Capacities; so I shall not pretend to meddle in them further, than under the good Authority of what is given under the Hand of a *King*, as is the Testimony above: And in this I had been wholly silent, had not the necessity of shewing, that the *Snake* had no cause to Cavil and Misrepresent *Francis Howgill*, for using the word *Deviate*, while there was such publick Allegations of it. For with respect to *States*, and the unhappy differences which have sometimes happened in them, we do continue to say with *Edward Burroughs*, as before quoted.

Neither are we for one Party or another, nor do we side with one sort, and rebel against another, neither do we joyn our selves to this sort or the other, nor do we War against any by Carnal Weapons, neither shall we ever provoke the Nation against us, otherwise than by our Righteous and Holy Walking, &c.

But now we come to a very Grievous Charge, which the *Snake* in his Romantick Method, calls p. 219. *A formal Association, the Quaker Solemn League and Covenant, wherein they bind themselves, under their Hands, their Lives and Estates, to Ex-*
tirpate

irrupt the Church, and the Laws and Government which support it, &c.

Which most Scandalous and *Impudent* Assertion, will vanish, when I shall have Informed my *Reader*, both of the Nature of that which he so Intitles, and the Ground and Occasion of it, which are briefly these.

In the Year 1659, the then *Parliament* had, among other things under their Debate, *The Maintenance of Church-Ministers*: And upon this occasion, there were different Endeavours of the People in this Question, according to their different Liking and Belief, by Petitioning, by Remonstrating, or otherwise; for it being a Question then handled *de novo*, as to the manner of their Maintenance, it appears each side did suppose they had an equal Right to express their Sense of the Matter, and to endeavour their ease and safety in the Conclusion of it. And when for this purpose the *Clergy*, &c. found themselves so nearly concern'd; as to procure and send up *Petitions* in the Name of *Six Thousand*, or more, to pray *The Parliaments* Establishment of Tythes, and had thus lead the way, by *Solemn League and Covenant*, into a *Formal Association*, as the *Snake* will have it, then others found it their Season to Remonstrate the contrary, and to shew that great *Spoil* and *Havock*, that had been made by the *Clergy* upon their Conscientious Neighbours, and particularly by Means of an Act which they had before obtain'd for the Recovering of **Treble Damages** (for they love an abundance) upon the Refusers of them. And under that grievous Oppression, the Women who did find themselves included in their several Capacities, did speak their Sentiments of the Matter then in Question. Some might be sensible of the Oppression in their own Persons, others, as Wives of those who did

did so; and some as the Children of Parents whose Estates were impaired by that means; and as Sufferers, they from their several Counties did send to the Parliament. And if a Petition from *Six Thousand, or more Men*, might then be offer'd, as Reason why that *Parliament* should determine the Question to their Sense, Pray, why might not the like be offer'd from *Seven Thousand, or more Women*, shewing their past Grievous Sufferings, which they, or some of them had lain under? and therefore desire that the Question might be determin'd to their future ease.

This Reader, is what the *Snake* calls a *Solemn League and Covenant*, but that it's vastly differing in Nature from that which his Country afforded, the fore-going brief Account does truly shew. And as it was no such *Association* as this *Adversary* doth falsely Suggest, so neither was it in its Nature or Terms binding *under their Hands, Lives and Estates, to Extirpate the Church, and the Laws, and the Government, &c.* For while a Question is yet *undetermin'd*, and is under the Cognisance of Superiours (as this then was) I cannot see that they who Petition against it, do more *bind themselves, Lives and Estates*, to Extirpate the *Laws, &c.* than they who Petition that that might be Enacted (*viz.* the Establishment of Tythes) which was then a Question, whether it should be so or not.

But that these Papers Subscribed by the Women were an *Association*, for the *Extirpating* of the Government, the *Snake* gives himself the Lye; because they were delivered to those, whom I doubt not, he will acknowledge were *Usurpers*: And he hath said, as I have observed, P. 326. fore-going, that we *Joined with all the Usurpations from our first Rise*. And I think they give no great mark of *Joyning* with a Usurpation, who *bind themselves under*

der their Hands, Lives, and Estates to Extirpate it. Yet thus Contradictory is the Snake.

Ibid. P. 220. *They Exult, That Strafford's Head was cut off, and Canterbury's, and Charles Stuart's, as Traytors, for endeavouring to Subvert the Fundamental Laws.* For these, and many more Scraps, pick'd here and there a Line, he quotes *The West Answering the North*, Printed 1657.

But that there is no such *Exulting* as the Snake does Suggest, will soon appear, both from the Form and Occasion of the Words.

First to the Occasion: This Book *West Answering the North*, was Writ to lay open the Illegal Practices, and Grievous Persecutions which some then in Authority did do and use, against many of our Friends in the Counties of *Cornwall* and *Devonshire* (which was by the way no Mark of Joyning with them) as other Books Writ about that time do abundantly testifie of the like evil Practices in other Counties. And that they might the more effectually Convince their Persecutors of the wrong they then did them, they Expostulate with them, P. 78, 79. concerning the Pretences on which these their Persecutors had proceeded against others, for what they called *Arbitrary Actings*, while they themselves were then found in Practices not less Arbitrary and Illegal. The Words are these:

“ To what purpose have been the Hangings by
 “ the Neck, the Cuttings of the Throat at *Tyburn*,
 “ the Imprisonments, Confiscation of Estates, and
 “ other exemplary Punishments executed on *Judges*,
 “ *Justices*, and *Ministers of State*, for Arbitrary
 “ Acting, of which the Records of this Nation
 “ speak? Why was *Strafford's* Head cut off, and
 “ *Canterbury's*, and *Charles Stuart's*, as *Traitors*,
 “ for Endeavouring to Subvert the Fundamental
 “ Laws

“ Laws of *England* ; and what Justice was there in
 “ all these, &c ?

This, it's plain, is not *Exulting*, but *Quarrying* ;
 not Praising, but Questioning ; yet the *Snake* by his
 Art in Splitting Sentences, puts it in another face
 than this its true one.

Another Instance the *Snake* quotes, p. 221.
 from the Book aforesaid, p. 96. *Multitudes of
 People flock'd up out of the City to Westminster, to
 complain of their Sufferings, which Charles Stuart
 call'd Tumults.*

But the place as it lies in that Book is thus : *In
 the beginning of the Long Parliament some such thing
 (viz. Guards) was set at White-hall-gate, to hinder
 the Multitudes of People which flock'd up out of the
 City to Westminster, to Complain of their Sufferings by
 the Bishops, and Oppressions, &c.*

The last Words it seems the *Snake* would have
 kept under the Thumb, and by no means have it
 known, that the cause why the People then flock'd
 to *Westminster*, was their Oppression and Suffering by
Bishops. No, by no means ; the *Snake* can much
 more willingly have it known, that King *Charles*
 the First was counted faulty, than that those *Bi-
 shops* should stand Recorded for Oppressors and Per-
 secutors. This must not be Published in *Gath* ; nor
 had I now reviv'd it in this Instance, but to De-
 tect the Injustice and Falshood of this Partial Ad-
 versary.

I come now to a Book, Entituled, *Several Papers
 given forth by G. Fox*, Printed 1660. From which
 the *Snake* in the same manner, as from the last
 quoted, gives many Scraps of Quotations, with
 purpose that they may Answer the Title of this
 Section ; and to prove his Solecism, *That all their
 Fighting has been chiefly against the King*. But alas !
 his base and nasty practice of Splitting Sentences,

Curtailing Periods, and Perverting the Sense, Scope, and Purport of them, will never be able effectually to do it; as, who shall read the Pages referr'd to by him, viz. p. 8, 9, 12, 15, 16. and from which, in an interwoven manner; he hath plac'd the several Bits he picks, will more fully see: I omit to Transcribe them, for Brevity; but their Purport is this: *George Fox* does in those Papers (which were Writ long before the King's Restauration, though not Printed till the Year before) fore-warn and reprehend those who would have Constituted and Set Up an *Oppressing King*, which it was fear'd some in *Oliver's* Days would have done, thereby to Establish and Impose their Religion upon the Nation, contrary to their former great Pretence to the Headship and Kingship of *Jesus Christ* over the Church: And thus much, as it hath the warrantable Example of Precedent from Holy Writ; so neither was it any *Fighting* against the King.

When the *Jews*, 1 *Sam.* 8. 5. would have a King to Judge them, like all the Nations; it is said in the very next Verse (according to the *Hebrew*) *It was evil in the eyes of Samuel*; yet *Samuel* was not therefore accused of *Fighting* against him whom *God* in anger gave them, to be their King. *Samuel* had a sight of that Declension which was in the *Jews*, contrary to their former Practices in this their desire; that displeas'd him, and seem'd evil unto him, in that there should be such Declension in them. Thus some there were, who once had some beginnings of the Work of *God* in their Hearts, and while they continued under that Sense, were willing that *Jesus Christ* should have his proper Headship and Government in his Church; and that all should be persuas'd in their own Minds, in the Exercise of their Religious Worship towards *God*. But having declined from this, they were endeavouring

vouring to fet up the contrary, viz. a Governour and Government, by which they might impose upon those, with whom they had formerly Unity, as relating to the Freedom of the Conscience. Against this it is *G. Fox*, in those Papers speaks, which shews the *Snake*, in his scornful Flout, p. 223. *Alas! wretched George; now must all Men know, that thou, even thou thy self, didst quench the Spirit, and deny the Light, &c.* does of none speak so properly, as of himself; concerning whom all Men that read him, *must know*, by this his Falshood and Malice, that he does *quench the Spirit, and deny the Light*, which will further appear in the falsity of his saying.

P. 223. *Thee (G. F.) didst Change, just as the times did Change, and just as soon.*

The Instance which the *Snake* gives, that *G. F.* did so Change, is a *Declaration* which he with other of our Friends did give unto the King at his Restauration, importing their *Truth* and *Fidelity* to him: 'Tis thus Entituled, *A Declaration and an Information, from us the People of God, called Quakers, To the Present Governours, the King, and both Houses of Parliament, &c.* And was delivered to the King, the 22 Day of the fourth Month, 1660. From p. 4. of this *Declaration*, the *Snake* p. 224. quotes thus:

“ We therefore Declare, to take off all Jealousies, Fears and Suspicions, of our Truth and Fidelity to the King, and these present Governours, That our Intentions and Endeavours are and shall be Good, True, Honest and Peaceable towards them, and that we do Love, Own, and Honour the King, and these present Governours, (what follows the *Snake* has cut off) so far as they do Rule for God and his Truth, and do not impose any thing upon Peoples Consciences

“ sciences, but let the Gospel have its free passage through the Consciences of Men, which we do not know that they have, by any Law, as yet imposed: And if they Grant Liberty of Conscience towards God and towards Man, then we know that God will bless them. —

So that the ground of that *Love and Honour*, which our Friends did then profess to have for that Government, was their *Ruling for God, and his Truth, and not imposing upon the Consciences of Men*. And I must needs say, that there never was any Governours in the World, who have so *Ruled*, but the People of God, in every Age, have *lov'd and honour'd* them, as they have been always *True, Honest and Peaceable towards all*; and must continue to be so through every Age of the World; and such Kings, Princes and Governments, God will bless.

But in all this, where is the *Change the Snake* speaks of, who says, that we did *Change just as the times did Change*? Why indeed there is no such thing: For to all the Governments, since we have been a People, our *Endeavours* towards them, in much *Truth and Fidelity* have been, that they would *Rule for God and his Truth, and not impose any thing upon the Consciences of Men*.

Thus the Long Parliament (1652.) was warn'd in their Day, not to persecute; they not hearkning, their Power was taken from them.

Thus the Council of State (1653.) was warn'd, but hearkned not, and the Oppression was very great.

Thus the Little Parliament in the same Year was warn'd, but they received from the Priests Petitions against us, whereby Bondage and Oppression continued, but They ended.

Thus *Oliver Cromwell*, (who in the same Year was made Protector) and instead of removing Per-

Persecution, he caused new Acts to be made to persecute by, of which, he also was then warn'd.

His Second Parliament, call'd in 1654. were also warn'd, but they going on in the same Road of Persecution, were soon stop'd and laid by.

His Third Parliament in 1657. they also made Laws for Persecution, of which they also were admonish'd; but they reject'd; and they also were laid by.

Thus also *Richard Cromwell*, who in 1658. was made Protector, was also warn'd; but no Redress ensued, for he, as those that went before him, harkned to the Numerous Petitions of the then Priesthood, for the enslaving of Conscience.

His Parliament in 1659. continued the same Course, were warn'd but not hearkning, they were broken.

In the same Year succeeded the Long Parliament, who according to their very great Pretences for Liberty of Conscience, did set some free who were in great Sufferings for their Consciences towards God; but they continued not herein, of which they were warn'd, and laid by.

In the same Year the Army and Council of State set up, but they not receiving, nor hearkning to the just desire of Freedom in matters of Conscience towards God, were laid by.

In the same Year the *Long Parliament* had another day; but the Fury of Oppression being exalted among them, of which they being warn'd, and not hearkning, they were finally overthrown.

Lastly, the Secluded Members, who brought on the Restauration of the King; as also the King and his Parliament were timely admonish'd; the first instance of which was, the Declaration lately spoken of.

But here, *Reader*, it may be fit to remark to thee, that under all the several Changes before-mentioned, the Sufferings which our Friends underwent in Name, Person and Estate, were very Great; for our Religious Meetings and our Conscientious Obedience to God, who hath called Us to be a People; which Sufferings might have been prevented, could we have *joined with them*, as the *Snake* hath falsely said we did.

But that we neither did, nor could do; but were under all of them a suffering People; who neither were *for one Party or another*, nor sided with one Sort or *another*, nor rebell'd against any, being brought out of *Warring* (with *Carnal Weapons*;) to witness the Work of the Gospel of Peace, in which the Ground of all outward *Wars* is taken away.

But to return to the Declaration above spoken of, the *Snake* says, p. 225. that there was great Opposition to the first Draught of it; because of the words *Loyal Subjects*. And the Opposition to these words he affirms to have been grounded upon the Conscienciousness of some then present; that they (the *Quakers*) had not been True and Faithful, which is a Gross Falshood. First from the Terms of the Declaration it self; for the Expressions in that, of *Truth* and *Faithfulness*; are at least equally significant and expressive with the word [Loyal;] which word, it is possible might be opposed, as a new way of expressing our Constant Practice under all Governments. But if the word [Loyal] was opposed from a Conscienciousness to the contrary, it may not be amiss for the *Snake* to procure from his *Informér*. (who at the time of the Drawing of this Declaration, did declare himself to be one of the People called *Quakers*;) some Testimonial, that he the said *Informant*, whilst called

a *Quaker* (and owned by that People as such) was conscious to himself of *Untruth* and *Unfaithfulness* to the *King*, or any of the former Governments ; and give some Instances to corroborate that Testimonial ; and then it may be allowed a degree of Credit in proportion to its Truth.

But the *Snake* comes off from this contending for the word [*Loyal* ;] and in page 226. declares, *This contest about the word [Loyalty] was perfectly needless, since they suffer'd the words which I have quored, to stand, viz. Truth and Fidelity to the King ; for these imply all that Loyalty can mean.*

If the Contest about the word was needless, so also was the *Snake's* Long Observation of near two pages upon it, more especially when it is considered, that he hath beat down all that he said before : For here he acknowledges that the words, **Truth** and *Fidelity mean all that [Loyalty] can* : Very well ; but then it is to be consider'd, that had *E. Billing*, (whom the *Snake* says, was one of open Sincerity and Courage) or others, who opposed the word [*Loyal*] known that themselves, with the People called *Quakers*, had not been *True* and *Faithful*, which the *Snake* says, is all that [*Loyalty*] *can mean* ; they ought as much to have opposed them, as this. And had this been the cause why the word [*Loyalty*] was refused by *E. Billing*, it could not consist with the Character which the *Snake* gives him of open *Sincerity* and *Courage*, to have accepted the words *Truth* and *Fidelity*. So that let the matter be which it will, the *Snake* must still be a Liar.

But he goes on in the same page, and says, *They (the Quakers) had the Face to upbraid others for their Changing and Trimming. Hear the words of their Declaration ; (that before mentioned) p. 6.* “ And those Priests turn'd to every Power and every

“ every Government, as it turned, and made Petitions, and Addressēs, and Acknowledgments to every Change of Government, (what follows, the *Snake had the face* to leave out) and conform’d to every Power, and shewed much Love and Zeal to every Present Power, for their own ends, tho’ many of them were Instruments to throw others out: Yet through their Deceit and Subtilties have kept themselves in, in all these *Times and Changes*.

“ Now let any Honest Hearted People Judge, &c.

This *Conforming Deceit and Subtilty* which was objected to those Priests, the *Snake had the Face* to leave out, least it should seem too sharp a *Lampoon* upon them: But this the Priests, who were then in being, could neither discharge themselves from, nor lay it upon the *Quakers*; though there was opportunity enough favourable for such an undertaking, could they have prov’d it.

But to go on, the *Snake* says, and quotes from p. 8. They (the *Quakers*) tell the *King, False Dealing we do utterly deny——and speak the Truth in Plainness and Singleness of Heart.*

But tho’ he was willing so much shou’d be known, which is also a very great Truth, that we have towards all Governours *utterly denied all False Dealing*, and have dealt faithfully and plainly with every one, without favour or partiality, reproving and blaming every one for their Faults, shewing every one their Dangers, and warning every one by the Fall of others that went before them, to beware of, shun and turn from those Evils which brought ruine upon the former. But they never joined with, fell in with, acted with, sought or accepted Places of Profit or Trust from any of them, which the Fawning Priests, and some Professors did; and therefore as

with very great Truth and Boldness they might, and did say, all that the *Snake* has quoted above : So with like Truth and Boldness they say more, which the *Snake* has cut out ; least while he remember'd their Faithfulness, his relucting Mind should object his own past Treachery. The words as they stand in the place he quotes from, are these, "*Treason, Treachery and False Dealing we do utterly deny. False Dealing, Surmising, or Plotting against any Creature upon the Face of the Earth, and speak the Truth in plainness and singleness of Heart.*"

If the *Snake* could for himself, in truth say so much, it would be a brave Testimony.

I come now to a Book of *George Bishops*, Entitled, *The Warnings of the Lord to the Men of this Generation*, Printed 1660. Under the Title of which Book, because of Directions to two Places, at which it was then sold, the *Snake* says they did industriously spread their Treasons. But I would know of him, why a Warning to *Peace, Love and Unity*, and Caution against *Persecution*, (and such this Book is) may not at least be disposed of at as many publick Places as his Defamatory Libels, or as his Seditious ones was at private Places.

But now from the Manner of its Disposal, we come to the Matter of the Book.

The *Snake* begins with p. 27. of this Book, and quotes thus, p. 228. *Beware of falling under this Spirit, or of thinking the Breach between you can be healed ; for I declare it to you from the Lord, That it is irreconcilable, it cannot, it will not be healed.*—

Thus far the *Snake* quotes, and by a dash strikes out about three following Lines, which are these, "*Yea, the day will come, and now is, wherein it will be said, we would have healed Babylon, but she would not be healed ; let us depart every one to his own place*"

And

And now upon a Consideration of these Lines, what more can be the meaning, than that that separation and distance, which was between the *Spirits* and *Interest* of the *Conquerors* and *Conquered*, was irreconcilable? And the Breach of their Contention was such, as could not be healed with the peaceable and quiet possession of those who were then uppermost (*viz.* in the Year 1659.) which some might then either foolishly hope or wish. But now the *Snake*, after his Dash, at which he left out the Lines above-mention'd, continues his Quotation thus, *Therefore in the Power and Dread of the Almighty, stand and bear over it,* (*viz.* that Spirit of Persecution which would vainly hope a Reconciliation) *Crush it to pieces,* (for that Spirit of which *G. Bishop* is here speaking, had persecuted and afflicted, and in many ways made Men to suffer for their Tender Consciences,) *Stamp it to Powder,* i. e. that Spirit of Persecution. But the Forgery of the *Snake* is remarkable here, for that after the words last above-quoted, he puts an *&c.* and then goes on, as if what followed in his Quotation, did follow in the same order in the Book from which he quotes it, but it is far otherwise; for the Lines which he here makes to follow, do in that Book precede the beginning of his Quotation, eleven or twelve Lines; and by the like packing and transposing of Lines, which this *Snake* uses, a Man may make the *Decalogue* or the *Lords-Prayer* speak, to answer any purposes which the wicked Projector shall design.

Ibid. p. 229. Yet in their *Declaration* to Him (the King) after his Return, p. 7. they Gravely tell Him, *We are a People that follow after those things that make for Peace and Unity, and* (which the *Snake* has left out) *it is our Desire, that others Feet may walk in the same; and* (here the *Snake* goes

on) do deny and bear our Testimony against all Strife and Wars, and Contentions, &c. that is, (says the Snake,) when they were beaten, and cou'd fight no longer.

First, It is notoriously false, that the *Quakers* did Fight or bear Arms in the Year 1659. (or any other Year) to the opposing of the *Restoration*: Nor indeed was the *Restoration* brought to pass by *Fighting*, but there was more immediately the Hand of God in it; in that without outward Strength, the Powers which then were, crumbled and broke to pieces; (as they were often by our Friends foretold they should) having in their several Days and Times of Trial, been found to encrease that Yoak, which was the Original Pre- tence of their First Opposition to the *King*. And that it was always our Principle to follow after those things that make for Peace and Unity, and have desired that others might walk in the same, and did bear our Testimony against all Strife, and War, and Contention, &c. *George Bishop* does in this Book of his (*the Warnings of the Lord*) testify; where, in p. 10. speaking to *O. Cromwell*, and shewing him in what, and how far he had regard to him: He saith in behalf of *Liberty of Conscience*, (which *Oliver* had before declared to be, a *Natural Right*, yet was herein so far darkned, as not to establish this *Right*, which once was in his power to have done; and therefore *G. B.* enumerates some of the Sufferings of our Friends to him herein, and at the same time tells him, what was the nature of that Dispensation which the *Quakers* were come to; which he tells him in these words.)
We, who through the unspeakable love of the Father, are come to Witness the end of the Wars, the Son of God made manifest in the Flesh, whose is the Kingdom, and the Glory, and the Dominion for ever; even his
Im-

Immortal Seed raised, and raising up in us; by which we are brought to testify against the World, and all the Deceivers therein; and against the Fashions, and Customs, and Works, and Deeds thereof, that they are Evil, as by his Light we have been shewn, and by his Blood redeemed therefrom, in our own particulars, &c.

And in p. 14. G. B. enumerating some Instances of those, whom the Spirit of Persecution had overthrown, and the pretences on which they went, as *Haman to Ahasuerus*, the Informers against *Daniel* and the *Three Children*; and the Pretences of the Elders, Chief Priests and Scribes against our *Saviour*; as also their pretences against the *Apostles*, under which they would cloak their wickedness, hath these words, *This is what that Spirit (viz. of Persecution) suggested throughout all Ages, on Record in the Scriptures of Truth; and with this, that Spirit blinded the Kings, Princes and Rulers, and set them against the Lord, and against his Anointed, which prov'd in the Issue their destruction. This is that the Bishops said of the Puritans to the Late King; this is that which brought forth the Law in those days against their Meetings to seek the Lord, upon pretence of Conventicles; and with this the Late King they blinded, and set him against these People, which became the overthrow of Him, his Posterity and Followers, and of that Generation, and of those that joined with them. And this is that Spirit that is now blinding of thee, (viz. Oliver Cromwell) who wast the Lord's Battle-Ax, and Weapon of War, to the cutting down of him and those whom after this manner it blinded and set against the Lord and his People; and which is now setting Thee against the Seed of God, which in this fulness of the Dispensation of times he is raising up to reign for ever and ever; unto which Spirit, if thou continue to hearken and so follow, and to be guided by, thou shalt be cut*

off, the Mouth of the Lord of Hosts hath spoken it.

This is part of a Letter which is in that Book, and which *G. Bishop* did send to *Oliver*, as it is there dated, the 16th of the 5th Month, 1656. By which, and much more, such plain Dealing in the said Letter, wherein he tells him, p. 17. *Because thou hast hardned thy Heart, and turned against him, He (God) hath turn'd from thee his Presence, Wisdom from thy Councils, Spirit from thy Men of War, and Success from thine Undertakings; and is Stripping of thee of thy Fence and Guard, and making thee naked and bare, and is coming against thee, &c.*

It appears from all this, according as our Friends in their *Declaration to King Charles* upon his *Restoration* had said, That the *Quakers*, even in the Days of *Oliver*, &c. were a People that did follow after those things that made for Peace, &c. in that they did faithfully warn the then Powers against that *Spirit of Persecution*, which was (as they had foretold) their overthrow. And that they did not fight, but were redeemed out of all outward fighting, and through the *Unspeakeable Love of the Father*, were brought to the end of the *Wars*. So that it is false and malicious in the *Snake*, to say the *Quakers* were *Beaten*, and could *Fight no longer*, when they gave that Testimony in their *Declaration*, that they did *Deny and Bear* their *Testimony against all Strife, and Wars, and Contentions, &c.* For had they been in that *Warring Nature*, there was space and time, when that *Letter of G. Bishop to Oliver Cromwell*, before-mentioned, was writ, wherein he testifies, that the *Quakers* did witness the end of the *Wars*, it being near four years before the *Restoration of the King*.

But

But tho' there was time and space, yet the *Quakers* did never joyn with them, or fall in with them, nor were they concerned in places of Trust or Profit under them; but when those who were in such places, or in the Army, did in their own particulars, come to be redeem'd out of all outward Wars, and to be obedient to that Convincement; they laid down such their Places or Arms, which is more than can be truly said of many fawning Priests and Professors.

And what is more, the *Quakers* from the first, even all the time of those several Changes in Government before the Restauration, were great Sufferers by them, because of that *Truth* and *Plainness* which they witnessed forth, both to Governors and Governed.

And thus *G. Bishop* not soothingly, but plainly told *O. C.* in his time, wherein his safety and danger stood. Thus he told *R. Cromwell* in his time, wherein his safety and danger stood. Thus he told the General Council of the Army, wherein their safety and danger stood. Thus he told the then Parliament, wherein their safety and danger stood. Thus he also told the Council of State, wherein their safety and danger stood, *viz.* In Establishing that equal and just Liberty and Freedom of Conscience in matters of Worship, which near all of them in their turns promised and engaged to do, but did it not, therefore were they, as he shews, overthrown.

And when the King was Restored, *George Bishop* did also Warn Him and his Parliament, as in his piece, *A Book of Warnings*, &c. p. 2 it is seen, where after having recounted the Mercies of God to the King and Them, he says, *And now what doth the Lord require of you? — That you take not upon you to rule over his Kingdom, or to prescribe to his*

his Dominion; whose Kingdom is an Everlasting Kingdom, and his Dominion that which shall never have end, that of him in the Conscience.

Thus, Reader, under the different Governments, his Advice was, that Persecution might be taken away; and in great Plainness, without Soothing or Flattering of any to whom his Messages were, he did, it appears, deliver them.

Ibid. p. 232. *But after all this Sweetness, as soon as ever the King was Restored, Anno. 1660. the Quakers stoutly deny that ever they had Complemented Oliver, or they had forgot it.*

What the Snake calls *Sweetness*, that (We) the Quakers did shew to Oliver, we take to be our Duty, as required by the Lord, to shew to all whom it shall please God come to have Government: That is, to Advise that they Govern for God and his Truth; that all Profaness, Immorality and all Wickedness may be discouraged, in which the Blessing both of Governors and the Governed doth consist, This, O. C. was frequently admonished of; but he rejecting his Vows to God, his Pretences to Men, and the Admonition which God by his Servants did frequently send: Several of our Friends, in great Truth and Plainness, did foretel him of his Overthrow, which none of those his *Soothing* and *Flattering* Priests did dare to do.

The same plain Dealing our Friends did use to the other Changes in Government, and also to *Richard Cromwell*, not *Complementing* nor *Flattering* any.

And when *W. Caton*, in his *Truth's Character of Professors*, said, that the Priests and Professors did *Sooth* and *Flatter* O. Cromwell and his Son, and made great Promises to him, the Proof was apparent by their *Addresses* to him, which in that Book he does briefly give. What

What less than Flattery was it, when the Priests, &c. of *Suffolk*, in their Address to *Richard Cromwell*, upon the Death of his Father, told him, *Although our Sun is Set, no Night hath ensued?*

And what less was it in the Priests of *Norfolk*, who did solemnly Promise and Engage Faithfully to serve and obey his most serene Highness (for so they then called *R. Cromwell*) as his Leige People, in the Defence of his Person and Government, with their Lives and Estates.

It's true, they did afterwards so soften the terms of their Allegiance, that they found themselves ready to embrace another Shelter, when the *Gourd* was withered; and thus they turn'd to the *Rising Side*. But after all, if all this was done, but [Ironically] as the *Snake* says; and that they did not mean what they said in their Address: The *Snake* instead of doing them a kindness, by endeavouring so to bring them off; hath given the *Reader* cause to suspect that those Priests when they did so Solemnly Promise and Engage; if they did not mean one word of what they then spoke, they were as well guilty of deep Hypocrisie, as of Soothing and Flattery.

Ibid. p. 233. They (the *Quakers*) represent to him (the *King*) that the Professors could not be good Subjects to him, because that in his Exile, some of them call'd him only the King of the Scots, *E. Burroughs's Works*, p. 762.

Edw. Burroughs, or any of the *Quakers*, had great cause to represent to the King, that those Professors, who only for and because of our difference in Judgment and Practice concerning Spiritual things; did Murder and most Barbarously use some of our Friends in *New-England*, could not be good Subjects: Nor can any be good Subjects to a Government, who for such cause endeavour to raise

Persecution,

Persecution, disturb the publick Peace, and raise Jealousies and Evil Surmisings, whereby all Civil Prosperity is overthrown; and this had then been the practice of the *New-Englanders* among themselves; and for their own excuse and colour of their wicked Practices, they did send over a *Petition and Address* from the *General Court at Boston*, Anno. 1660. In answer to which, *E. B.* writ a piece, intituled, *Some Considerations*, which was presented to the King: In which, among other things, to shew the changeableness of the Petitioners, who in that Petition, stiled him, *High and Mighty Prince, and Dread Sovereign*. He gives an Instance, well known to him, of a Letter from *Boston*, subscribed by some of these same Petitioners, wherein it was said, *There is more danger in these Quakers to trouble and overcome England, than in the King of Scots, and all the Popish Princes in Germany*: Of these it is *E. B.* did shew they were Changeable.

As for the *Snake's Charge*, of *Bloody and Diabolical Invectives* against the King by *E. B.* for which he refers to what he hath said before. I have already answer'd it in the order which it's first quoted in, and therefore judge it needless to repeat my Answer to him here; either in this, or those many other Instances, in which he does but repeat (to shew the Strength of his Malice) what he has said before: Of this sort are the many little scraps of perverted Quotations, about which he spends near two Pages, to endeavour to prove concerning *E. B.* *That all his Fighting was chiefly against the King*.

But that *E. B.* was not a Man of a *Fighting Principle*, it may for Conclusion, to what I may say of him on this head, be proper to give a Testimony from himself: It is in his *Standard list'd up*, &c. printed 1658. p. 28.

„ Again,

“ Again, all Kings, Princes, Rulers and Peo-
 “ ple whatsoever, know ye assuredly, that we are
 “ not Enemies against, but Friends unto all Ci-
 “ vil Government, and to all Just and Righteous
 “ Orders and Decrees, and wholesome Laws and
 “ Customs of any Common Wealth, and no way
 “ (no not by the Sword) are we destructive to,
 “ or destroyers of the Peace and Welfare, and
 “ wholesome Laws (which are according to God)
 “ of any Nation whatsoever: But are preservers
 “ of the Peace of all People, and wait in Pati-
 “ ence for the establishment of Justice and true
 “ Judgment; and that Righteousness may spring
 “ forth, and the Government of all Nations may
 “ be according to the Law of God. Neither are
 “ we such who make void the just Government of
 “ any Nation or City, neither are we such, who
 “ through evil purposes, Plot, Conspire or Con-
 “ trive, Evil in our Hearts against any Gover-
 “ nors or Government whatsoever, but wish
 “ Peace and Truth, and the fear of the Lord
 “ unto all Men and Nations, and desire not the
 “ overthrow or evil to any People, or their Go-
 “ vernment, but are *Subject to just Government, eve-*
 “ *ry where by Obedience to it; and Subject to evil Go-*
 “ *vernment, by Suffering in Patience under it; and for*
 “ *that cause we Suffer patiently under our Enemies.*
 Thus E. B.

This Principle, vouch'd by an agreeable Practice
 in *E. Burroughs, F. Howgil, G. Bishop*, and all others
 who were truly *Quakers*, did occasion a Letter to
 the *Parliament of England*, An. 1653. wherein is
 set forth a brief Account of the Sufferings of our
Friends at that time: And there, in p. 8. it is
 Testified by the Author, *Anthony Pearson*, con-
 cerning the *Quakers* at that Day. “ They are
 “ (says he) above all others (I know it) Inno-
 “ cent,

“ cent, Harmless, Peaceable; they Dispute not
 “ Authority with any Man, nor Question Forms
 “ of Government, nor trouble their Heads what
 “ becomes of the World; but as Strangers and
 “ Pilgrims, they have their Conversation on
 “ the Earth, wandring to and fro, seeking another
 “ City, &c.

This Testimony, as it was given to the then *Parliament*, so had the above relation concerning the *Quakers*, been false, it had been easie to have Detected it, and shewn the contrary. I could heap up Instances on this Head from our *Friends*, would I be tedious, but I choose Brevity, where Truth easily appears: Wherefore I shall here only add the following Testimonies of our *Early Peaceable Obedience to Magistracy and Government*. The first is from *James Parnel*, in his Book, Entituled, *A Shield of Truth*, &c. Printed 1655. p. 18.

“ We own it (Magistracy and Government)
 “ in its place, for while the Devil hath Power
 “ over Man there will be Transgression—— For
 “ this end was the Law given forth, to Curb Evil
 “ Doers, and to Preserve and Encourage them
 “ that do well—— And all Magistrates who Fear
 “ God, and hate Covetousness, and are guided by
 “ the Light of God in the Conscience, and exe-
 “ cutes the Law in its place, and this we Own,
 “ and Honour, and are Subject to, for Conscience
 “ sake.

The next is in the same Year 1655. from *James Naylor*, in his Book, Entituled, *A Fool Answered according to his Folly*, written as the former, of *Ja. P's* was, In Answer to the Charges of our Enemies, among which one was: *The Magistrates to you are no Magistrates (viz. the Magistrates during the Usurpation, which by the way I would desire the*
 Reader

Reader to observe, is yet some Testimony for us, against the direct contrary Charge of the *Snake*, who says we *joined with them.*) To this *J. N.* Answers, p. 12.

“ Magistrates we own, and the Power of God,
 “ who bear the Sword of God, which is a Ter-
 “ ror to the Evil Doers, and is to be laid upon
 “ the Offenders, Ordained of God for that pur-
 “ pose; and to this Ordinance, for Conscience
 “ sake, we are subject.

Thus, *Reader*, thou hast here some Testimonies both against Fighting, and of our Subjection to Magistracy, during those Years from which the *Snake* falsely Suggests the contrary; and with these do concur those Testimonies which the *Snake* Cites out of the Declaration of our *Friends*, *An. 1660.* and in the *Quakers Plea*, 1661. And all of them are no more nor less, than we have held and practised, ever since we were a People. And therefore where it is said, p. 235, 236. *Such of us whose Principles were once so (viz. for Fighting) are chang'd, &c.* the meaning is (not as the *Snake* would pervert it, that such were for Fighting, though of us, before the Restoration, but are chang'd **now** since that, but) that such of us, whose Principle was once for Fighting, before they were of us, are now (since they came to be of us) chang'd. And whereas it is there also said, *We are all of that mind—that in the Administration of the Gospel, it is, on all Occasions whatsoever, Unlawful to War and Fight with Carnal Weapons.* This respects those who are in, and under the Gospel-Ministration, of which I have already spoken, and not those who are not yet come under it. But the *Snake* thinks, now he has a full Proof, for he says, p. 237, 238. *When a fair occasion seem'd to offer towards the Re-asserting the Good Old Cause, in Monmouth's*

mouth's Rebellion, 1685. several of the *Quakers* in the West, where he Landed, took Arms, and Fought — Yet we heard nothing of their Repentance, or that they were any way Censur'd for it by their Yearly Meeting, or any other Authority of theirs.

That Seeming Fair Occasion (as the *Snake* calls it, for Rebellion) was (I doubt not, he will own) snatch'd at by many, who did profess to be of his Communion, but whether they were therefore Censur'd, I shall not inquire; it is sufficient for us, that if any who had pretended to be of us, did do so, that they were therefore disown'd. And if the *Snake* hath neither heard this, or whether they Repented, it had well become one who pretends (though herein, as well as in many more Instances, it appears falsely) to so much *Charity*, to have Inquired, Whether either of these had been. But since it appears not that he has, I will here subjoin, concerning this Matter, the Testimony against, and Denial of such, who were so concern'd, and their Practices, as given from our Friends in the Counties of *Somerset*, *Devon*, and *Dorset*, and then Presented to Authority, in the Terms following.

A Faithful Testimony, from the Peaceable People called Quakers, in the Counties of Somerset, Devon, and Dorset, upon Occasion of the late Insurrection and Rebellion. Humbly Presented to Authority.

“ WE, whose Names are Subscribed, do
 “ hereby Solemnly Testifie and Declare,
 “ on behalf of our selves, and the People of God
 “ called *Quakers*, with whom we have Christian
 “ Society,

Society, in the aforesaid Counties: And that
 in the Presence of Almighty God, who knows
 our Hearts and whom we Reverence and Trust
 in; His Son Christ Jesus our Lord, being our
 Foundation, on whom we Build and Believe in
 Him for Wisdom and Power, to enable us to
 do and suffer, whatever He requires of us, in
 whom is our Life and Salvation, manifest by his
 Spirit, Light and Grace given us, in which we
 Worship God, as Christ our Lord hath Ordain-
 ed: We being Taught to Deny all Ungodli-
 ness, and Worldly Lust, and to Live Godly,
 Righteously, and Soberly, in this present Evil
 World: By the same we are taught to be Sub-
 ject to that Government, and those Governours
 which it hath pleased God to set over us: To
 the King, as Supreme, and those in Authority
 under him, Praying for them, that they may so
 Rule, in Mercy and Truth, as God thereby
 may be Honoured, and they Everlastingly Hap-
 py; and we, under them, may lead our Lives
 in Peace, Godliness and Honesty, utterly de-
 nyng all Plotting, Sedition, Contriving, or
 Assisting, in any Insurrection, or Rebellion, or
 to use any Force or Violence whatsoever, to re-
 lieve, defend, or deliver our selves, from any
 Suffering we lie under; It being our Christian
 Persuasion and Principle, to yield *Active* or
Passive Obedience unto Authority, without Re-
 sistance.

And if any particular Person or Persons, un-
 der our Profession, or Reputed a *Quaker*, &c.
 either as not being grounded in this our Peace-
 able Principle, or through the Temptation and
 Subtilty of the Evil One, or Unfaithfulness,
 have been overcome to Join in the late Insur-
 rection

“ rection and Rebellion, the same are wholly dis-
 “ owned and testified against by us; and their
 “ Miscarriages and Evil Actions, whatever they
 “ Profess, ought no more to be charged on us who
 “ are Innocent, than the Treachery of *Judas* on
 “ the Faithful Disciples of Jesus Christ.

“ And further, To manifest our Innocency as a
 “ Christian Society and People, from having any
 “ Hand in the late Insurrection: At a Publick
 “ Meeting of the said People called *Quakers*, near
 “ *Taunton*, the same Day that the late *D.* of *Mon-*
 “ *mouth* Marched with his Army thither, it was
 “ Testified by the said People, That whatever our
 “ Sufferings were, we must not expect Deliverance
 “ by the Arm of Flesh, but look unto the Lord,
 “ from whom our Salvation comes; and who will
 “ not Save us by Sword, nor Spear, but by his
 “ own Spirit. And therefore our Friends were
 “ Warned not to concern themselves in this
 “ War; and all Unanimously consented there-
 “ unto.

“ So that if any one hath followed the Counsel
 “ of his own Will, or Instigation of Satan, con-
 “ trary to our peaceable Principle, Profession,
 “ and our Christian Advice and Counsel so openly
 “ given, such a one hath excluded himself from
 “ our Society and Fellowship, and must bear his
 “ own Burden; whose Offence, as it cannot
 “ be justly charged upon us as a People, much
 “ less upon the peaceable Truth professed by us.

“ And moreover, to manifest our Care and
 “ Innocency on this occasion, it deserves to be
 “ noted, That some of our Friends being Prisoners
 “ at *Ivelchester*, for Conscience sake (as they have
 “ been for several Years past) a Party of the late

“ *D.* of

“ D. of *Monmouth*'s Horsemen, on the 18th of the
“ 4th Month, last past, Rid thither, and turned
“ out of Prison several that were detained on his
“ account, and also forcing out one of our Friends,
“ left him in the Market-place; but he immedi-
“ ately returned to Prison again; and though
“ they strictly charged the Keeper no more to de-
“ tain our Friends, yet they took no Advantage
“ of that Liberty, but continues Prisoners, as for-
“ merly; which plainly shews they did not own
“ that Authority, nor accept of their Liberty in
“ such an indirect way.

“ This Testimony and Account have we given
“ forth, in the Sincerity and Singleness of our
“ Hearts, in Vindication of Truth, and the Lord's
“ innocent People, to clear them from such Scan-
“ dal and Reproach, as may through Mistake, Ig-
“ norance, or Envy, be cast upon them, by any
“ Person whatsoever; and as much as in us lies, to
“ remove all occasions of Stumbling and Offence,
“ against our Principle or Profession, committing
“ all to that God that Searches the Heart, and
“ Tries the Reins, and knows our Integrity here-
“ in; with full purpose and resolution to Perse-
“ vere in this our Peaceable Principle and Pro-
“ fession, as before Declared, through the Assist-
“ ance of our God, while we have a Being in
“ these Earthly Tabernacles; in full Assurance,
“ That when our Testimony is finished, and this
“ Mortal Life ended, we shall have a Dwelling-
“ place in that Kingdom of Glory, which Christ
“ Jesus hath prepared for us, and purchased
“ by his own Blood, by whom we only ex-
“ pect to enjoy the same; where we shall Rest
“ from our Labours and Sufferings, and give
“ Glory to our God, and to the Lamb, who is

“ worthy of Honour and Dominion, for ever.
 “ Amen.

*Signed in the Behalf of the People called Quakers,
 in the Counties aforesaid.*

*Will. Lawrence
 Will. Reeve
 Manassah Orchard
 Roger Brown
 John Gannicliff
 Will. Gravett
 John Colsworthy
 John Chappel
 Robert Ford
 Peter Lemax
 John Smith
 Thomas Powell
 Rich. Lincoln
 John Hopkins*

*Thomas Martin
 Thomas Combe
 Jas. Batt
 Tho. Bagg
 Humph. Spragoe
 Edw. Collyer
 Samuel Sprake
 John Nicholls
 William Ellet
 William Ferris
 Edw. Gunning
 Will. Smith, jun.
 Rob. French.*

This, Reader, is in good earnest, an Account of our Principle against outward Force; and we do continue to *think*, that it leads us to lay aside all *War and Fighting*; of which the above Instance is a better Proof, than the confident *Imposing* of the *Snake*, by *Lies* and *Perversions*, is to the contrary.

And tho' I wou'd not be tedious to my Reader, upon this Point of our *Non-Resistance*, by bringing in all the many Certificates which our Friends then had, as Testimonials of their quiet and peaceable Behaviour, from the Towns and Places then immediately concern'd in the War, or adjacent to it. Yet I will take leave to Transcribe one, because it is amongst others, *Verbo Sacerdotis*, and that sure; must be allow'd by the *Snake*. It is as follows:

To the King's Most Excellent Majesty.

The Humble Certificate of us the Inhabitants of the Parish of *High Littleton*, in the County of *Somerset*,

Humbly Certifieth to Your Sacred Majesty,

THAT the several Persons, commonly called Quakers, Living within the said Parish of High Littleton, was not in the least manner Assisting, Aiding, or Abetting the late James Duke of Monmouth, in the late Rebellion, with Arms, Ammunition, or Money, to the best of our Knowledge.

Witness our Hands, this Third Day of *August*, in the First Year of Your Majesty's Reign.

Phil. Marsh, Vicar.

Sam. Jones, Church-Warden.

Joseph Dando, }
Will. Yourge, } Overseers.

James Carter, Tithing-Man.

Edward Jones.

Thomas Rudduck.

Robert Langford.

The *Snake* next turns to *William Penn*, and in hypocritical fort says, p. 240. *I do earnestly invite Mr. Penn to follow this Chase, it is most incumbent upon him of any other, because (I think my self obliged to tell it him) he is suspected by some of his Fellow-Quakers, as favouring this Principle of using the Carnal Sword. To which the Snake adds part of a Letter, said to be sent from Philadelphia, and says, he will make no Comments, but leave it to Mr. Penn himself to Own or Deny the Matter of Fact.*

Whatsoever may be the Groundless *Suspensions* of some Apostatizing *Quakers*, or the *Forgery* of the *Snake* herein; it cannot be incumbent upon *W. Penn* to be accountable to Scandalous Nameless Libellers, for what past betwixt him and so many Persons of Quality of the King's Council-Board: His Demand was a plain Demand of Right, and as such had their Concurrence; the Registry whereof, as it is his sufficient Justification, so, had not this *Snake* for his security, the meekness of that Principle which he reproaches, he might be corrected for his Insolent Sawciness, to meddle with the Determinations of those, before whom he would dread to pass an Examination.

Ibid. p. 242. *I hope this dismal Prospect of the Birth and Growth of Quakerism, will cure those Quakers of Honesty and Sense, who have a just apprehension of the Heinousness of Schism in the Church, and Rebellion in the State.*

I hope, that such who have a just apprehension of the Heinousness of those many *Slanders, Forgeries, Lies* and *Perversions* which are hitherto detected in the *Snake*, will from that Prospect see, that he hath neither *Honour* nor *Honesty*, whatsoever degrees of *Sense* he may have: To which I need here only add, that by his Notion of *Schism*,
he

he has made the Church (to which he pretends) *Schismatical* and *Rebellious*. But whether or no She be so, He is both, of which I have already spoken.

Ibid. p. 243, 244. *Let them Produce and Publish such their Condemnation of Fox, Burroughs, &c. for their False Prophecies and Traiterous Abetting of Oliver and the Rump, and that in the Name, and from the Mouth of the Lord, &c.*

That the *Prophecies* of G. F. E. Burroughs, &c. were False and Traiterous, is not yet made appear; nay the contrary is plain, for they, with others, did truly and largely tell *Oliver*, with all the other Governors, during the time of the *Common-wealth*, (of which I have above given some proofs) that for their Refusal to do Justice, relieve the Oppressed, and for their Pride and Exaltedness, God would otherthrow them, as accordingly it came to pass: This for their *Truth*; next for their Peaceable and Faithful Obedience, though great Sufferers, under all those Governments, I have already so largely spoken of it, as prevents the labour of saying more, and therefore shall here close this *Section*, which is already swell'd unproportionable to the rest, and proceed to the next *Section* of *Tyches*.

S E C T. XVII.

Concerning Tythes.

Snake, p. 244. **T** *Here is no Point wherein the Quakers are more Positive and Fierce, than in Opposition to Tythes.*

That's for their Credit; for Tythes (as drawn by the *Romish Church* from the *Levitical Law*, and *Practice*, and by others taken from the *Church of Rome*, along with other of her Errors and Superstitions.) is a Legal Right abrogated by Christ; the Re-establishment whereof is an Implicit Denial that Christ is come in the Flesh; which, together with the Unreasonableness, Inequality and Oppression thereof, and the unsuitableness of Tythes, to a Gospel-Ministry, is the true reason why the *Quakers* are so Positive and Zealous in Opposing of them.

But the reason which the *Snake* gives, is not much for the Clergy's Credit, which is, (*Ibid.*) *Because if they (Tythes) were once taken away, the Clergy (as they suppose) wou'd sink of Course, being depriv'd of their Subsistence, and so the total ruine of the Church would follow.*

This Supposition is either true or false: If it be true, it concerns the Favourers of that Clergy to consider, what sort of Clergy that is, how unlike the True Primitive Ministry of the Gospel, and how unworthy to be held up, which would sink of course, if depriv'd of Subsistence by Tythes. And also whether that is likely to be the true Church of Christ, whose *Total Ruine* would follow, for want of Tythes to support it. The Apo-
files

stles and first Preachers of the Gospel, had nothing to do with Tythes. The Gospel Ministry in the First Ages of the Christian Church medled not with Tythes, had not their Subsistence by them; yet these did not sink, but stood upright and firm; much better and faster than those that came after in those corrupter Ages, wherein Tythes were hook'd in again.

The Christian Church was more pure in its Primitive Simplicity, before Poyson (to use the words of an Historian) was poured into it by settling of Worldly Riches and Temporal Revenues upon it. How can they, who read and believe that saying of Christ, Mat. 16. 18. *The Gates of Hell shall not prevail against his Church*; believe that Church to be His, whose *Total Ruine* wou'd follow if Tythes were taken way? Now least the *Snake* should glide away, and make his Escape through the words in his Parenthesis [*as they suppose*:] (which I suppose he left for a starting hole) Pretending, that it is only a Supposition of the *Quakers*, that if the Clergy be depriv'd of their *Subsistence*, (Tythes) they would sink of Course, and so the *Total Ruine* of the Church wou'd follow. It will be convenient to remember, That one of the Clergy, in a Book writ on purpose in Defence of Tythes, Entituled, *The Right of Tythes Asserted*, &c. p. 13. compares Tythes to the Oyl that nourishes the Lamp, without which the Lamp would not burn, nor give any Light at all; and comparing the Priests to an Army, says, *Because they dare not engage this Army, they attempt to force them to disband for want of Pay.*

And p. 15. From a saying of *Tacitus* concerning the State, (which he says, *May be applied to the Church in this Case,*) viz. "[There can be no Quiet to the Nations without Soldiers, no Sol-
" diers

“ diers without Pay, nor no Pay without Tribute,
 “ on which therefore the Common Safety doth de-
 “ pend :] (*He infers*) “ Even so, no Peace in the
 “ Church without Ministers, no Ministers without
 “ Maintenance, nor no Maintenance without these
 “ Publick Contributions, (namely Tythes) on
 “ which therefore the safety of Religion doth de-
 “ pend.

I hope the *Reader* will here consider, that it is not [as they (*the Quakers*) suppose,] but, [as they the *Clergy* suppose,] that the *Total Ruin of the Church would follow*; as also I wou'd desire my *Reader* to consider what *Religion*, what *Church*, what *Clergy* that is, that doth so depend on *Tythes*, that if *Tythes* were taken away, these must sink in Course.

Ibid. p. 245. *And this R. Barclay does not conceal,*
 “ That Antichristian Apostatiz'd Generation (*says*
 “ *he*) the National Ministry have receiv'd a Dead-
 “ ly Blow by our Witness against their forc'd
 “ Maintenance and Tythes. — So that their King-
 “ dom, in the Hearts of Thousands, begins to
 “ Totter, and shall assuredly fall to the Ground.
Anarchy, &c. p. 41. Printed 1676.

This is a Truth, which it was not proper to Conceal; for it is fit their *Kingdom in the Hearts of People* should fall, because they have but usurped it; they have no Right to have a Kingdom *in the Hearts of People*; and the Reason why it *Totter*s, and why *it* and *they will fall* is, because they are not built upon the Rock *Christ Jesus*, but depend upon a forc'd Maintenance by *Tythes*, of which, if they be depriv'd, the *Clergy will* (it seems) *sink in Course*.

Ibid. *But what if the Light within some Quakers should allow them to pay Tythes, and think they ought in Conscience to do it, as being Legally Establish- ed? &c.*

Whe-

Whether Tythes be Legally Established, is neither my business nor purpose here to discuss; but supposing them to be Legally Established, is a Legal Establishment, by Civil or Human Authority, a Bond to bind Conscience in things relating to Religion and the Worship of God?

Time was, when the *Sacrament* of the *Altar*, *Auricular Confession*, the *Calibate* or single Life of *Priests*, and the rest of the *Six Articles*, were in this Nation, *Legally Established*: Did that *Establishment* bind the Conscience to the performance of those things? Unhappy Martyrs then! who gave their Bodies to be burnt rather than they wou'd comply with those things, tho' so *Established*! *Legal Establishments* are of equal force, in one Country as in another. Are not these *Six Articles*, not only practis'd by the *Popish* Party, but reputed to be *legally established* in *Popish* Countries, and vigorously impos'd and press'd in some, particularly in *France*? Are the Poor *Protestants* there, to be Condemned as acting against Conscience, while they have suffered such Ravages and Inhumane Cruelties, for not complying with those things which are there *Legally Established*? Who but a *Snake* wou'd thus hiss at them, in his envy against Us?

But (says he) if the *Light within* some Quakers should allow them to pay Tythes. — Wou'd the Quaker Rulers allow them Liberty of Conscience, and give them leave to follow their *Light within*?

The words [*Quaker Rulers*,] as scoffingly used by him, I reject and know of no such; that the *Light within* ought to be the *Rule* for every one to walk by I assert: But it is not impossible for some, who, may pretend to walk by it, to put *Darkness* for *Light*, and take that to be the Allowance of the *Light* to them (especially in a case where either
advan-

advantage or danger outwardly is likely to follow) which is contrary to the *Light*. This is not to be wondred at, especially by them who call the *Scriptures* their *Rule of Faith and Manners*, since there is hardly any thing more common, nor more evident, than that some, in all Communions of them, do think and are persuaded, that according to the *Scriptures*, they ought to believe and practise such things, and after such manner as others, not only of other Communions owning the same *Rule*; but those of the same Communion with themselves, deny to be the meaning of that *Rule*, and oppose or condemn them for.

If a Bishop or other Clergy-man of the *Church of England*, or any Minister or Member of any other *Religious Society*, should so far mistake himself, as to think the *Scriptures* (which he takes for his *Rule*) does allow (not to say require) him to say *Mass*, to pray to *Saints* departed, or other distinguishing Doctrines of *Popery*, or to practise any abrogated *Jewish Rite*, as *Circumcision*, or the like; wou'd the *Church of England*, or any of the other Communions allow such an one the Liberty of his Conscience therein, and give him leave to follow that which he says is the sense of the *Scripture*, and yet continue to be of the Clergy of the *Church of England*, or a Minister or Member in those other *Communions*? If not, but that they wou'd (as they ought) disown or deny such a one to be of them, let not them condemn themselves in condemning us who have done no more, as we ought not to have done less.

This I judge sufficient answer to his Idle Cavil about *T. Crisp*, and other Apostates from us, whose pretence to an allowance from the *Light within*, to act those things, which are contrary to the General direction and Testimony of the

Light

Light within, has been fully laid open in several printed Treatises.

The *Snake* to swell his *Libel*, not strengthen his Argument, here brings in two Quotations, from *G. Fox* and *R. Hubberthorn*, nor relating to Tythes; to which I need say little, being already before answered, and therefore shall here only add to what is already said, that if he intend hereby to deny the *Hypothesis* only: That any of our Writings are given forth by the same Spirit, by which the Holy Scriptures were given forth, I am content to leave it to the Witness of God in the Consciences of them, that without prejudice, and with an equal mind do read them: But if he denies the *Thesis*, viz. That God can speak and make known his Mind now to Men Immediately by the same Spirit, in and by which he spake to the Holy Prophets and Apostles: Let him shew when and where God hath imposed that Silence upon himself, and bound himself to speak no more in that Immediate manner by his Spirit to Men.

Ibid. p. 246. *And from the same Mouth of the Lord, Tho. Ellwood denounces, that they who pay Tythes, &c.*

How knows the *Snake* that? *Thomas Ellwood* did not say he delivered it *from the Mouth of the Lord*: Yet what he there delivered is true: But if *T. E.* did not deliver it *from the Mouth of the Lord* (but laid it down as a plain proposition deduced from Scripture) and this abdicated *Snake* positively says he did: From whose *Mouth* did the Priest denounce that Lye? Unless from the Mouth of him who is the Father of them; which is the more likely, in that he wrongs *T. E.* in the Quotation also, which he gives thus, *T. E.* denounces, *That they who pay Tythes, — thereby deny Christ*

to be come in the Flesh, which is a Mark of Anti-christ.

But *T. Ellwood's* words are, "They who pay Tythes, do therein uphold a Legal Ceremony abrogated by Christ, and thereby deny Christ to be come in the Flesh, which is a Mark of Anti-christ, 1 *John* 4. 3.

The *Snake* by leaving out those words [do therein uphold a Legal Ceremony abrogated by Christ] hath conceal'd from his *Reader*, that part of *T. E's* proposition, on which the remaining parts depended (which he hath also done, in p. 254. and repeated the same again with some addition in p. 273. to make the more noise) for the proposition consists of three parts.

1. That they who pay Tythes, do therein uphold a Legal Ceremony abrogated by Christ.

2. That by upholding a Legal Ceremony abrogated by Christ, they deny Christ to be come in the Flesh.

3. That to deny Christ to be come in the Flesh, is a mark of Anti-christ; for proof of which, *Tho. Ellwood* quoted, 1 *John* 4. 3.

Now if the *Snake* can without nibbling, and taking *T. E's* words by piecemeal, disprove them, or the Authority on which they are built, it may answer his purpose; otherwise the Conclusion is Firm.

Ibid. G. Fox in his decretal Epistle, bearing date the 3 d. Month 1677. commands, Severely, that the Friends Testimony against Tythes be kept up with Vigor.

And yet none of these words [Command] [Severely,] nor Vigor] are in that Epistle, which this Scoffing *Snake* calls *Decretal*. The Quotation he gives out of that Epistle, begins thus, For any to cry against the Priests in words, and yet to give them

them means, and put into their Mouths (he has left out here [that they may not prepare War against you] as not willing to publish that their Unchristian Practice) is a Contradiction. And is it not so? Then he goes on, *And therefore take heed, for if the Lord God do bless you with outward Creatures, and you do bestow them upon Baal's Priests, the Lord may justly require the Outward Things from you again.*

Here the Snake stops, and covers with a ——— what follows in the Epistle thus, *Who (i. e. the Lord) saith that his Christian Ministers, should freely give, as they have freely received of Jesus Christ.*

This the Priests don't love the People should hear of; no, by no means, *giving Freely* is what they care not for: And if for a Reason, they offer and say, they have not *freely received*, though it be Truth, yet it will be of no great Advantage. But it seems by the Snake's quarrelling with this Quotation, that he would have *God's Creatures bestowed upon Baal's Priests*; for which I should want a reason, had I not this, *viz.* That he himself might hope to get a share of them.

But we have not yet done with *G. F's* Epistle: The Snake goes on with the Quotation thus, *So all the Preachers for Tythes and Mony, and the Takers and Payers of Tythe, must be testified against in the Lord's Power and Spirit.*

Here he leaves off again, dashing out several lines, which mention the Spoil that had been made by the Tythe-mongers upon such as refused to pay them, and the Judgments that have come upon those Persecuting Spoilers. And therefore said *G. F.* in the next words, *In the Power of the Lord maintain the War against the Beast* (that is, that Persecuting Spirit in the Priests) *and do not put into his Mouth, &c.*

To pervert this passage, the *Snake* has printed it [Beasts] in the Plural; that he might make way for a false and wicked Comment of his own, *that is* (says he) *as well Payers as Receivers of Tythes, and that* (adds he) *is the whole Kingdom, King and Parliament.*

Whereas, by those words [and do not put into his Mouth, &c.] which the *Snake* has left out; it is very plain, that *G. F.*'s words in that place related to those that exacted, not to those that pay'd Tythes.

But as he hath perverted this Quotation, to render the *Quakers* Obnoxious to the Government, by insinuating as if they set up an Outward Authority against it: So he craftily, but falsely says, *G. F.* concludes his Epistle abovesaid with these words, *Keep your Authority and Dominion.*

Whereas, that is not the Conclusion, but after those words, *Keep your Authority and Dominion*, it follows, *in the Power, and Spirit, and Name of Jesus*: Which shews, the War before mentioned was a Spiritual Warfare, to be maintained by a Suffering Testimony, and this also shews the Malice and Falshood of this Adversary.

Ibid. p. 247. *There they wou'd perswade us, that all they have said against the Payment of Tythes, was only meant by them against the Payment of them to the Popish Clergy: But by no means, against the Right of the Church of England to their Tythes, as settled upon them by the Civil Government.*

This is false, and the words he quotes from that Paper, *Signed on the Behalf of Friends, and their Yearly Meeting*, do not say, or imply it: There is not in them, any acknowledgment of any Right the Church of England hath to Tythes.

He goes on and quotes from that Paper, *We are not convinced, that it can be against the Fundamental Laws of the Land, either to deny Tythes* [What, when the Law enjoyns them?]

The Law (and that made in the same Reign, and not much after that which was the first express Statute-Law for Tythes) enjoyn'd, owning of the 6 Articles, viz. Transubstantiation in the Sacrament of the Altar, Auricular Confession, &c. Was that a Fundamental Law of the Land? The Martyrs that then chose rather to suffer Death in Flames of Fire, than keep it, did not think so.

Again, are not all Acts of Parliament; though made in Popish Times, *Fundamental Laws* of this Realm? Tho' such as were made about Religion; for if they had, either the Popish Religion must have yet stood; or the Reformers must all be guilty of breaking the *Fundamental Laws* of the Realm; which is a Charge, that the Modesty of this Snake will hardly forbear to put upon them; after having so warmly endeavoured to prove them Schismatics, as I have before shewn: But while I am upon this point of *Fundamental Laws*, I would ask the Snake to give, if he can, some Reason, why the Act of Parliament made in the 27th H. 8. for setting out of Tythes, was more a *Fundamental Law* of the Land, than the other Act made in the 31st: of the same Reign, for Establishing the 6 Articles:

Tythes are rightly deem'd Anti-Christian, as impos'd by Popes and Popish Laws, because they were so impos'd by vertue of the Levitical (abrogated) Law: Besides, by *Popish Laws* there mentioned, I take our Friends to mean, not Acts of Parliament made in Popish Times (which the Snake would craftily twine it to) but Decrees, or Constitutions of Popish Bishops or Councils;

because *Popish Laws* are joyned there, with Popes [*impos'd by Popes and Popish Laws*] not Papists in their Civil Capacities only, but Papists, *quatenus* Papists, in their Ecclesiastick Capacities; and for Establishing not Civil Government, but the Popish Religion and Church: And indeed the Statute in the 27th *H. 8.* was not properly imposing of them, for they were impos'd by the *Lateran Council* long before, and the Impositions of them was intirely Popish.

And upon that Imposition, Tythes being supposed to be due to God and Holy Church (as the Preamble of that Statute shews) the manner of Payment, and direction for Recovery, were appointed by that Statute; and the other Statute made in the 2d *Edw. 6.* is grounded on that of *H. 8.* and refers to it, and expresly declares, it is made to the intent the said Tythes may be hereafter truly paid, according to the mind of the makers of the said Act.

And that being made by *H. 8.* and his Parliament, about four Years before the Act for the Six Articles was made; sufficiently shews, what the mind of the Makers of that Act was, and whom they would have Tythes then paid to, who profest Communion with the *Church of Rome*; tho' they quarelled with the Pope, and burnt the Protestants as fast as they appear'd; so that if it should be supposed, that Tythes were imposed by those Statutes, it will be hard to free them from being a Popish Imposition.

Ibid. p. 248. *There were no Tythes paid to any Popish Priests in England, ever since Quakerism appear'd amongst us.*

Nay, rather, was there any Tythes paid to any Priests, but what in their Original here in *England* were demanded by *Popish Priests*? Are not all
Priests

Priests that take Tythes, what ever other Denomination they may go under, in that, and so far at least *Popish*? And this may serve for Answer to his Interrogative in the same Page, *Why do you not now pay your Tythes to the Ministers of the Church of England?*

Ibid. *Why do you boast of your Sufferings and Imprisonments? &c.*

We do not boast, nor have we any thing to boast of, that we can do or suffer, it is the Lord that hath carried us through our Sufferings (as he did his People in former times) and the Glory belongs to him, which it is fit we should give unto him, by Commemorating his Goodness therein towards us.

But it is an Aggravation of Cruelty, and an unusual sort of Barbarity, to put Men to pain, and then blame them for Groaning; to oppress Men, and not suffer them to Complain or seek Redress.

Ibid. p. 249. *Why do you Persecute and Disown those of your Communion who pay their Tythes? &c.*

We Persecute none; but in disowning such as pretending to own our Principle, do act contrary to it, we do but our Duty.

Ibid. *Why are you so Zealous herein, as not to leave them to their own Conviction, or Light within? &c.*

We leave them to take their own way if they will persist therein, after frequent Admonition and Endeavours to bring them to the right way.

Ibid. *Why will you not allow them what your selves so much plead for, Liberty of Conscience in this Case?*

We do allow all such, the same Liberty we our selves plead for: For we don't plead for a Liberty to act contrary to the Principles of any other Society, and oppose them, and yet require them

to receive and own us as Members of that Society we oppose. We meddle no further with any of those who have deserted our Principle, than to declare they are gone from us, and are no longer of us; and to Defend our Principle and us against Assaults: And if other Societies which we departed from, had done no more, nor otherwise by us, we should not have complain'd of them.

Ibid. *The Quakers are not fewer, by the lowest Computation, than One Hundred Thousand, here in England.*

I wish he speak true. Let *Joab's* wish, 2 *Sam.* 24. 3. go with it. *The Lord add unto the People* (how many soever they be) *an hundred fold.* But since the *Quakers* are known to all, and acknowledged even by their Enemies, to be an Industrious People, it may be hop'd this Intimation of their Numbers may occasion our Governours to consider, How much more useful an Hundred Thousand working *Bees* may be to the Civil Government, than Ten or Twenty Thousand *Drones.*

Ibid. *If the Tythes, first of all the Quakers, and then of all those, who to avoid Payment of their Tythes, will pretend to be persuaded by them herein, were Subtracted, there would not be Sufficient left to keep half the Clergy in England from Starving.*

By this one wou'd think, either that there are great Numbers of those who Pay their Tythes with an ill will, and would gladly be *eased* of the Payment of them (which I hope we may be allow'd to say, is very good News, because it bespeaks a growing Sense of the Oppression and Evil of Tythes.) For, since the Clergy (as they love to call themselves) are not the hundredth part of the People, if the Tythes of the one half of all those who Pay to them were Subtracted, they should have

have, instead of the Tenth, but the Twentieth, nay the Thirtieth Part of the Increase, they would have more than double, or near treble to their Proportion, than all the rest of the Inhabitants besides, of the danger of whose Starving, this Snake seems not at all apprehensive.

What he says (*Ibid.*) was *Threaten'd* or *Prophe- sied* (he can't tell which, it seems) by *Rich. Hub- ertorn*, seems to be a Reproof of the Priests Pride and Luxury, who would be likely rather to Beg, or suffer want, than set their Bones to Work for their Living, as others are glad to do. And this being spoken of the Priests of that time, when that Book was Written, before the Year 1660, who were not of that Church, which is now call'd the Church of *England*, when they were turn'd out, and the Law of the Land ceas'd to maintain them (which came sooner upon them than they expect- ed) they might have begg'd their Bread, or Pe- rish'd for want, for any Care, or Pity, these Priests (who call themselves the Clergy of the Church of *England*) took of them, or shewed to them.

Ibid. p. 250. *They did not think it sufficient to Preach and Print against Tythes, but they went about and got Subscriptions of many Thousand Quakers throughout all England, against Tythes, and sent them to the Parliament, in a Humble Threatning Manner.*

By this he must mean, That this was Subscrip- tions of Men: For he adds:

And, as if this had not been sufficient, the Women too must be Assembled----- And they too must sign the like Subscriptions.

Yet this Subscription of the Men, which he says, they sent up in an *Humble Threatning Manner*, he confesses in the next Page, he had not seen. *I have not yet seen the Subscriptions of the Men, p.*

251. So that he throws out his Scoffing Lye [of an Humbling Threatning] at a venture, on hear-say from others, or his own bare Surmise, of which when he brings truer Proof, it may be further considered. And for the Subscriptions of the Women, I have already spoken to it, p. 345, 346, fore-going: Yet for further Discovery of the Malice and Falshood of this Adversary herein, I will Remark upon his Quotations, from those *Papers* of the *Women's* Subscriptions against Tythes, concerning which he says, p. 251. *The Women do positively declare for Annulling of Tythes, if the Parliament wou'd not alter the same.* He begins his Quotation thus:

The Commands of Men (say they, p. 3.) must be Annulled, that takes Tythes, and not be obeyed by them that live in the Covenant of God.

Here he stops, and dashes out what follows, as he left out what went before these Words: *The Commands of Men must be Disannulled.* How? *By the Covenant of Life,* which Abrogates the Levitical Law that gave Tythes. And if *the Covenant of Life* hath Abrogated the Levitical Law that gave Tythes; which Law was given by God: Shall it not also Annul the Commands of Men, upon that (Abrogated) Law? I think it must. But how? Must it be as the *Snake* says? *If the Parliament wou'd not alter the same:* (Insinuating, that they then wou'd Rebel; which is a most false Insinuation) Yes, if they wou'd not, it must be Annulled to as many as are in *the Covenant of Life*; because such *Witness* (as the Words in p. 3. immediately foregoing the *Snake's* Quotation, are) *the End of the Command of God to the Jews, that gave Tythes.*

Thus much for the Words left out at the beginning, which sufficiently shews the Malice of the *Snake*: Now for what he hath dash'd out at the end of this Quotation, which is this:

Now if you (the then Parliament) act in the same Power that hath held up Tythes since the Apostles Days, which hath taken away many of our Friends Lives, that have been Imprison'd till Death, in nasty Holes and Corners, for bearing their Testimony against that unjust Oppression of Tythes.

This the *Snake* Conceals; it is not with him worth minding, if *Quakers* are Imprison'd till Death: But whether he will mind it, or not, I think it did very highly concern them, who were exposed to such Sufferings, for their Testimony against an Abrogated Jewish Law; to represent as they did, to the then Powers their Case, and warn them that they stood not in that *same Power*, by and from which they had known such Sufferings.

The *Snake* continues thus: *And they tell, p. 4. That they bear their Testimony for the Lord Jesus Christ (in Opposition to Tythes) against the Commands of Man, set up in Opposition to him, since the Days of the Apostles, &c. which to you (say they) is the Word of the Lord God.*

In the Compass of this short Quotation, here are three Abuses, which the *Snake* was willing to do to this Place, that thereby he might twine it to his purpose. The first is, he gives for our Friends Words: *Bear their Testimony, &c.* Whereas it is Printed, *Bearing*. But that would not suit his purpose, therefore it must be chang'd, for that wou'd have spoil'd his Connection, and given cause to suspect, that it was Relative to something that went before, which he was very desirous should be conceal'd; but now it must out: It is this:

There are many in Prison at this Day, in nasty Holes, bearing their Testimony, &c.

I find the *Snake* wou'd have us lye so close in *Nasty Holes*, as neither to be seen nor heard of.

His Second Abuse, is his Parenthesis (*in Opposition to Tythes*) which he puts, as looking with a better Grace, than the Words which really are in a Parenthesis, in this Quotation in the Book it self, for they are these: (*That Disannulled the Command that gave Tythes.*) But he thought that it was not proper to have it seen, that the Reason why our Friends did lye in *Nasty Holes*, was for *bearing their Testimony for the Lord Jesus Christ* (that Disannulled the *Command that gave Tythes.*)

His Third Abuse is after these Words; *since the Days of the Apostles, &c.* (he adds) *which to you is the Word of the Lord God.* Now these last Words stand not thus in that Page, but five or six Lines higher; and are a Warning from the Lord to that Parliament, in these Words. *Let not the Nation be ruin'd, and the People Prison'd to Death, and the Blood of the Innocent be drunken, as abundance of it hath been within these few Years, which lies upon the Heads of some; therefore keep it clear from off your own Heads, we warn you, which to you is the Word of the Lord God, &c.*

The *Snake* now takes for his Quotation, from p. 21. these Words: *The shout of a King is amongst us, the Lord God omnipotent.* And then gives a Dash, instead of these Words which follow: *Who will throw down all that is come up, since the true Church went into the Wilderness.*

And it is no doubt a great Truth; That when Jesus Christ, the Spiritual Head of the true Church, comes to take that Power which of Right belongs to Him, He will throw down, and deliver his Church, from all that Deceit and Oppression,

which

which hath come up since his Church went into the Wilderness. And it is the Duty of all true Christians to bear their Testimony accordingly.

Ibid. p. 252. He quotes thus (from those Papers of the Womens Subscriptions) p. 40. *This Priesthood which takes Tythes now* (this was not the Popish Priesthood, says the Snake) *we in the Power of the Lord God deny them.*

And a very good Reason is, in this p. 40. given why we do deny them; which is, Because *there was never no Priesthood that took Tythes, who was made by the Law of God, but what was in the time of the Law, &c.*

And if the Priest-hood now taking Tythes, are not so Constituted by the Law of God under the Gospel: Is there not very great and good Reason why it should be denied?

Ibid. He goes on, and quotes from the afore-said Papers, page 63. *We Declare with our Hands, and with our Lives and Estates, against the Ministry that takes Tythes, and the Setters of them.*

Here the Snake gives a Dash, instead of the immediately following part of their Testimony, which is in these Words, *And the first Author of them up.* He was not willing it should be known, That the *Quakers* do with Hands, Lives and Estates, testify against (by Suffering in both these) the *Popes*, who were the *Setters up*, and *Authors* of the bringing into the Church, the Levitical (Abrogated) Law for Tythes. No, instead of this their peaceable Meaning in these Words, *Hands, Lives, and Estates*, and that prov'd, and attested by their agreeable Practice, the Snake would suggest, our Violent, and Forcible Opposition, which is an Insinuation as False as Malicious. For our Friends laid their Grievances before the then *Parliament*, which was the then only visible Power, which

which could relieve them, which was both Regular and Reasonable, and shews that they neither attempted, nor sought to relieve themselves, in a tumultuous or violent way. They in these *Papers*, quoted by the *Snake*, set their Hands against that Oppression, and had before (from their being first a People) given up themselves in an innocent, peaceable, Suffering Testimony, to the Loss of Estates and Lives. For Proof of which, did I care to bring back to remembrance, particular Instances of cruel Sufferings of our Friends, I could draw a very large Catalogue of their Sufferings, by Whippings, by Stonings, by Stocks, Dungeons, Confiscations, and other such like. And as the *Quakers* were then, as since then, a People which Suffer'd so much, and did never Resist, so nothing but utmost Baseness, Folly and Hypocrisie in this *Snake*, could lead him to affirm, of a Testimony given from People so Suffering, was a *Formal Association, a Solemn League and Covenant, to Extirpate the Church, and the Laws, and the Government, which Support it*; more especially, when it is remember'd, That the Church and Government that then was, at the time when those Subscriptions were given in (which he dates to be the twentieth of the fifth Month, 1659.) are disown'd by himself to be either true Church, or true Government, and that he hath said, p. 326. fore-going, *We joyned with all the Usurpations upon our Natural Prince.*

The *Snake* calls those Women that subscribed against Tythes, *These Seven Thousand who had not bowed to the Baal of Tythes.* Whether Seriously or Scoffingly I matter not, but then let him not blame any for calling him, and those others, who plead for Tythes. *Priests of Baal*, since the *Baal of Tythes* is so valu'd by them.

His Cavil, and what depends upon it, from p. 256, to 261. concerning *Rule, Order, and Good Government in the Church*, as agreeable to the Belief of the *Light of Christ* in Men; of which I have already spoken, in the *Section concerning Infallibility*, I need not here repeat, but only add, concerning this his Cavil, That it is no more than a *Porphery* or a *Julian* (had they had equal Malice or *Impudence*) might have objected against the *Apostles*, and first *Christians*, from the Opposition they had from *Alexander the Copper-Smith, Diotrophes, Hymeneus, Philetus, Phygellus, Hermogenes*, and other the *Apostates*, or False Christians of their Day.

And as for his Malicious Quibble, (p. 257, &c.) upon the word [*Universal*,] it is grounded on a wilfull Fallacy of those words of *W. Penn's* Preface to *G. Fox's Journal*, p. 27. *The Quakers known Principle for an Universal Liberty of Conscience*, which plainly relate to all Persons of Differing Societies and Persuasions; and it is true, that this our Principle denies not that Liberty to any Man, Men, or People. But the *Independency and Unaccountableness in Practice and Conversation*, which *W. Penn* there says *we dislike*, is, such as is inconsistent with the Terms and Communion of the Society: But it were the last degree of Madness to suppose that **Universal** Liberty of Conscience, must let Men loose to all *Lewdness* and *Immoralities*, to beat out one anothers *Brains*, to dig down the *Bank* of Society, and let in the *Sea* of Disorder upon it, or to do any thing that tends to destroy the Communion of the Society. This *Liberty*, or (to speak more properly) *Anarchy*, as it can have nothing in it really Conscientious; so those Members that plead for *Independency* and *Unaccountableness* in any thing tending thither-ward, are certainly, by the terms of their Membership, the Subjects of that
Power

Power in the Church which is there plac'd, (as *W. P.* hath there truly said) for the promotion of *Holiness and Charity*, that Men may practise what they Profess, live up to their own Principles, and not be at Liberty to give the Lie to their own Profession without Rebuke.

Ibid. p. 261, 262. The Greatest Zeal which Christ ever shew'd, was to preserve the Honour and Reverence due to Outward Institutions of Religion, even to the Material Temple of Stones and Lime, Mat. 11. 16. Psal. 69. 9. John 2. 17. And if he thus Reprov'd the Jews Prophanation of **their** Outward Temple — How wou'd he have scourg'd those who durst despise and contemn **it** at the Vile Quaker-rate, and Ridicule **it** by the name of a Steeple-house, &c.

Here, the Snake, by a noted fallacy, would make [**Theirs**] the Jews Legal Temple, to be **it** which we call a Steeple-House, which is very false. And that his Deceit and Hypocrisie may appear more clear herein. It may be consider'd,

1. **Their**, the Jews Temple, was a Temple of God's own appointment, as were all the Legal Services which he appointed in it. And this Act of Zeal in Christ, was shewn in the time while that Temple, and the Worship of it were (*de Jure*, as well as *de Facto*) standing and in force.

2. His Zeal, was not more (if so much) for the Temple it self, as for God's Command, with respect to the then Holy Services appointed in it : For with respect to the Temple it self, he foretold that it should be (as not long after, it was) destroyed, *not one Stone thereof left upon another*. But now **it**, *viz.* that House, or those Houses, which this Snake calls Churches, and we Steeple-Houses, cou'd never pretend to a Divine Institution, and are far from being God's House, 1. For that since the ending of that Legal Dispensation,

we have Divine Authority, *God Dwelleth not in Temples made with Hands.* 2. These are so far from being God's Houses, that they are for the most part in their first Erection, dedicated, some to Heathen Deities, and some to Popish Men-made-Saints.

And if any have called any of those Houses a *Bawdy House*, a *Whore House*, (which yet I never heard, and do much question the Truth of, and which he reports upon bare hear-say) I suppose it was not meant or exprest in a Litteral but Spiritual Sense, as Houses wherein Spiritual Whoredom (which False Worship was of old compar'd to by the Prophets) had been committed.

Ibid: They value themselves, — from this Contempt of God's House, and of all outward things dedicated to his Service, — as if they were more Spiritual than Christ, or Wiser than he, to think that Outward Institutions were not necessary, to Guard, to Preserve and to Improve the Inward and Spiritual part of Religion.

That a *Steeple-House* cannot be God's House, I have above-shewn, to which I may add, that 'tis below Christianity, and the Gospel-Dispensation, to talk of, and call one of these God's House now, since the Legal Temple is forsaken and destroy'd : The Saints are now his House, *1 Cor. 3. 16.* and *6. 19.* so for *Outward* things dedicated to God's Service ; they did belong to the Legal Dispensation ; and if Christ had judged *Outward Institutions* necessary to *Guard, Preserve and Improve* the *Inward and Spiritual part of Religion*, he would not have abolished those which God had so Divinely and Solemnly Commanded. The talking of *Tyrthes* and *Tribute* due to God, now under the Gospel, (for which that affords no Warrant) is a meer Artifice, and Knack of Priest-Craft : Our detecting and
opposing

opposing of which, is the chief Ground of the Priests pouring forth their Rage and Fury upon us; and indeed it is no wonder, for it is not easie for them to part with what the *Snake* calls, the *Baal of Tythes*.

What he prates, *Ibid. of Sacrilege, Robbing of God, in this Gospel-Day, seizing his Tythes, and Tribute due to him, &c.*

Is only a noise of Words without Sense; and the Course of his Jewish Expressions shew, that he understands not the Gospel-Day. They who were not to appear empty before the Lord, were to bring Outward Sacrifices and Offerings, Oxen, Sheep, Turtles, Flower, Wine, Oyl, &c. If they must not now appear (in that Sense) empty before the Lord, but must have something to offer, must that be Outward, as under the Law? If so, why not the same? Pray where did Christ, or his Apostles appoint any Computation of those, for these now in use, as *Easter Offerings*, Womens Churching (as it is call'd) with a whole Train of such Ceremonial Fragments, from which there is no need to produce any discharge, until he shall have shewn how they became obligatory in the Church at this Day? And after all his Idle Tattle, how little does, (or rather did) he (because of his Abdication) or do too many of the Priests, regard how empty of the Spiritual Sacrifice the People appear before the Lord, provided they appear full-handed to them? They may Sacrifice to the Lord that which cost them nothing; (if Prayers ready made, and read out of their Book, or repeated by rote may be said to cost them nothing,) so they do but offer to the Priest that which will yield him something; if he may but have a *Calf from the Stall*, it's much better to him than the *Calves of their Lips*; if he may but have the *Sweat*
of

of their Brows, it will serve such *Priests* turn, tho' God be not in all their thoughts.

Ibid. p. 263. *No, not so much as a tenth part, tho' we acknowledge that to have been God's Tribute, universally paid to him, both before and under the Law.*

That the *Tenth* was universally paid, &c. Is but begging the Question, which never was, nor can be prov'd. Before the Law it was never paid, nor but once given as appears, and then expressly call'd a Gift, *Gen. 14. 20. Heb. 7. 2, 4.* Under the Law it was paid by virtue of a Legal Command for it, which extended to none but those that were under the Law, and to them only for the Tythes of *Canaan*, and that only during that Law and Priesthood. We can and have produced a fair and full discharge from it under the Gospel, *viz. Heb. 7. 12.* tho' there was no need of an express discharge for that which was instituted but for a certain time.

Ibid. *Yet they are afraid of the Face of Man, &c.*

There is indeed little sign of it, for had they been affraid of the Face of Man, they had not been *Quakers*, nor had ever been able to hold out in their Testimony against what he calls the *Baal of Tythes*, as it's well known they have done.

Ibid. *It was said of Hannibal, that he never Fought without an Ambush, so the Quakers never write without a Reserve.*

It is said of a Slanderer, *He that hideth Hatred with Lying Lips, and he that uttereth Slander is a Fool, Prov. 10. 18.* This Snake has made sure of that Title to himself, for his Hatred has opened his Lying Lips, to expose his Folly, by uttering a Slander, against the *Quakers*, of such a nature, as every Body that reads our Books may Convict him of, nothing being written more plainly, singly and free from reserve, or double meaning, than
our

our Writings, and that in the case of Tythes, where-
soever they are treated of.

Ibid. p. 264. *I see the starting Hole that they have left, whereby to escape from what I have before quoted, viz. "That their Testimony against Tythes, does rather affect a Popish Clergy, than a Protestant Civil Government.*

True, it does so; and yet affects both: It does rather affect a Popish Clergy, as 1st, reputing every Clergy (however otherwise denominated) which exacts Tythes, in that (and so far) Popish: And 2^{dly}, it affects the Clergy principally, as those that have abused the Civil Governments, and drawn them to Spoil their Honest and Peaceable Protestant Subjects, for not feeding the Clergy with Tythes.

But that we never endeavoured to *Smooth it to the Government*, as he words it, or to persuade them that we refused Tythes to one sort of Priests, or of Men only; our constant practice in denying to pay Tythes to any, and therefore Suffering does sufficiently disprove.

Ibid. *They grievously accuse F. Bugg, in that he most shamefully Quarrels with the Quakers, for renewing and asserting his (Wickliff's) and other Famous Protestants and Martyrs Testimonies, against the Corruption, and Priests, and Popish Imposition and Oppression of Tythes.*

And not without very good reason; for *Wickliff's* Testimony, as our's is, was against the Corruption of the Priest, both in Life and Doctrine, against the Imposition of Tythes, or any forced Maintenance, which he would have had left free.

Ibid. p. 265. *But will the Quakers be ty'd to the Opinion of those Men in other things? No, surely. — Why then should they think so tye us to their Opinion as to Tythes?*

This is extremely shallow, will the Priests of any sort, or this Snake himself, who quote the Opinions of those they call *Fathers* (as *Origen, Tertullian, Cyprian, Chrysostome, Augustine, Jerome, &c.*) be ty'd to the Opinions of those Men in all things? If not, why then should he think to tye others, against whom they alledge the Opinions of those Men, to those Opinions for which they alledge them?

Ibid. p. 266. *Tythes were paid to Melchisedec, long before Levi, &c.*

Tythes were not paid to *Melchisedec*, but given (that's the word used both by *Moses*, Gen. 14. 20. and by the Apostle, *Heb. 7. 2, 4.*) and that but once, viz. by *Abraham*, Gen. 14. 20. and that, not of Corn, &c. but of the Spoil of War.

Ibid. *The Evangelical Priesthood is after the Order of Melchisedec, and therefore they claim Tythes, as being due to that Order of Priesthood.*

That Tythes were due to *Melchisedec*, or to the Order of his Priesthood; is *gratis Dictum*, a begging of the Question, which I deny the Snake to prove. That the *Evangelical Priesthood* is, after the order of *Melchisedec*, is a false Notion, deny'd and disprov'd by some of great Note in the *Church of England*.

I instance for the present, *Andrew Willet*, in his *Synopsis of Popery*, fifth General Controversy, p. 315. where writing against the Popish Priests, who claim'd by this same Plea, which the Snake now claims, says, *It is great Blasphemy to say, that every Popish Priest is after the order of Melchisedec.*

And that none may think he says this only of Popish Priests, because they are Popish, he afterwards adds, *The Scripture maketh this difference between the Priesthood of Aaron, and the Priesthood of*

Melchisedec, that the Priests of the Law were many, because they were taken away by Death: But Christ's Priesthood is Eternal, he Dyeth not, Heb. 7. 23. But if there should be many Priests after Melchisedec's Order, there should herein be no difference at all. Wherefore seeing Melchisedec's Priesthood only resteth in Christ, and is not translated to any other, &c. — Thus far he, which plainly shews, that he excludes all Priests, even the Gospel Ministers, from being of the Order of Melchisedec, which he confines to Christ only; and herein he hath the Warrant of Heb. 7. 24. Where the Apostle speaking of the Priesthood of Christ after the order of Melchisedec, saith, *But this Man, because he endureth ever, hath a Priesthood which cannot pass from one to another.*

To the same purpose, Edw. Reynolds, Bishop of Norwich, in his Works, printed 1658. p. 528. speaking of the Priesthood of Christ, and shewing that the Popish Priests (who, as well as the Priests in the Reformation, pretend to the Evangelical Priesthood) were not after the order of Melchisedec, saith thus, *The Priesthood of Melchisedec as Type, and of Christ as the Substance was ἀπαράβατον, a Priesthood which could not pass unto any other, either as Successor or Vicar, to one or the other, and it was only by Divine and Immediate Unction. But the Papists make themselves Priests, by Humane and Ecclesiastical Ordination.* Thus he.

And if the Snake follow his own Principle, viz. That a Bishop be to be follow'd as Christ's Vicegerent; I see not how he will avoid throwing away his idle and false notion, *That the Evangelical Priesthood is after the order of Melchisedec, because the Priests of England are made such by Humane and Ecclesiastical Ordination.*

Thus, Reader, by the Testimony of two Eminent Doctors of the *Church of England*, one of them a Bishop, is refuted his bold but groundless Assertion, that the *Evangelical Priesthood* is after the order of Melchisedec, and consequently his Claim to Tythes, as due to that order, does of necessity fall to the Ground with it.

Ibid. p. 267. *Nor is Melchisedec's Tything of Abraham, mentioned as the beginning or first rise of Tythes, but it is told only occasionally, and as a thing well known and received in those early Ages.*

How proves the *Snake* that it is not there mentioned as the beginning of Tythes, or that it was then well known and received, since this of *Gen. 24. 18.* is the first mention of Tythes in the Bible?

But it may here be observed, that tho' the *Snake* would place himself, and the rest of the Priesthood, (*Blasphemously* as *Dr. Willet* aforequoted styles it) to be *Priests* after the order of *Melchisedec*, yet he would have Tythes given them after the order of *Aaron*: Why else would he, by a little piece of *Priest-craft* persuade us, that these Scriptures, *Numb. 18. 24. Deut. 18. 1. and Levit. 27. 32, 33.* which appointed the Tythe to *Aaron's* Priesthood, are now payable to his falsely pretended *Evangelical Priesthood* after the order of *Melchisedec*?

But further, if we should suppose (according to his *Blasphemous*, as before observ'd, pretence) that the *Evangelical Priesthood* were after the order of *Melchisedec*, and that Tythes were payable to them after the order of *Aaron* (which is most absurd and ridiculous to believe) let us a little see how the payment of Tythes at that day, quadrate with the Exaction of Tythes in this: For the better clearing of which, I will set down those

four Texts which the *Snake* quotes (but gives not the words, because that would have done him Disſervice as we ſhall ſee anon) for this purpoſe.

The firſt, *Numb. 18. 24.* *But the Tythes of the Children of Iſrael, which they offer as an heave-Offering unto the Lord, I have given to the Levites to Inherit: Therefore I have ſaid unto them, among the Children of Iſrael they ſhall have no Inheritance.*

The ſecond is *Deut. 18. 1.* *The Priests and the Levites, and all the Tribe of Levi ſhall have no part nor Inheritance with Iſrael: They ſhall eat the Offerings of the Lord made by Fire, and his Inheritance.*

The third and fourth are, *Levit. 27. 32, 33.* *And concerning the Tithe of the Herd, or of the Flock, even of whatſoever paſſed under the Rod; the Tenth ſhall be Holy unto the Lord. He ſhall not ſearch, whether it be good or bad, neither ſhall he change it at all, then both it and the change thereof ſhall be Holy, it ſhall not be redeem'd.*

From theſe Texts of Scripture it appears, *Firſt*, that the Tythes were Ceremonial, in that they were not given to the Levites, till they were firſt offered *as an Heave-offering unto the Lord.*

Secondly, The Priests and Levites, who had a portion of the Tythes for their uſe, after they had been ſo offered as an *Heave-Offering*, had not that portion only for their Service in the Tabernacle, &c. but becauſe *Among the Children of Iſrael (God ſaid) they ſhall have no Inheritance.*

And when thus by a particular Command of God concerning them, they were cut off from their portion of Land, a twelfth among the Tribes, it pleaſed God to appoint them a Tenth, for that their Deprivation.

But then it is alſo further to be conſidered, that Tythes were of two ſorts, *1ſt*, thoſe of every Year,

Year, *Deut.* 14. 23, 24, 25, 26. of these every one that paid them, was also to eat his share, *ver.* 23. *Thou shalt eat before the Lord thy God, in the place which he shall chuse to place his Name there, the Tythe of thy Corn, of thy Wine, and of thine Oil, &c.* And if by reason of distance from the *Tabernacle*, or *Temple*, the Person paying his Tythes, cou'd not bring them in kind, he was then at Liberty to turn it into *Money*, *ver.* 25. and bestow that *Money* (*ver.* 26.) for whatsoever his soul lusteth after, for *Oxen*, or for *Sheep*, or for *Wine*, or for strong drink — And thou shalt eat thereof, before the Lord thy God, and thou shalt rejoice, thou and thine Household.

This for the Tythes of every Year; Then Secondly, There was those of every Third Year, and they were not only given to the *Levite*, but also to the *Stranger*, the *Fatherless*, and the *Widow*, *ver.* 29. — *And the Stranger, the Fatherless, and the Widow, which are within thy Gates, shall come and shall eat, and be satisfied; that the Lord thy God may bless thee, in all the work of thine hand, which thou doest.*

This is a brief Account of these *Ceremonial Tythes*, and the manner of their Payment, according to that Law from whence the *Snake* pretends to fetch his Authority for their continuance at this Day. Now, according to this Rule, let me ask the *Snake*;

Whether the Tythes at this Day claim'd by the *Priests*, be first offer'd as an *Heave-offering* unto the *Lord*, which those in the Law were to be, before they were given to the *Levites*: And to offer these Tythes as an *Heave-Offering*, does necessarily infer both a *Sacrifice* and an *Altar*, without which the Tythes given by that Law were unholy?

2. The *Priesthood* at this Day are under no Sentence of *Deprivation*, from *Inheritances* in the

Land, as were the Tribe of *Levi*; they may and do (many of them) acquire large Possessions.

3. Do they let the *Stranger, the Fatherless, and the Widow* (to whom of Right they did belong, as well as to the Priests and Levites) partake with them of the Tythes? Or do the Priests at this Day let the *Persons*, with their Households, from whom they exact the Tythes, partake of them, with themselves: For to them that paid the Tythes, it is said, *Numb. 18. 26. And thou shalt eat thereof, before the Lord thy God, and thou shalt rejoice, thou and thine household.*

Indeed, The Snake says (p. 266.) *all their Arguments, as to the Law and Levitical Priesthood being superseded, operate nothing against Priests of a Superiour and more excellent Priesthood.*

But they are not superseded, for the Objections still remain; and the Arguments heretofore offer'd by our Friends, are Unanswer'd; as are these I have here already given, and more that follow: So that they do *operate* effectually against the claim of Tythes, from the *Law and Levitical Priesthood*, upon the false and vain pretence of being *Priests after the Order of Melchisedec*; to pretend to which, Bishop Reynolds, p. 528. says, Is **Most Sacrilegiously** to Rob Christ of his Honour.

Ibid. *And there being as Ancient mention of Tythes, as there is of Priesthood in the World, I have no manner of doubt but they are as Ancient as Priesthood it self, that is as Adam.*

I have already observ'd, That the earliest mention of Tythes in the World, is in *Gen. 24. 18.* concerning *Abraham and Melchisedec*, less ancient than *Adam*, by more than Two Thousand Years; and therefore *I have no manner of doubt* (which is Answer Sufficient to such Insufficient Arguing) that the Snake is quite out in making Tythes as ancient

cient as *Adam*: But if Tythes were as *Ancient* as *Adam*, who paid Tythes? To whom were they paid? And when were they paid?

That the *Knowledge of Tythes, as of Sacrifices and Priesthood, descended from Adam,*

Is *Gratis Dicitur*, much of Confidence and Assurance, but no Proof.

That the one was the Maintenance, the other the Office of the Priesthood; and therefore one must be as Ancient as the other,

Is no true Consequent. For in those elder times, and before the *Levitical Priesthood* was Instituted; every one was (in a Sense) his own Priest, and offer'd for himself, as appears in the first Recorded Instances of Sacrifice offer'd by *Cain* and *Abel*, each in his own Person, and so downwards: whereas after the Institution of the *Levitical Priesthood*, it was peculiarly the Priests office, to offer the Sacrifices for all the People: And till the Priesthood was settled in *Levi's Tribe*, there was no need of a settled Maintenance, nor does there any footsteps of any such appear.

Ibid. They were all alike received by the *Heathen World*, by an *Immemorial Tradition*, from the beginning.

Immemorial Tradition! A Fable, which in many things has been long and often falsely pretended in the Church, of which in the lump, hear *Bishop Taylor*, in his *Liberty of Prophecyng*, p. 95. Printed 1647. "To Dispute (says he) concerning the
 " Truth or necessity of Traditions, in the Questions
 " of our Times, is as if Historians Disputing about
 " a Question in the *English Story*, should fall on
 " wrangling, whether *Livy* or *Plutarch*, were the
 " best Writers: And the earnest Disputes about
 " Traditions are to no better purpose. For no
 " Church at this Day admits the one half of those
 " things, which certainly by the Fathers were

“ called Traditions Apostolical; and no Testi-
 “ mony of Ancient Writers does consign the one
 “ half of the present Questions to be, or not to be
 “ Traditions.

Thus he, which as it shews the light esteem and little dependence which is to be had on *Tradition*, pretended Apostolical; so necessarily it includes, at the least as great, if not greater uncertainty, and as little, if not less dependence, on pretended, Heathen *Immemorial Traditions*. But for his more full Conviction herein, I shall add one more Authority, particularly respecting his pretence of *Heathen Immemorial Tradition*, upon this Point of Tythes. It is *Richard Hooker's, Ecclesiastical Polity*, Printed 1622. Book V. p. 427. Sect. 79. His Words are these.

“ And as *Abraham gave voluntarily*, as *Jacob*
 “ vowed to give God Tythes; so the Law of *Mo-*
 “ *ses* did require from the Hands of all Men, the
 “ self same kind of Tribute, the Tenth of their
 “ Corn, &c. Infomuch that *Paynims, being here-*
 “ *in Followers of their Steps*, paid Tythes likewise.

And that the *Heathens* were herein, as in several of their Religious Performances, borrowers from the *Jews*, is not only the Opinion of this, but many other Learned Men.

Ibid. p. 267. *God reserv'd the Tenth Part of our Substance, as the Seventh of our Time, to be paid as a Tribute, and an acknowledgment to Him, from whom we receive all, &c.*

Non constat. No such Reserve ever was, or can be made appear, from *Adam to Moses*. By *Moses* 'tis granted, God made a Reserve of a Tenth part, not of *our Substance*, but of some part of the Substance of his then peculiar People, the People of *Israel* outwardly, of the Increase of the Land of *Canaan*, when they should come into the Possession of

of it. And this Reserve he made (as I have before shewn) for the Maintenance of the Tribe of *Levi*, the Poor, Fatherless, &c. which *Tribe* he then Consecrated wholly to the Priesthood, and excluded from their share of the Land, at the Division thereof among their Brethren. And as this is the only *Reserve* of the *Tenth*, which it appears God did ever make. So neither the *Heathens* at that Day, nor the *Christians* in this, were, or are at all oblig'd by it, or concern'd with it.

The *Heathens* were not oblig'd by it, or concern'd with it, because, what the Law said, it said to those that were under it, *Rom. 3. 19.* which the *Heathens* were not,

The *Christians* are not oblig'd by it, or concern'd with it; because the *Tenth* was appropriated to that Priesthood, Worship, and Oeconomy of the Jews, which lasted no longer than *till the time of Reformation, Heb. 9. 10.* till Christ was offer'd up, the Author and Institutor of the Christian Religion. And this by the way shews, that Tythes are now so far from being a part of God's Worship, that it is an Implicit Denial that Christ is come in the Flesh: To which I may add, that Tythes were so particularly restricted to the Land of *Canaan*, that though the *Jews* had Substance before they came into that Land, yet they paid no Tythes, before they came into possession of it, as they pay none since they were dispossessed of it.

Ibid. The Priests being made the Receivers (because we cannot Pay them to God immediately) is but a secondary Consideration.

And a third necessary Consideration is, who made these Priests the Receivers? If the *Snake* can, for the Priesthood, produce an express Commission from God to them to receive the Tythes, as due to him now under the Gospel, let the *Snake* do it?

He

He knows he can produce no such Commission, no Warrant, no Authority, and therefore would Infer it from the Impossibility of paying *Tythes to God immediately*: But the Inference is false; for if it were granted that Tythes were now due to God (which nothing but an express Reservation now, as heretofore in the Levitical Law could make) yet it would not thence follow, that the Priests must be the Receivers, unless God as expressly had Nominated and Deputed them thereunto.

The Divine Wisdom did not think such an Inference sufficient to make the *Levitical Priesthood* a Title to Tythes, for having made a *Reservation* then of the Tythes of that Land to Himself, *Levit. 27. 30.* He transfer'd that *Right* to that *Priesthood* by express Donation, in these Words. *I have given the Children of Levi all the Tenth in Israel for an Inheritance, Numb. 18. 21.* And this express deed of Gift extended no further, nor to any other *Priesthood*, but that which was to do, and did the *Service of the Tabernacle of the Congregation*, ver. 23. Let the *Snake*, who now claims Tythes for the *Priests*, shew such a Deed of Gift, make such a Title to Tythes for them, if he can.

Ibid. p. 267. Therefore the Substraction of Tythes, as of other Offerings, is call'd a Robbing, not of the Priest, but of God, Mal. 3. 8.

He should have said *was call'd*, not *is call'd*, as speaking of *Malachy's* time, the time of the Law. Tythes were then his peculiar Right, by vertue of his special Reservation thereof for his *Priests*, in that Dispensation: But since that is ended by *Cyrif*, once Offering of himself, the Substraction of Tythes is no more a Robbing of God now, than the Substraction of those other Legal Offerings can be so called.

Ibid. p. 268. *It is invading what God has reserv'd peculiar to Himself, that we may not touch it, &c.*

It was so after the Reservation of them was made, which began with the Levitical Priesthood, and it continu'd to be so, so long as that Reservation continu'd, which was, as long as that Priesthood stood, and no longer. In the time of the Law, the Offerings which were by God assign'd as a part of the Priests Maintenance, were not to be touch'd, not to be taken by the People from them, any more than the Tythes from the Levites: And it was as much a Robbing of God in with-holding those Offerings then, as in with-holding the Tythes then: For Tythes and Offerings are joyn'd together, in *Mal. 3. 8.* and the with-holding of either call'd Robbery then. And it is no more a Robbing of God in with-holding the Tythes, than in with-holding those Offerings now. For as with respect to positive Command, they both came in together, so by the Abrogating that Law which requir'd them, they both went out together; that Dispensation being ended, to which they were adapted and subservient.

Ibid. *Of all the other Trees of the Garden we may freely eat.*

The Comparing Tythes to the Tree of Knowledge of Good and Evil, is a whimsical conceit in the *Snake*. The Fruit of that Tree was forbidden at the first, and to all Mankind; so that by his Comparison of Tythes to it, the Priests ought not to eat of Tythes any more than other Men.

Ibid. *And this is the same Sacrilege, as to tast of the forbidden fruit.*

Was it Sacrilege then to tast of the forbidden Fruit? Yes, says the *Snake*: *That was the first sin. It was Sacrilege.* A bold Fellow at Dogmatizing: But how proves he that? Is *Adam* any where in
 Scripture

Scripture taxed with Sacrilege, or only with the Sin of Disobedience, in breaking God's Command, that he should not eat of the Fruit of that Tree? Or, is the breach of every Negative Precept Sacrilege?

Ibid. *And I am not afraid to say, that all are Guilty of it, who have seiz'd upon the Tythes of God, and pay them not to his Priests.*

Reader, Here's a Doughty Clerk, who says he is not afraid, yet is afraid to say it with his Name to it: A Bold Fellow in the Dark, while he may think no Body sees or knows him, so as to detect him, and can by Lurking, keep out of danger. But is this Man fit, if we deserv'd it, to tax us with Disloyalty, who is so eminent herein, as to have lost decent respect to the Government, by thus impeaching all the Protestant Princes that have sat upon the English Throne since *Henry* the Eighth, with being guilty of the sin of Sacrilege?

He begins (p. 269.) with *Henry* the Eighth whom he charges with *instead of restoring Tythes to the Secular Clergy, more Sacrilegiously impropriating them to the Laity.* And yet this was in the latter part of that King's Reign, when (for whatever reason at first) he was less obsequious to the *Church of Rome*, and gave some way to the Reformation.

Edward the Sixth and *Queen Elizabeth*, plac'd by History among the best of Princes, as they went further than their Father in the Reformation; so they persever'd in *Impropriating* to the Laity those Tythes which they found in the hands of the Popish Regular Clergy, (as they were then call'd) or which from his time remain'd in the Crown. Nor can any one Prince, from *Hen. 8.* to this time, escape the *Snake's* Impious Sentence of *Sacrilege*;
unless

unless haply Queen *Mary* (who is said to have at least desir'd and endeavour'd the restoring of Tythes) may obtain his absolution, as having, perhaps in his sense, thereby sufficiently atton'd for that Sea of Martyrs Blood which She shed. But this high Impeachment stops not at the Throne; No, but takes in almost all Ranks and Degrees of Men. For what was done in taking those Improprate Tythes from the Clergy, had the Concurrency and Confirmation of both Houses of Parliament. Nay, he impeaches such of the Martyrs as were Bishops in King *Edward's* time, (as *Cranmer*, *Ridly* and *Latimer*,) who as Members of the Upper House, must be supposed to be then sitting, and thereby Parties to those Acts of Parliament for Improprations. Nor does his Charge extend to the Men of that Age only, but to all ever since, whether Prince, Lord or Commoner, who hath, or ever had any Estate in Improprate Tythes, and have not paid them to the Priests; (of which among the Nobility and Gentry especially, there are very many.) He Proclaims he is *not afraid to say they are Guilty of Sacrilege*. And what must be their Doom, his next words tell, where he says, *This Sin will not be forgiven, without a Severe Repentance and Restitution*. What course they will think fit to take, who are yet living I know not. But if this be true, (which is the concluding part of that which he says he is *not afraid to say*) Woe be to all such of them as are Dead. For as while Living, they made no *Restitution* to evidence to *Repentance*: So being Dead there is no *Repentance* in the Grave. And since without *Repentance*, and that **Severe** too, as well as *Restitution*, he will not have this supposed Sin of *Sacrilege* to be forgiven; what must become of all those Kings, Lords, Commons, Nobility, Gentry,

try, People of all sorts, who since the first Dissolution of Abbies: and in *H. 8.* time were possessed of Tythes, and are Dead! Has he not damn'd them to all Intents and Purposes? And he that is not afraid to say this of them that are Dead, what would he be afraid to do to those of them that be alive, if he had power to his Will?

Ibid. (p. 268.) *And let this be added to all that I have said, that several Kings of England, who had then the sole right and property in all the Lands of England, have a-new dedicated, by Particular Vows, as Jacob (Gen. 28. 22.) all the whole Tythes of the Land of England to God, &c.*

And to this of the *Snake*, let this be added, that had he not made further addition, he had said untruths enough before: *Several Kings of England!* Let him instance if he can, any one King of *England*, who had the *Sole Right and Property in all the Lands of England.* And next, that any King, either singly or jointly, with his People, did dedicate *all the whole Tythes of the Lands of England to God.* And when he has done that, or (rather) something towards it (for what he has here said he can never make Good.) Let him also set forth the Grounds on which any such *Vows* were made, that they may be compar'd with that of *Jacob*; and that the *Reader* may see what Religion and Principles those Kings were of, and for what reasons they made those Vows, and dedicated Tythes, as he says. When this be done, what he shall offer, may be further Consider'd. But his saying in the Close of this Paragraph, *That the same has been confirm'd by several Acts of Parliament,* shews his Partiality and Hypocrisie who can urge Acts of Parliament for Confirming, but Damn not only Acts of Parliament, but Parliaments and Kings too, for putting any of those Tythes into Lay-hands.

Ibid.

Ibid. p. 269. *It was the Friars and Schoolmen who first set up the Notion of Tythes being Eleemosinary.— And they (the Quakers) have only lick'd up the Spittle of the most Corrupt part of the Church of Rome; and gone into the Scandal of our Reformation, &c.*

That Tythes were Eleemosinary, was asserted, maintained and defended, not only by our Countryman *Wickliff*, but by *John Huss*, *Jerome of Prague*, the Churches of *Bohemia*, the *Waldenses*, and others, first Reformers from Popery: Did all these Lick up the Spittle of the most Corrupt part of the Church of Rome? What Protestant can hear that, and not spit him that says it, out from amongst them?

Ibid. *But the High Places were not taken away.*

The High Places among the Heathen and Corrupted Jews, to which he here alludes, were the *Groves* and *Oratories* where their Altars stood; where they offer'd the Sacrifices, and perform'd the Ceremonies of their Superstitious Worships. Parallel to these (in his Allusion) must be those Houses which are commonly call'd *Churches*, in which the Papists had their Altars, and were wont to offer their Idolatrous Sacrifice of the *Mafs*, and perform the rest of their Superstitious Devotions. *These were not taken away*: Is that it he complains of? Reader, can't thou pity him that he had that occasion left him to Grumble?

Ibid. *Our Jehu Reformer, destroy'd indeed Baal out of the Land, (2 Kings 10. 28, 29.) but he departed not from the Sin of the Golden Calves.*

Whom can he here mean, by *Jehu Reformer*, not *Hen. 8.* sure? For he did not destroy *Baal* out of the Land, (if either by *Baal*, the Snake here means the Idol then worshipp'd; or, as he has before express'd it, the *Baal of Tythes*,) But left the *Mafs* standing, and the Popish Priests in the Exercise of it. If they that came after, whether

Edw.

Edw. 6. or Q. Eliz. when by suppressing the Mass, they *Destroy'd Baal*, departed not from the Sin of the Golden Calves, (which were Idols set up to be worshipp'd instead of *Baal*) the more's the Pity. Thus this allusion of his, to the *Golden Calves*, with his former to the *High Places*, makes not for the Credit of the Reformation, or particularly of that Church which he pretends to be of.

Ibid. p. 270. *They Simper with half a Mouth, and say they mean it not against a Civil Protestant Government, when no longer since, than in their Yearly Epistle, — 1693. — It is positively enjoin'd, "That* none should Pay Tythes, but refuse the payment thereof, as an Antichristian Yoak of Bondage.

Which is least offensive, to *Simper with half a Mouth*; or tell a Lye with a whole Mouth, as he does? But setting aside his simple Flout, of *Simpering*. 'Tis false, that we did ever tell, or endeavour to persuade the *Civil Government*, that we refused Tythes to one sort of Priests, or Men only, (for we have always refus'd them to all sorts of Demanders.) And therefore when in the Yearly Epistle 1693. it was advis'd (not as the *Snake* says, *positively injoin'd*) "That our Christian Testimony, which we have greatly suffer'd for, be born against the grand Oppression and Antichristian Yoak of Tythes. It was but agreeable to our Practice since we were first a People; and very good advice it was, because agreeable to the Apostles Doctrine.

Ibid. *Where do they find any Law of Christ against Tythes? no, they are not able to produce one word, or any thing like it.*

Hebrews the 7th affords enough (if he will allow what is there written to be a Law of Christ) against Tythes. There are words enough to manifest

the
God
Inim
ments,
Gentry
popriatio

nifest that Tythes were abrogated by Christ, as well as Circumcision, Sacrifices, and other things depending on the Ceremonial Law. There it is said exprelly, vers. 12. *The Priesthood being changed, there is made of necessity a change also of the Law.* If it be ask'd, what Law? He had said before, vers. 5. *They that are of the Sons of Levi, who receive the Office of the Priesthood, have a Commandment to take Tythes of the People according to the Law.* Hence it appears, that by the Change of the Priesthood, there was made also a Change of that Law, according to which the Sons of *Levi*, who received the Office of the Priesthood, had a Command to take Tythes of the People. What can be plainer? Yet more, if needed, might be urged from vers. 18: where it is said, *There is verily a disannulling of the Commandment going before, for the weakness and unprofitableness thereof.* What Commandment was this which was disannulled? That Carnal Commandment mentioned vers. 3, 16. after which the Levitical Priesthood was made and maintain'd. Here then; that Law, that Commandment by which the Levitical Priesthood took Tythes of that People is declar'd to have been chang'd, and that Change explain'd by the word *Disannulled*: If this be not one word against Tythes, or any thing like it. Let the Reader Judge.

Ibid. But on the Contrary, there are plain Intimations in the Gospel of their Continuance, particularly; 1 Cor. 9. 13, 14.

Intimations? Oh! Oh! is it come to that, must the world be Decimated by *Intimations*! Does God's Right, God's Due, God's Tythes depend upon *Intimations* at last! Must all our Kings and Parliaments, from *Hen. 8.* till now, all the Nobility; Gentry and others concern'd in with-holding *Impropriations* from the *Priests* be Damn'd for *Sacrilege*

upon Intimation only ! This sufficiently *Intimates* what sort of Fellow this *Snake* must be. Well, let us see how plain his *Intimations* are, 1 Cor. 9. 13, 14. The words of the Text are, *Do ye not know, that they which Minister about Holy Things, live (in the Margin, feed) of the things of the Temple? And they which wait at the Altar, are Partakers with the Altar? Even so hath the Lord ordained, that they which Preach the Gospel, should live of the Gospel.* Here's not so much as the Name of Tythes, and will he call this a plain *Intimation*, that Tythes should be continu'd ! So far from it, that this place neither speaks of Tythes, nor the Levites who took them : For to the Levites were the Tythes given, *Numb. 18. 21.* (not to the Priests, they were to have but the Hundredth Part ; the Tythes of the Tythes, *vers. 26, 27, 28.*) and the Levites were so far from *Ministring* about the Holy Things, that they were not permitted to touch them, *Numb. 4. 15.* No, nor to see them, *vers. 20.* on pain of Death. But *Aaron* and his Sons, the Priests, were commanded to take down the Tabernacle upon any remove, and to pack up, and cover close all the Parts and Utensils therof, *vers. 5, &c.* before the Levites might come near to take up and carry their Burdens ; which was the service of the Tabernacle they were appointed to. But it is evident that the Apostle, 1 Cor. 9. 13. spake not of the Levites, but the Priests, them that *Ministred* about Holy Things, them that waited at the Altar, them that *Liv'd, Eat or Fed* of the Things offer'd on the Altar, and so partook with the Altar. Hence this place is so far from *Intimating* a continuance of Tythes, that if a continuance of any thing were *intimated* here, it must be a continuance of those Offerings at the Temple, and at the Altar, which belonged to the Ceremonial Law ; which, as

on all occasions the Apostle shews, was abrogated, so he would in no wise *Intimate* the continuance of it. But further, if the Apostle had spoke of the Levites, and mentioned the Name of Tythes in his comparison, yet his Allusion to those Legal and Shadowy things, wou'd still have (as what he mentions hath) served his purpose very well, to convince the *Corinthians*, that since *Christ* had ordained, *Luke* 10. 7, 8. that they *who preach the Gospel, should live of the Gospel*, as well as they, who, under the Law, ministred about Holy Things, and waited at the Altar, were then to partake with the Altar. And thus he, and the rest of the Apostles might freely, and without blame, live of the Gospel, while they preached the Gospel, by receiving such necessaries as were freely offered them, by those that received and embraced the Gospel.

Ibid. p. 271. *But we need no new Commandment for them in the Gospel, if they are not forbidden, and abrogated by Christ.*

The contrary way of arguing is of more force, *viz.* There needed not a positive or express Prohibition, or verbal Abrogation of Tythes, in the Gospel. For if they are not expressly Commanded to be continu'd under the Gospel, they are not of force, that Law being temporary by which they were Commanded, and now expired. It was adapted to the Oeconomy of the *Jews*, made to answer that Dispensation, appropriated to that Levitical Tribe and Typical Priesthood, restrained to the Land of *Canaan*, (no other spot of Ground, under the Sun, being Tythable by vertue of that Law,) and all this limited to *the Time of Reformation*, *Heb.* 9. 10. The coming of *Christ* in the *Flesh*, and offering up himself to his Father, on the Cross, an Attonement for Mankind. So that an Express Abrogation of Tythes in the Gospel was no more

necessary, than an Express Repeal of an Act of Parliament, which was but Temporary, and would expire of course at the end of that Term for which it was appointed.

Ibid. *They are no part of the Typical or Ceremonial Law; and nothing else of the Law was abrogated by Christ.*

Indeed, *Snake*, this is striving against the Stream, and giving the Lie to Protestant Writers, both at home and abroad. For the *Readers* satisfaction I shall mention some.

Dr. *Fulk* on *Heb. 7.* §. 4. says, *The payment of Tythes, as it was a Ceremonial Duty is obrogated by Christ.*

Dr. *Willet*, in his *Synopsis of Popery*, (before quoted) *Fifth General Controversie*, p. 314. arguing against the *Rhemists*, who (with the *Snake*) affirm'd, that the payment of Tythes is a Natural Duty, that Men owe to God in all times, and to be given to his Priests in his behalf for his Honour, says, "St. *Paul* saith in flat words, If the Priesthood be changed, of necessity also there must be a change of the Law, *Heb. 7.* 12. But the Priesthood of the Law is altered and changed, *ergo*, also the Law of the Priesthood, and so consequently the *Ceremonial Duty* of Tythes.

Thomas Wilson, in his *Christian Dictionary*, on the word Tythes (tho a zealous contender for them) acknowledges that they were a *Shadow* and *Figure*, as other Oblations were *figuring* Christ.

Among Foreigners, I shall first instance *Chemnitius*, in *Harm. Evang. C.* 109. He having distinguished Tythes into Political and Ecclesiastical, says of the Ecclesiastical Tythes thus, "Porro, quia ex hac Disputatione Christi cum Phariseis patet, Christum decimarum solutionem inter *Ceremoniales* Leges rejecisse, opponit enim iis Judicium & Charitatem Dei, hoc est forenses & *morales* Leges, *Ceremonialis* autem Lex per ad-
"ventum

“ventum Christi est sublata, — ideo non inepte
“quæritur, &c.

Moreover seeing by this Dispute of Christ with the Pharisees, it appears that Christ threw off the payment of Tythes among the Ceremonial Laws (for to them he opposes Judgment and the Love of God, that is, the Judicial and Moral Laws) and the Ceremonial Law is taken away by the Coming of Christ, — therefore it is not unjustly inquired, &c.

I shall next Instance *Peter Martyr*, of great Note in the Reformation, who in his *Common Places*, *Clas. 4. l. 13. De Magistratu*, §. 18. says, “Pri-
“mum debemus Intelligere, *Decimas olim pertinuisse*
“*ad Ceremonias* idque tam in *Melchisedech*, quam in
“*Levitis*, i. e. First we ought to understand, that Tythes did of old belong to Ceremonies, and that as well in *Melchisedec* as in the *Levites*.

Then having shew'd how and wherein Tythes were Typical, and having also declared that the Ministers now, do not receive Tythes by the Ceremonial Law, but upon a Moral Account as a Compensation for work, he says,

“Proinde Ministris sive persolvantur ex agris,
“sive ex ædibus, sive pecunia numerata, sive in
“Decimis, nil refert: Modo non fordidè sed honeste sustententur, i. e. Therefore whether their Wages or Maintenance be paid out of the Feilds, or out of the Houses, or in ready Money, or in Tythes, it is all one to the Ministers; so they be maintained creditably, not meanly. To this he adds,

“Retinent quidem alicubi Mercedès istæ vctus
“nomen Decimarum, in multis autem Locis, non
“appellantur Decime, sed Stipendia & Salariâ.
“Et sane potius revera sunt Mercedès, quæ Laboribus Ministrorum debentur quam Decime, i. e. In some Places these Wages retain the old Name of Tythes, but in many Places they are not called Tythes,

but Stipends and Salaries. And truly they are in reality rather Wages, which are due for the Ministers Labours than Tythes.

Of all which, this appears to be the Sum, *Peter Martyr*, tho' he thought Ministers Maintenance might be given them in that Proportion of a Tenth: Yet he positively concludes Tythes as Tythes, and in their own Nature to be a part of the Ceremonial Law abrogated by Christ.

The third Witness from abroad, which I shall bring, is *Zanchius. Tom. 4. l. 1. c. 116. De Cultu Dei Externo*. Where, distinguishing between the *Quota* and the *Alliquota* of Maintenance, between Maintenance in General, and Maintenance particularly by Tythes, &c.

He says, "Considerari enim possunt omnes illæ
 " Leges de Primitiis, Decimis & Votis, bifariam
 " quoad Substantiam & Accidentiam seu Circum-
 " stantias. Ad Substantiam quod attinet ad nos etiam
 " pertinent: Nam summa & finis illarum Legum
 " hæc erat, ut Populus Gratitude suam erga
 " Deum harum rerum Oblationibus declararet
 " idq; in utilitatem Ecclesiæ, Ministerii scilicet Ec-
 " clesiastici Ministrorum & Pauperum quemad-
 " modum jam ex Legibus ipsis ostendimus. Annon
 " autem Lege Naturæ jubeamur idem facere? Ut
 " Ministri sustententur sumptibus fidelium Ecclesiæ
 " demonstrat Apostolus non solum ex Lege *Mosis*,
 " sed etiam ex Lege Naturæ. Ut Viduæ alantur
 " & Pauperes & Perigrini, passim Docetur in No-
 " vo etiam Testamento. Nec minus liquet ex
 " iisdem Libris conservandum esse totum Ministe-
 " rium Ecclesiasticum. Quomodo autem ista fi-
 " ant? Contributione bonorum, sive sub nomine
 " Primitiarum, sive Decimarum, sive Votorum,
 " sive alio nil refert. Ergo ad Substantiam quod
 " attinet & finem harum Legum de Primitiis, De-
 " cimis

“ *cimis & Votis, illæ Leges tanquam naturales at nos etiam pertinent, i. e. All these Laws concerning First-Fruits, Tythes, and Vows may be considered in a twofold respect, as to the Substance, and as to the Accidents or Circumstances. As far as concerns the Substance, they belong to us also: For the sum and end of those Laws was this, That the People might declare their thankfulness to God by the offering of these things; and that for the profit of the Church, that is, of the Ecclesiastical Ministry, the Ministers and the Poor, as we have now shewed out of the Laws themselves. And are we not commanded by the Law of Nature to do the same? That the Ministers should be sustain'd at the Costs of the Faithful Members of the Church; the Apostle demonstrates not only from the Law of Moses, but from the Law of Nature also, that the Widows, the Poor and the Strangers, should be maintain'd, is frequently Taught in the New Testament too. And as clear it is from the same Books, that the whole Ministry of the Church ought to be kept; but how shall all this be done? By a Contribution of Goods, whether under the Name of First-Fruits, or of Tythes, or of Vows, or under any other name it matters not. Therefore as to what concerns the Substance and End of these Laws, of First-Fruits, Tythes and Vows, those Laws as Natural belongs also to us.*

Thus *Zanchius*, who in all this, pleads only from the Equity of the Law, for a Sufficient Maintenance to the Ministers, from the Faithful of the Church. And of what Nature he accounts Tythes, may be easily seen, by his coupling them with First-Fruits and Vows, which none I think, doubt to have belong'd to the Ceremonial Law: But if any shall yet suppose, that he did not suppose Tythes to be part of the Ceremonial Law, he puts it beyond doubt, that he did so esteem them: For he says,

“ At vero Circumstantiæ considerentur illarum
 “ Legum, — *Leges illæ nihil ad nos, ut qui Legi-*
 “ *bus Ceremonialibus & Politicis istius Populi, non*
 “ *Sumus Subjecti, i. e. But if the Circumstances of*
 “ *of those Laws be considered, — those Laws do not*
 “ *at all belong to us, who are not Subject to the Cere-*
 “ *monial and Political Laws of that People.*

And treating further upon the same subject,
 p. 485. he saith, “ *De Decimis etiam solvendis,*
 “ *Mandatum certum est fuisse abrogatum per Chri-*
 “ *stum, i. e. Certain it is, that the Law concerning*
 “ *the paying of Tythes also was abrogated by Christ.*

This, with more to the same purpose, the In-
 quiring Reader may find in him, and which I omit
 not being willing to be too prolix: And besides the
 Testimonies above cited, I could also add from
Oecolampadius, on Ezek. 44. from *Melancton*, *De*
Libertate Christiana, with others; whose joynt
 Testimonies do overthrow the false and bold As-
 sertion of this Snake, who is so remarkably Eminent
 in a Confident Assurance, as to say of
 Tythes, *They are no part of the Typical or Ceremonial*
Law.

And tho’ to the knowing Reader it might seem
 superfluous to bring witnesses further to prove
 Tythes a part of the Ceremonial Law: Yet I
 shall take leave to add one witness more, if not
 for his Information in so known and received a
 Truth, yet for the more full detecting of this our
 Adversary.

This Witness, is the Snake against the Snake,
 who in p. 267. says expressly, *They were part of the*
Offerings to God under the Law, for which he cites
Numb. 18. 24. (as I have observ’d, p. 403, 404, 405.)
 Where they are indeed call’d an *Offering*, and an
Heave-Offering unto the Lord, the words of that
 Text are, *But the Tythes of the Children of Israel, which*
they

they offer an Heave-offering unto the Lord, I have given to the Levites to inherit.

And as the People were to make an *Heave-offering* of the Tythes which the Levites received of them, so the Levites were to make an *Heave-offering* also, of the Tenth of the Tythes, which the Priests receiv'd of them, *ver.* 26, 27, 28. So that both the Tythes from the People to the Levite, and the Tythe of the Tythes from the Levite to the Priests, were appointed to be made an *Heave-offering* to both, which fully proves, they were in each respect a part of the *Ceremonial Law*: For what else but a *Ceremony* was either the *Heaving*, or *Waving* of the Offering? the difference whereof (as *Goodwyn* in his *Moses and Aaron*, ch. 6. l. 2. shews) was, that the *Heaving* was perform'd by *Elevation*, lifting the Oblation upward and downward: the *Waving* was perform'd by *Agitation*, waving it to and fro, from the right Hand to the left. Now since the *Snake* hath from Scripture brought by himself, prov'd that Tythes were an *Heave-offering* under the Law; let him Solve, if he can, his Contradiction, in Asserting, that *Tythes are no part of the Typical, or Ceremonial Law.*

But to find this our Adversary in Contradictions is no wonder, no more than it is to find him not found in Expression, I had almost said Heretical; for so he wou'd have call'd a Position not half so Erroneous from us, as is that of his which I am now about to discover: It is this saying:

Ibid. Nothing else of the Law (but what was Typical or Ceremonial) was Abrogated by Christ.

Pray then are the Judicials in *Moses Law* in force still, and binding now unto Christians? If an Ox that hath been known to push with his Horn in times past, shou'd not be so kept in, but that he should kill a Man or a Woman, must the Owner of necessity be
put

put to Death, as well as the Ox? *Exod.* 21. 29. Must it still be Eye for Eye, Tooth for Tooth, Hand for Hand, Burning for Burning, Wound for Wound, Stripe for Stripe (as in *Exod.* 21. 24, 25.) notwithstanding what *Christ* hath said, *Mat.* 5. 38, 39, &c? Must the old Law of Jubilee still take place, that Lands may not be Sold for ever, but that they must return again from him that bought and paid for them, to the Seller? And (to touch the *Snake* more nearly) may not a Priest now take a Sup of Wine, or strong Drink, when he goes into the place he calls his Church, *lest he die* (*Levit.* 10. 9.) Or was not that a *Judicial*, but *Ceremonial* Law, fit enough in the *Snake's* Judgment to be Abrogated?

Ibid. They (Tythes) were before the Law; and the Reason of them is Eternal. That is, Honouring the Lord with our Substance, *Prov.* 3. 9.

They were no more before the Law than Circumcision and Bloody Sacrifices, or Burnt-Offerings were: And there is no more Reason that they shou'd continue after the Law, than those which all acknowledge to be ended by *Christ*.

And if Honouring the Lord with our Substance, were only to be done by paying Tythe, it would be a very mean way of Honouring the Lord, to Honour Him with a Tenth Part only, and our selves with Nine times as much.

The rest of this p. 271. and most of 272, he spends only in Quibbling, and Repeating his false Charges and Suggestions, which are before Answer'd, and Confuted from the places were they are first met with.

The *Snake* now turns to his old work of mangling Quotations, and so gives for one, from *E. B's* works, p. 780. these Words, *Tythes, as received and paid in these Days* — are of *Anti-Christ*, which
though

though so mangled, are Sound and True; for *Edw. Burroughs* shews the Reason why they are so, viz. That they were brought at first into practice in the time of the Gospel, by the Appointment and Ordinance of Popes, and are grounded upon the Jewish Law, for paying Tythes to *Levi*, in which respects they are highly *Anti-Christian*.

Ibid. p. 273. The *Snake* here again repeats a Quotation (which is a frequent practice with him) from *T. Ellwood*, which he had before given (with some little variation) in p. 246, and also in p. 254. to which Quotation I have already Answer'd, p. 381, 382. fore-going, and therefore need not repeat it here, but refer the *Reader* thither.

Ibid. p. 273. *As to the Tenth Part of our Substance, that was determin'd long before the Law; and was the universally receiv'd Notion of the World in all Ages, &c.*

He who is not afraid, or ashamed (so far as I see) to say any thing, may, if he please, say that the *Quantum* of a Tenth was determin'd as soon as the *Moon* was made. And also he may say, if he please, that it was paid to the Imaginary Man in that changeable Planet; but they had need be more than common Lunatics that believe him: He begs what we deny, and affirms what he cannot prove; but a confident Assurance is his Talent.

Ibid. p. 274. He goes on in the same strain, and takes for granted (which is utterly false) that Tythes were no Legal Ceremony, and adds, *So neither* (says the *Snake*) *were they any Type of Christ.*

As well as that it is false in fact, as I have already shewn from the Scriptures, quoted by himself; so also *Peter Martyr*, as before quoted, is of another Mind, where he says: *Et enim in utroque Sacerdotio referebantur ad Christum: i. e. for in each Priest-*

Priesthood they referr'd to Christ. So also, when he asks, " Sed quid sibi decime volebant in utroque " Sacerdotio? Non sane aliud significabant, quam " veteres omnia sua debuissè ad Christum referre " illa Ceremonia populus Christum ipsum venera- " bantur: *i. e.* But what did Tythes signifie in either Priesthood? Truly (says he) they signified nothing else, but that the Ancients ought to refer all they had to Christ. By that Ceremony the People Worshipped Christ Himself.

Ibid. p. 274, *Sacrifices, and all other Types of Christ, are fulfilled: For He only is now our Sacrifice, but He is not our Tythe.*

An idle Whim! He is not our Tythe: Did Christ by his coming end no Types but those that were immediate Types of Himself? But that even Tythes also were a Type of Christ to come. *Thomas Wilson*, where I have before cited him, p. 420. does acknowledge they were a *shadow and figure, as other Oblations were*; and what pray is that less than a Type?

Ibid. *As Tythes are no Legal Ceremony nor Type, so neither are they Abrogated by Christ, as T. Ellwood affirms, but cannot prove, &c.*

Both their being a Ceremony, a Type, and Abrogated by Christ, *T. Ellwood* hath not only affirm'd, but prov'd also: And the same is now again plainly prov'd, in every part in this foregoing Discourse, by Argument, Scripture, and Authority.

Ibid. *We desire any one Text to shew it, &c.*

It might be *Abrogated*, and that *Abrogation* shewn and prov'd, from the nature of the thing, without a Text. Yet so much according to the *Snake's* desire, it happens that I have before-going shewn divers Texts for that *Abrogation*, and particularly *Heb. 7. 12.* compar'd with *ver. 5.* and *18.*

Ibid.

Ibid. He (T. Ellwood) quotes 1 John 4. 3. which has no more relation to it, than Neh. 10. to the 28 ver.

Did not the Snake sit playing at Tables (a Sport he uses by him) till his Eyes were dim, when he read it, he might one wou'd think have seen that T. E. did not quote that Text, 1 John 4. 3. to prove Tythes abrogated by Christ (which he needed not do in that Controversie, his Opponent then owning it) but to prove, that to deny Christ come in the Flesh, is a Mark of *Anti-Christ*, which that Text was aptly urg'd to prove, and follow'd immediately after those Words [is a mark of Anti-Christ.] So that both his foolish Cavil at T. E. for 1 John 4. 3. and his frothy Squib upon the Prophet *Nehemiah*, shews as well the weakness of his Cause, as the levity of his Temper.

Ibid. p. 275. The Snake summons a great many Names, without naming Books or Pages where to be found, which he says *F. Bugg* (an Apostate) produces out of our Books; but that *Bugg's* Charges upon us, and Quotations from our Books, have been repeatedly Answer'd, not one Word. No; it will serve the Snake's base ends better, either to be ignorant of our Answers, or else knowing them, not to consider them as they are, but wickedly to pervert and false quote them; of which two Instances now next follow. The first is a Quotation borrow'd from this same *Bugg*, out of the *Guide Mistaken*, by *W. P.* Printed 1668, p. 18. which the Snake says was for the Church of England, but it may appear otherwise by *W. P's* Words, which are left out in this Quotation: they are these:

“ But lest I may be Censur'd by the Reader, for
 “ too Severe, let me beseech thee to Inquire
 “ throughout the Story of the World, where any
 “ kind of Religion has been, or is Establish'd by
 “ Authority, and thou wilt doubtless find upon a
 diligent

“ diligent Search, that the People’s Judgments
 “ have ever been, and are fast Chain’d in the
 “ Priest’s Inquisition, &c.

And of these Priests it is, who through all *Ages* have thus Chain’d the Peoples Judgments in their Inquisitions, that *W. Penn* does here speak. And I think the *Snake* will hardly more own, that they have done this; than he can make it appear, that the *Church of England*, as now denominated, hath been through all *Ages*: If he can, he will help her to one *Mark* which the Romanists say is a mark of the true Church: And to another *Mark*, which all will say, is a mark of the false one.

The Second is a Quotation which he makes from *W. P.’s Quakerism a new Nick Name, &c.* p. 165. which the *Snake* says is, *For the Dissenters (for he deals his blows round)* so Insinuating, as if what *W. P.* there said, did relate to all Dissenters, which is notoriously false; his Words are otherwise, and do fully shew, that they were only Relative to such grossly abusive Men, as his then Adversary was, (to which I may add) and as the *Snake* now is. For his Words are these.

Is this the Man that must be thought fit to vaunt it over us with such Impudent Scurrility, ungodly, as well as unmannerly Reflections? But in the Earth there is not any thing so fantastical, conceited, proud, railing, busie-body, and sometimes ignorant, as a sort of Priests, to me not unknown (among whom our Adversary is not the least) who think their Coat will bear out their worst Expressions for Religion, and practice an haughty Reviling for Christ, as one of the greatest demonstrations of Zeal.

And of such as these it is, that *W. Penn* said, and said truly, that they are an ill bred Pedantick Crew, the Bane of Reason, &c. for so they really are.

And of such as these it was, that *W. P.* in his
Serious

Serious Apology speaks, p. 156. as quoted by the *Snake*, p. 275, 276. And how strange soever he may make of it, the Holy Prophets in the Scriptures do abundantly shew and denounce *Woes and Plagues*, to those who made the People *Drink, and laid them to sleep on Downy Beds of soft Sin-pleasing Principles.*

To such *Isaiah* spake, Chap. 28. 7, 8. — *The Priest and the Prophet have erred through Strong Drink, they are swallowed up of Wine — they err in Vision, they stumble in Judgment: For all Tables are full Vomit and Filthiness, so that there is no place clean.* And therefore he denounces from the Lord, vers. 18. *And your Covenant with Death shall be disannulled, and your Agreement with Hell shall not stand, when the overflowing Scourge shall pass through, then ye shall be trodden down by it: And vers. 22. he tells them, I have heard from the Lord God of Hosts, a Consumption even determined upon the whole Earth.*

And in like manner, *Jeremiah* 6. 13, 14, 15. — *And from the Prophet, even unto the Priests, every one dealeth falsely. Also the hurt of the Daughter of my People slightly, saying, Peace, Peace, when there is no Peace. Were they ashamed, when they had committed abomination? Nay, they were not at all ashamed, neither could they blush. And for this the Prophet says, vers. 26. — For the Spoiler shall suddenly come upon us. And the same Prophet, Reproving the Great Wickedness of the Priests, &c. Jer. 23. denounces from the Lord, vers. 19. Behold a Whirlwind of the Lord is gone forth in Fury, even a grievous Whirlwind, it shall fall Grievously upon the Head of the Wicked.*

These, with abundance more, of the Just Denunciations of God's Judgments upon the Wicked, and such who *pervert the right way of the Lord*, are to be seen in the Scriptures of Truth. And it is not unlikely, that those to whom these denunciations were

were sent, did, as this *Snake* now does, ask, *What flaming Ovens are the Hearts of these Men! Belching forth nothing but Hell and Damnation.* They who are hard enough, through Rebellion against God, to draw down Judgments, seldom fail of being hard enough to Ridicule and Dispise the Monitors of them.

Ibid. p. 276. *Bugg* tells us, in the same place, how industriously these Books are spread amongst the Quakers; insomuch that a Poor Widow-Quaker, to whom he administred, whose Substance did not amount to Ten Pounds ——— had more than two hundred of them.

And in this place I do tell the *Snake*, that we should be wanting to our selves, if we were not as industrious to spread our Defences, as the *Snake*, or any *Apostate* may be, to spread their Defamatory and False Charges: As to what *Bugg* may brag of having Administred to a poor Widow-Quaker, I have no need to question the truth of it, nor what the Substance she left really was, tho if it was but ten pound, yet it was a Real tho but small Substance; which if himself could have pretended to no more, his Debts being paid and discharged, I see not what just account, or reason he can give for his compounding with his Creditors: And if this *Quaker-Widow* had 200 of them, Books of ours, (which I take to be false,) she was the better stored; so if he did not reckon them any part of her ten pound Estate, he might, if he had sold them, somewhat encreased that.

Ibid. p. 277. *Nihil Dicit, is Confessing of Judgment, &c.*

Supposing *Nihil Dicit* to be *Confessing of Judgment*; yet that is not our Case, we have been far from saying nothing, for we have replied (I think) to all that *Bugg* hath writ against us, at least while he pretended to bring a Stock of new Charges;

Charges; and so Contentious a Man deserves not to be hearkned to, or answered, only for his noise sake.

But now to *Nihil Dicit*, which the *Snake* says is *Confessing of Judgment*. Sure he unluckily forgot the *Suspensions* he lay under, to which he never yet dare appear to make answer, so that *Nihil Dicit* is *Confessing of Judgment*.

Ibid. If they could prove *Tythes* to be *Abrogated* by *Christ*, then indeed *Bugg's Impeachment* would appear to be *Malicious*.

Very well! I am contented to put it to that Issue, because they have not only been proved heretofore, to be abrogated by *Christ*, in the Writings of several of our Friends; but herein also (as I take it) it is fully proved that *Christ*, by coming in the *Flesh*, and offering up himself, hath abrogated *Tythes*: And that confirmed by *Scripture*, *Reason* and *Authorities*.

Ibid. It is no *Objection* that *Quakerism* has not been voted in *St. Stephen's Chappel*, (as bad things have,) &c.

What he means by *Quakerism* being voted in *St. Stephen's Chappel*, may seem doubtful; yet that the *Parliament* have given us a *Christian Liberty* we are truly thankful, tho I question not but this *Malicious Abdicated Priest* is sorry for it. But why, *Snake*? that scurvy and saucy flurt upon the *House of Commons*, [as bad things have.] Can't the *Parliament* escape the *Lash* of this *Lurking Snake*, who by the base treatment he has given to the *Reformation*, in *England*, from *Popery*, and also to the present *Government*, seems to intimate **both these** to be some of the **bad things** he flurtingly means to have been voted in *St. Stephen's Chappel*.

This brings me to the end of this *Section* of *Tythes*.

S E C T. XVIII.

Shewing that the Pretensions of the Present Quakers (as of the Former,) to the Spirit of Prophecy, Infallibility, &c. is according to, and agreeable with the Scriptures of Truth.

THe *Snake*, that he may encrease the Bulk, tho' not the Weight of his Charge, does in a Multiform manner repeat the same thing: We have before had one *Section*, and that not a very short one, *Concerning the Quakers Infallibility*; and another *Section Concerning the Quakers Pretence to Immediate Revelation*: And in both these are included this *Section*, Entituled, *The Pretensions of the Quakers to the Spirit of Prophecy, Infallibility, &c.* In almost every particular Instance, which he has here mentioned; so that to be distinct and particular in this, to all the Parts of it, were but to say the same thing over again; which would be equally unnecessary both for my self and Reader: But if in my way through it, I meet with any thing new, and not answered before, I shall not willingly escape it, or pass it over.

The three first pages (and it hath but seven) are near all taken up in quibbling, and foolish unprov'd Reflections, not worth a Confutation, when they are not dress'd in a false shew of Reasons Garb; and then only for this Cause, that by Detecting an Enemies false Reasoning, he may not be able to deceive or impose upon his *Readers*, which
this

this *Snake* doth frequently endeavour, both by false Relations of fact, by false Quotations from our Books, by gross known Perversions of our Words; and giving meanings to them which were never ours; and also by boldly affirming of things utterly false: As where he says, p. 280. *Our present Obstinate Quakers* — *refuse to be brought to disown their own False Prophets.*

We have not refused to Disown and Testifie against any who have *spoken* falsely in the Name of the Lord: No, but have (according to the Examples of like kind, recorded in Holy Writ) denied them; of which I have already in the *Section concerning Infallibility* given some instances.

Ibid. But do still fearlessly go on, and pretend themselves, to the same Extraordinary Commission of Immediate Divine Revelation.

That Divine and Immediate Revelation, to which we do pretend, is no other than that which is declared and held forth in the Scriptures of Truth, as I have already shewn *Section IV.* and which the *Snake* does acknowledge, p. 27, 28. *In some sense they may be called Revelations, and Immediate too:* And as to *Extraordinary Commissions*, or the Special Manifestations of God to his Children in the Higher Degrees of *Immediate Revelation*; those which we own, are not repugnant to the Scriptures, but are consistent and agreeable therewith, as I have there more largely shewn; to which I shall only add, that God hath not in the Scriptures of Truth declared or bound himself, that he would not any more manifest himself to Men in such special Manifestations, or extraordinary Commissions; which it is recorded he did give to his Ministers in the breaking forth of the Gospel Dispensation. Nay, on the contrary; the Apostle *Peter* shewing the People what was the Dispensation of

God to Men, in the Gospel-day, *Acts* 2. 17, 18. he saith (having reference to the Prophecy of Joel 2. 28.) *And it shall come to pass in the last days, (saith God) I will pour out of my Spirit upon all Flesh; and your Sons and your Daughters shall Prophesie, and your Young Men shall see Visions, and your Old Men shall dream Dreams: And on my Servants, and on my Handmaidens I will pour out in those days of my Spirit, and they shall Prophesie.*

Are not *Etraordinary Commissions* herein promised? I think there be; so that there is not any uncertainty or doubt to know, whether such Commissions may be or not: Which though the *Snake* wou'd suggest, yet he dare not undertake to prove. And therefore chuses to oppose the Spirit of Prophecy in the Servants of God at this day, by saying they affix *God's Seal*, **Thus saith the Lord**, to whatever their *Rage, their Malice, or Folly* shall suggest. This is to affirm, but not to prove; and unless it be proved, it deserves not be believed.

Ibid. This is nothing short of *Blasphemy, Rank, Wild Blasphemy,*

To affix **Thus saith the Lord** to *Rage, Malice, or Folly*, it is indeed as the *Snake* says, *nothing short of Rank Blasphemy.* But that the *Quakers* do affix **Thus saith the Lord** to *Rage, Malice, or Folly*, is nothing short of *Rank Lying* in the *Snake* to affirm, unless he can prove it. It is no Objection to give particular Instances of some that have been called *Quakers*, and have spoken falsely in the Name of the Lord, and thence conclude and say, therefore none of the *Quakers* speak truly in the Name of the Lord. For by such undue Inference, all the True Prophecies in the Old and New Testament are at once denied and refused, as not from the Lord; because some false Prophets did
also

also speak in his Name, and say, *Thus saith the Lord*, when he sent them not.

Ibid. p. 281. *This is the Prince of the Spirits of Delusion; and this Prince they worship, — for God, who mistake his Inspirations for God's.*

Very well! I say so too; but that the *Quakers* are they **who** *mistake his Inspirations for God's*, is *Gratis Dictum*, 'tis saying, but not proving; as more particularly will appear, upon the several Instances which the *Snake* brings.

The first Instance (in this *Section*) is what he calls a *Prophetical verse* of *George Whitehead's*, with which he says *G.W. pursued George Keith*, after he was denied by us. He gives it in these words.

Thus saith the Lord, *Because thou hast poured out great Contempt and Reproach upon my Servants and People, I will assuredly pour out, and bring great Contempt and Confusion upon thee.*

Of this the *Snake* says, p. 282. *Copies were given out amongst the Friends, that they might admire these Prophetical Gifts; and if any thing unfortunate should in all George Keith's Life-time befall him, that it might certainly be esteemed as the Consequence of this Curse.*

What Proof is this, that (what he calls) *G.W.'s Prophetical Verse*, did proceed from *Rage, Malice, or Folly*? Or, that *G. Whitehead* hath therein mistaken the *Inspirations of the Prince of the Spirits of Delusion, for God's*. See, *Reader*, how forward the *Snake* is to give *hard words*, and how backward to prove them.

That *G. Keith* hath, with great *Contempt and Reproach*, treated the *Quakers* is very certain; and not only so, but hath *Contemptuously and Reproachfully* spoken many things of that way of Truth which they profess, and which himself did also for many years profess with them; which

practices, as it is an apparent mark of *Confusion* in him; so it necessarily draws after it *Contempt* upon the Actor, from all Observing Men.

So that the *Prophetick Verse* (as the *Snake* calls it) of *G. W.*'s carries with it many evidences of Truth; which plainly shew, he did not therein mistake the *Inspirations of the Prince of the Spirits of Delusion, for God's*: And which is further seen, in that there is no proof given by the *Snake*, that it did proceed from *Rage, Malice, or Folly* in *G. W.*, as is falsely and maliciously suggested by the Adversary.

And as there can nothing more unhappy fall out to *G. K.* in all his Life-time, than to continue and go on from one degree of *Confusion* to another; so that *Confusion* is not the *Consequence* of (what the *Snake* calls) *George Whitehead's Prophetick Verse*: But that Verse was the *Consequence* of *Confusion* began in *G. K.*

Ibid. Mr. Penn did own before the Yearly Meeting,
 “ That the Glorious Power of God, which he felt,
 “ did so transport him, that he was carried beyond
 “ himself, and knew not whether he was Sitting,
 “ Standing or Kneeling, when he pronounced that
 “ Sentence (of Apostacy concerning *G. K.*) This
 was like *St. Paul's*, whether in the Body, or out of the Body, he could not tell. —

Well! Suppose it is like it, I would ask the *Snake*, whether he dare affirm, that at this day, it is altogether impossible for the Spirit of God to influence any to that degree of Extasie or Rapture. If he will deny that, or (which will answer the end of our Present Inquiry) if he will allow that, but deny this to be so, it will then be necessary for the *Snake* to produce the marks, by which he proves it to be, what in p. 283. he hath so confidently said it is, viz. the *Violent Transports of Passion.*

But

But if the Force of this Mad Spirit of Malice, had not govern'd the Snake, he might have seen that while he does acknowledge, what he there says *W. P.* does speak of himself, to be **like** the Apostle (*This was like* (says he) *St. Paul, whether in the Body, &c.*) and calls *W. Penn's* words, *The force of this Mad Spirit of Enthusiasm*: He does then Intimate that the Apostles words proceeded from the **like** force: And how far this may expose Religion and the whole Scriptures, to Loose and Atheistical Wits; may concern some to see, who are more truly concern'd for the honour of both, than he, who while he is inquiring, *How great is the force of this mad Spirit of Enthusiasm?* Observes not how great is the force of the mad Spirit of Atheism in himself.

But further, I do own (with the Snake) that this Extasie or Rapture of *W. P's*, is **like** that of Paul, *Whether in Body, or out of Body he knew not*: That is, they are a-like in Kind, but not Degree; *W. Penn's*, as the Snake says, did relate to the Posture of the Body, but the Apostle's was much higher, even so as to forget the Body.

Ibid. p. 283. *And he is thus far towards it, ——— that he must either make out his own Inspirations to be from God, in as high a Degree as those which were given to the Prophets and Apostles, or otherwise that he has no Authority to inscribe the name of God upon them as they did.*

The Snake does here (as before) allow the Inspiration to be the same; but fallsly supposes *W. Penn* under a necessity to *make it out*, to be in as **high** a Degree; which he is not, because the Operation of it on *W. Penn*, the Snake says, was not in so **high** a Degree, as on the Apostle.

And while the *Snake* does falsely suppose, that the *Inspirations from God*, at this day, must be made out to be in as **high** a Degree, as those which were given to the Prophets and Apostles: Or else, his name is *not to be inscrib'd on them*. Besides that, the *Snake* does hereby overthrow, what in *Pref.* p. 31. he calls, *The greatest Flights and Extasies of Devotion*, and which he there advises to let *Rise as High as they can, the Higher the better!* He does also overthrow all that Enthusiasm, which he says the *Church of England* owns; for these he hath acknowledged to be *Revelations*, and in some sense immediate too: Yet here he says they are not so to be inscrib'd, unless they are in as **high** a Degree, as those given to the Prophets and Apostles: Which I think he will hardly presume to affirm.

But altho' this Adversary is thus Contradictory to himself, by denying and affirming the same thing; yet Truth remains unmoveable, and the Inspirations of the Holy Spirit at this day, in what Degree soever they are given; are truly the same in kind, with those given to the Holy Prophets and Apostles: In that now as then, God by the divers Gifts of his Spirit, doth fit, furnish and qualifie, his Children and Servants, to the several Duties and Services in his Church, to which he calleth them.

Ibid. He must likewise justify all the False Lying Prophecies before told; or otherwise he must unherd.

W. P. is not obliged to defend False Lying Prophecies, but deny them; nor doth he *Herd* (as the *Snake* scornfully speaks) with any such.

Ibid. p. 284. Gives two Quotations, one for *G. F's* Answer to *The Westmerland Petition*, p. 5. the other from his *Saul's Errand*, p. 7. which are both to this purpose, *All that speak, and not from*

from the Mouth of the Lord, are false Prophets and Diviners.

At this the Snake is wonderfully offended, and taking his Copy from other Adversaries (for he is not the first herein, no more than in his other Charges) makes many false Inferences from them: As for the Assertion of G. F's it was (as I have just now hinted) objected against in the Year 1656. by *Jeremy Ives*, and answer'd by *James Nayler*, in a Peice of his, printed that Year, Entitled, *Weakness above Wickedness*: In p. 12, 13. of which Book answering to this Charge, he saith, *What is done now, by such Diviners as deny the Faith of Christ, and his Call, and Spirit in them; what such raiseth must needs be Conjuraton, who denies the Faith and Spirit of God.*

And in like manner we find, God by his Prophets hath often rebuked them who spake Lyes in his Name, and who were Strangers to his Holy Spirit, by the name of *Diviners*, *Jer. 27. 9. Micah 3. 7. Zach. 10. 2.* And their False Prophecies are frequently called, *Lying and Flattering Divinations*; which were Truths they could hardly bear, any more than those, to whom this was spoken. But whether it can be born by them or not, it will remain a Truth, that such who deny the *Faith and Spirit of God*, and shall yet pretend to speak in his Name; it can be no other than the *Lying Divinations* of their own Brain.

Ibid. p. 285. If all the False and Foolish Miracles which G. F. tells of himself. — If all these were not from God, then was he and those who recommended that Journal all Conjurers.

That the Miracles there related, are False or Foolish, is *Gratis Dictum*; it is boldly said, but not prov'd, Prove them *False and Foolish*, and then there needs no [If they were not from God] but

but till they be so prov'd, their Authority and Being from God remains a Truth.

S E C T. XIX.

The Charge of Visible Possessions by the Devil, Examined and Refuted.

HAVING hitherto trac'd the *Snake* through the Twinings of his several Charges, and discover'd (at least in some measure) his Falshood, Hypocrisie and Malice, in them, I am not less in hope to perform the same in this.

His Charge is, that many *Quakers* have been *Visibly Possess'd by the Devil*: A Charge, which if upon Inquiry, it prove not true upon the *Quakers*, will at least prove some such thing in the Charger; who from a collected Malice, cou'd with so much Confidence and bold Effrontry, pretend to tell such *Visible Falshoods*.

Ibid. p. 286. *'A Visible effect of this (Possession by the Devil) was that extraordinary Shaking and Quaking like Fits of Convulsions, which these Quakers at the first either acted, or like the Heathen Priests of old were possess'd with.*

If the *Snake* will venture to affirm, that all *Extraordinary Shaking and Quaking*, is a *Visible effect of Possession* by the *Devil*: I can give him two Instances, wherein himself has been so possess'd. The one was when he was seiz'd at *Lidd*, in *Kent*, by *Tompson* the Messenger; and the other was not very long since, in the *City*, when he was under some Apprehension of being re-
taken

taken by the same Person, from whom he run away. And I make no Question, but he hath frequently been attended with the like *visible effects of Possession*; which whether he will attribute to the *strong Impression made by the Devil upon his Imagination*, as I know not, so I shall not trouble my self to inquire, nor should I have in this place told this Truth, but to redargue the *Confidence* of one, who from a course of *Clandestine and Base Practices*, shuns Day-light, and is thereby justly subjected to the Frights which the ugly shapes of Fear can terrifie him with, from his *Superiours*; yet not that I might thereby pass over his *False Allegation*, which I shall now consider.

And here, concerning *Quaking and Shaking*, I make no Doubt or Scruple to own and acknowledge, agreeable to the Instances thereof Recorded in Holy Writ: That God by his Power sometimes in this Age, hath brought *Holy Fear, Trembling, Quivering, and Quaking*, upon the Bodies of some, as in the former Ages we read he frequently did, of which some few follow: Thus the *Israelites* in the Camp, *Exod. 19. 16. Trembled.* Thus *Moses*, *Acts 7. 32. Trembled.* Thus the *Psalmist*, 119, 120. saith, *My Flesh trembleth.* Thus *Habbakkuk*, 3. 16. saith, *My Lips quivered.* Thus God Commanded the Prophet *Ezekiel*, 12. 18. *Son of Man, eat thy bread with Quaking.* Thus *Daniel* 10. 7. testifies of the Men that were with him, *Great Quaking fell upon them.* And many more such Instances there are of the *visible effects* of God's ower; which howsoever Ridicul'd or Stigmati's'd, by such who are Strangers to it, are not to be despised, or profanely contemn'd by any, who are at all acquainted with the Work of *Christ* in them. How much less then ought they *Blasphemously* to be call'd the *visible effects* of *possession*
by

by the Devil, which are really the *visible effects* of the Power of God ?

And it is nothing strange, that when God by the Discoveries of his Light in the Heart, lets Men see their undone Estate without him ; that then they should be in trouble, and cry out with the Apostle, of that *Body of Sin and Death*, by which they are held in Bondage. And as many as have come to this Discovery, and patiently abode under the Judgment of God's Grace, by which they might be made Victors, do know, that through the gradual workings of the Power of God, in the *binding of the strong Man*, in the *spoiling of his Goods*, and finally, in *casting him out of the Heart* : they can say, it was the *Day of Jacob's Troubles* ; and these oft-times are such as do affect the Body.

And while the *Soul* is in this Conflict, and the *Creature* groaning to be delivered, the *Tempter*, who as he always opposes the Work of God in Men, so in this Day of Trouble, he aims to Subvert the Soul by his Stratagems, sometimes by Imitating the Discoveries of God ; and endeavouring to lead the Mind into Imaginations and False Appearances, thereby to lift it up above the Sense of the Operation of God's Grace : Sometimes by Imitating the Judgments of God, and by endeavouring to lead the Mind down into Despair, and a Distrust of God's Mercy.

An Instance of this sort is *Martin Luther*, concerning whom, *Harding* the Jesuit objected to the Bishop of *Salisbury*, That the *Devil* in a *Night-Vision* did reason with him, against the *Sacrifice of the Mass* (as the Jesuit calls it) and the Jesuit quoted for this a Book of *Luther's*, entituled, *De Missa Angulari & Unctione Sacerdotali*, and infers from it, that the Reformation sprung in the *School of Satan*. The

The Bishop, in his *Reply to Harding*, Printed 1565, p. 2, saith; “D. Luther sheweth what terrible
 “Temptations the Devil hath to trap Men withall,
 “taking occasion sometime of well-doing, some-
 “time of Evil, sometime of Truth, sometime of
 “Falshood. And, for example, he sheweth that
 “the Devil on a time Assaulted him, not in visible
 Form, but by dreadful Suggestions in his Conscience,
 as it were thus calling him to remembrance.
*These many Years thou hast said Mass, thou hast shew’d
 up Bread and Wine to be Worshipped as God, yet now
 thou knowest it was a Creature, and not God; thereof
 follow’d Idolatry, and thou wert the Cause thereof.*

“All these things he saw to be true by the Te-
 “stimony and Light of his own Conscience, and
 “therefore confess’d he had offended, and yield-
 “ed himself unto God. The Devil’s purpose was
 “to lead him to Despair; but God mercifully
 “deliver’d him—— If he think it so heinous a
 “Matter for a Godly Man to be vex’d by the De-
 “vil, perhaps he will also find some fault with
 “Christ, who was carried by the Devil into the
 “Mount; or with St. Paul, that had the Angel of
 “Satan to buffet him.

Thus the Bishop, who seems to have had another
 Sense of this Matter, than this our Adversary. I
 shall only add to this, (before I come to his par-
 ticular Instances) to my *Reader*, That if any Per-
 son Professing Unity with us, in whom was began
 the work of Reformation, hath not abode Faith-
 ful, but run into the Temptations of the Enemy;
 and hath had freakish Actions and Gestures, and
 loose and wild Imaginations, and have Falsly and
 Blasphemously Ascrib’d them, to be the Opera-
 tions of the Spirit of God. We are not account-
 able for them, as the Apostle was not for those
 in his time, who were given up to strong Delu-
 sion,

sion, because they receiv'd not the Truth in the Love of it. All that we find the Apostle did to them, that we have done to such, that is, testify against them and their ways: For we do not own such Inspirations, as have not for their Origin, the Holy Spirit, and are warranted by the Scriptures of Truth.

I come now to the *Snake's Instances*. His first is thus, p. 288.

John Gilpin of Kendal in Westmerland, has given us a strange and wonderful account of his own Possession by the Devil, while he was a Quaker, in a Book which he Entitled, *The Quakers shaken*, Printed 1653.

In Answer to this, there was Published in that same Year 1653, a Book Entitled, *The Standard of the Lord*, &c. to which Book E. Burroughs writ the *Epistle to the Reader*: In which, speaking of this same John Gilpin, p. 2. he saith; "By hearing of the Truth declared, through the Witnesses in his own Conscience, he was Convinced of the Everlasting Truth, &c."

This was very well; but it seems he continued not under that Convincement, for he ran out into *Airy Imaginations and Imitations*, as E. B. saith; who speaking further of him says: "I was mov'd to go to see him, and his Will was at liberty, got above the Judgment, though the Judgment was upon the head of the Beast in him, and a true Power working; but his Will not being kept in Subjection, it led him into Impatiency, and into Rebelling against the Lord, who was made manifest, to destroy the unruly Will, and wandering Mind: And then I did declare against him, and shewed him the deceit, where it lodged in him."

Thus

Thus *E. B.* who it hereby appears, did shew the Man his state, and did also deny him and his doings: But the Matter issu'd thus: This *Gilpin* continu'd to go on, in that same *Rebellion* of which *E. B.* speaks; so that he quite run from under the *Judgment*; and *Gilpin* in this his worst Estate, endeavoured, with the help of the then *Priest* of *Kendal* (in a Book Publish'd under *Gilpin's* Name) to charge the Wicked and Blasphemous Actions and Sayings, which he had been guilty of, upon that *Principle* of the *Light of Christ* in Men, which the *Quakers* Profest; though *Gilpin* being Charg'd with it, did deny it, in these Words: *I have neither written, nor spoken, any thing against the Quakers.* So that by this it should seem the Book was writ by the *Priest*, and *Gilpin's* Name put for a Cover: And if it had not been so, but that *Gilpin* did really write it, there was a fair opportunity given them to have prov'd it; because the Words above-mentioned, spoke by *Gilpin*, were Publish'd in the Answer before-mention'd, Entituled, *The Standard of the Lord, &c.* which came forth in the same Year, which that Book Subscrib'd by *Gilpin* did.

Ibid. Attested by the then Mayor of *Kendal*, the Minister of *Kendal*, and several other Persons.

It was not strange that the Mayor of *Kendal* should be procur'd to Subscribe, what the Priest had so eminent a Hand in, though he owns it no further than a Fellow Subscriber. But as this was an early Instance (*viz.* 1653.) wherein the Priest did lead the *Civil Magistrate* into such a Mistake, which a prudent Inquiry wou'd have prevented; so we have often since found, they have endeavoured to Ride the Civil Power blindly into Mistakes, and Prejudices against us; and where such have been able to Hood-wink a *Magistrate*, we have

have seldom found so little disadvantage from it, as is the setting his Name to Partial and Untrue Relations of Fact.

In fine, the Case is thus; *Gilpin*, as before related, was once under a Convincement of *Truth*, but he abode not under the Judgment of God manifested in him for Sin, but started aside as a broken Bow: He got into Wild Blasphemous, and Airy Whimsies and Notions. In all this he was presently denied and testified against. For *Edw. Burroughs* did, while this *Gilpin* was under these Extravagancies deny him, and we were sufficiently discharg'd of him: And what may further shew the Degeneracy of the Man, was the Dissoluteness of his After-time; for some Actions of which, a Warrant was (it seems) Issu'd out for his Apprehension; but he, like this *Snake*, ran away from it, as is express'd in the Book aforesaid, which was writ in Answer to him.

The *Snake's* next Story is, of one *James Milner*, mention'd p. 66. fore-going. This Man, and some others, did as the former; start aside from under the Judgment, but the Event was not the same, as is seen in *G. F's* Journal, p. 103. where speaking of this Man, and his Condition, he saith. " *James Milner*, and some of his Company, had true Openings at the first; but getting up into " *Pride and Exaltation of Spirit*, they run out from " *Truth*. I was sent for to them, and was mov'd " of the *Lord* to go and shew them their Goings " forth. And they came to see their Folly, and " Condemn'd it, and came into the way of *Truth* " again.

That he did see and condemn his Folly, was very well, and it was yet better for him, that he return'd into the way of *Truth*.

Ibid. p. 289. *But then, as an Excuse for his false Prophecies, and his Blasphemies, in calling himself Christ, &c. he (G. F.) makes this Comical Apology:*
 “ In some things his mind runn’d out, and that
 “ he Condemns; and yet these wicked Men will
 “ go tell the Nation of it. *Great Mystery, Page*
 “ 298.

It is not very Comical, but very Provoking, to find one who pretends to be a *Lover of Souls*, to be really a Hater of Truth, and a gross Perverter of Words. Is it any Excuse for *False Prophecies, or Wild Whimsies*, to say of those who are guilty of them, *That they are got up into Pride and Exaltation of Spirit, and that they are run out from Truth?* I think it is not, but is on the contrary, a Sound and Substantial Denial of them, as it was an evidence of their Return, who had so been guilty; when from a sight of, and sorrow for the Wickedness they had been guilty of; they did Condemn their Wickedness, and return into the Way of *Truth*, which they had forsaken; and when Erring Persons are so return’d, it is no less than Wickedness, imperiously, and by way of *Taunt*, to object to them their past Miscarriages; and much more so, to throw them Evils so forsaken and repented of, at a Community for their Scandal.

Ibid. p. 289. *I will trouble the Reader but with one Instance more.*

Then we are not like to have very many, for we have had yet but two: And were I dispos’d to vie Numbers with the *Snake*, I could enumerate more pretended Members of the Church of *England*, who have in Wicked and Freakish manner pretended falsely to Revelations and Inspirations.

Ibid. *John Toldervy has Printed a very Punctual Narrative of his Conversion to Quakerism; and of the most Astonishing Possession of the Devil, in which he*

was held after his said Conversion, even to the Apparitions of Evil Spirits, dancing and Singing about him, and directing him what he should do, and encouraging him in the Principles of Quakerism.

The *Snake* has taken up near three pages with the story of this Man, of which the foregoing words are the substance, which are a complex of falsehoods, as I shall presently make appear.

But first, I shall desire my Reader to observe, that the *Snake* affirms, that the *Astonishing Possession of the Devil* did encourage this J. Toldervy in the Principles of Quakerism; which is so venomous a falsehood, that nothing short of Envy could lead him to affirm it; and that in opposition to the Authority he quotes, viz. the Book, *Foot out of the Snare*, which is the Book which the *Snake* here calls a *Punctual Narrative*, and also quotes in p. 290.

I will give my Reader some account, both of the Man J. Toldervy, and his Book above-mentioned; from both which it may fully appear, how far the *Astonishing Possession of the Devil*, or bewitched Imaginations in which he was, was from being either owing to, or encouraging of the Principles of Truth which we profess.

And first for the Man; He was one, who (I shall anon give my Authority for what I say) had been zealously affected in divers ways of Worship; at length he made a shew of a Convincement upon his Spirit, and did come to our Meetings, but it was not long before he did discover himself not to have any true work of Regeneration upon his Mind, but run out into very strange and wicked Imaginations;

Foot yet in the Snare,
Printed 1656. p. 6.
Jam. Nayler.

for which he was soon reproved by the *Quakers*; but he persisting, they did separate from him, and deny him both by Word and Writing, because

cause of his following a Bewitched Spirit.

The *Quakers* being thus discharged of him, his Wild Imaginations turn'd to Envy, and he endeavoured to charge his Crimes upon the Principle of the Light of Christ in Men, professed by us; in order to which he writes a Book, Entituled, *Foot out of the Snare*; and to give it greater Grace, it hath Eight Warrantees or Subscribers for the truth of it: Wherein they pretend to set forth the *Manner of his Separation from the Quakers*. In answer to this of theirs, *James Naylor* wrote a Piece, entituled, as above, *Foot yet in the Snare*; in which he shews, (and often repeats it) that *J. Toldervy* was denied by the *Quakers*, and that they had Testified against him: And for the fuller evidencing that the *Quakers* had denied him, he does in p. 21, 22. refer to their Book, *Foot out of the Snare*, and says. In p. 33. "Do you not confess, that when he came to the Meeting, at the place where the *Quakers* were, shewing the holes he had made in his Thumbs, and telling of those Lying wonders which he had been acting, many of the *Quakers* being there, all of them Judged him with one Consent, charged him to be silent, and told him that he was in Darkness, and had slain the Witness of God in him?"

Thus by their own Testimony; nay, by the Testimony of *Toldervy* himself, (for he was it seems the Author.) The *Quakers* had denied him, of which we can desire, sure, no better proof than his own Confession, attested by Eight Witnesses, of which *Tho. Brooks*, *Tho. Jacomb*, *Geo. Cockaine*, *Joh. Tombs*, and *Will. Adderly* were part.

Having thus shewn, that the *Quakers* did deny, and therefore not chargeable with him, nor his Actions, I shall further shew from the same Authority, which hath testified our denial of him, as

above; that those his strange and wicked Imaginations, were neither owing to, nor encouraging of the Principles of *Quakerism* in him, as the Snake has wickedly said. For proof of this, see *Foot yet in the Snare*, p. 20. where *James Naylor*, clearing our Principles from this suggestion, saith thus, quoting their own Book before-mentioned. "And
 " have not you confessed, p. 49. the Cause of these
 " Distractions and Confusions in his Mind was,
 " having been zealously affected in divers ways be-
 " fore? There was begotten in him much Fleshly
 " Wisdom, in which his Hope did rest, believing
 " it to be the Holy Spirit revealed in him, and
 " that he was covered with Deceit, and could glory
 " in that Condition.

Here, in their own Testimony, they say, he was Covered with Deceit, did rest in Fleshly Wisdom, and believed it to be the Holy Spirit; and in this he had been zealously affected in divers ways; which was, as themselves say, the Cause of his Distractions and Confusions; and all this before he came among us, (and staid not long when he was come.) But yet further, *James Naylor* does in p. 26. quote them more amply, clearing the *Quakers* Principle from his Delusions, where they clear the Truth, and say, "He (J. T.) being fully persuaded, by what he learned from the *Quakers*,
 " of the Truth which was made known by the
 " Light in us, which Light is Spiritual, and guides
 " out of the Work of the flesh, to worship God
 " in Spirit and Truth; he was then to wait out
 " of Thoughts and Imaginations, &c. And his
 " Understanding being now thus opened, he was
 " possessed with much Joy in the Sense of that
 " Love he had received; whereupon he was re-
 " solved to give all diligence, that his Calling and
 " Election may be made sure. But being naturally
 " of

“ of a hasty and forward Mind, and his Resoluti-
 “ on, in part, being a *Covenant of his own*, there
 “ was speedily begot in him an extream **fiery**
 “ Zeal; so that in the general he was hastily car-
 “ ried forth before the true Light, by which in a
 “ short time he became lost in his Understanding,
 “ and so the Disputer was raised to Life; and
 “ that which was for Condemnation, having dark-
 “ ned the Light of the Sun, form’d it self in the
 “ shape of the True Light; and so Deceit got the
 “ Power, and led out of the true Obedience in
 “ things before related, by which the Simple be-
 “ came exceedingly deceived. But when he was
 “ restored by the Clear Light of Life, being gui-
 “ ded in that Obedience, which was professed by
 “ those People, among whom he was, *being the*
 “ *Quakers*, and his Witnesses.

Here is a Clear Testimony, that the *Truth* and
Light professed by the *Quakers* leads out of the
 Works of the Flesh, to worship God in Spirit and
 in Truth. And that by this *J. Toldervy’s* Under-
 standing was opened. What hinder’d then, that
 the Work of Regeneration did not go on in him?
 Why, they say, that *he being of a hasty and for-
 ward Mind, it was, in part, a Covenant of his own,*
*which raised a Fiery Zeal, by which he lost his Un-
 derstanding, and thereby the Sun was darkned;* a ve-
 ry natural consequence of that *Covenant* which
 was his own, and not of the Spirit of God;
 and here it was, that that which was for con-
 demnation, formed it self in the shape (*as they ex-
 press it*) of the True Light. And thus indeed the
 Enemy of Man, the Devil, works in a Mystery,
 to drive Men to make Covenants in their own
 Wills, for their Regeneration; which as they can
 never last, so according to the various Disposition
 of the Person so Covenanting, are the extreams

which they run into. Thus they acknowledge, in direct opposition to the *Snake*, that, that Deceit which was in *J. Toldervy* was so far from encouraging him in the Principles of *Quakerism*, that it did lead him out of the True Obedience to that Principle, which they say he learned from the *Quakers*.

Ibid. p. 291. *He made a sort of a half Vindication, and half Recantation, not of the matters of Fact of his aforesaid Delusions; (for these were undeniable) but to free the Quakers from the Imputation and Scandal of them, and to clear himself to have been, and still continue a true Quaker, which makes the Cause much worse on their side.*

Supposing *John Toldervy* did endeavour to clear himself to have been, and still continue a true Quaker, at a time, and in things wherein we had by Word and Writing denied him. I pray how shall that make the Cause much worse on our side, any more than it makes bad of the side of the Church of England? because the *Snake*, a former Scandalous Member, does pretend to have been, and still continue a True Member in her Communion.

But to proceed, the *Snake* is here forc'd to acknowledge, that *J. Toldervy* did free the *Quakers* from the Imputation and Scandal of his Delusions; which whether he had or not, the *Quakers* had freed themselves from them, by denying of him, both by Word and Writing: And as he stood thus denied by them, so they could not be chargeable with any of his after Actions. But if he had sincerely repented of his great Wickedness, and thereby found favour in the sight of God, to have restor'd to him the Light of his Countenance, and had so been received again into fellowship with those from whom he had been separated; this would have been far from making the Cause much worse on their side: For with respect to their own satisfaction,

faction it would *make the Cause much better*. Because the People of God in all Ages did always rejoice, when one that had err'd and stray'd from the Fold, did by sincere Repentance return into it again.

Ibid. p. 292. *That same Year, viz. the 24th of October 1656. all the Good and Evil Spirits cured into Naylor himself.*

Profane Snake! why must both *Good and Evil* Spirits be thus flouted? It shews no true Sense of Religion, in one who can with so much ease ridicule both the beginning of all true and saving Religion in Man, *viz. the entrance of the Good Spirit of God*; and the beginning of all Misery, *viz. the entrance of the Evil Spirit into Man*.

But with respect to *Jame Naylor*, and his Great Fall, and yet greater deliverance from it, I have already spoken from p. 111, to 118. and therefore need not enlarge further here.

The Snake now turns to Quotations again, where in p. 295. he quotes *Patrick Levingston*, in a Piece of his, Entitled, *Plain and Downright Dealing with them that were with us, and are gone out from us*; in p. 10 of which Book, *P. L.* makes an Allusion of the Operations of *Physick* upon the Body, to the Operation of the Spirit or Power of God upon the Soul; and shews thence, what melting into Tears, and Shakings he had known upon his own Body; and also what some others had known, when the Lord did first appear *with a mighty hand* (as he says p. 9.) *to bring his People out of Spiritual Egypt in this our Age.*

And he here goes on and shews, that these emotions of Body, and terrible breakings the Soul were but for a little time, and that the Voice of the Lord was not distinctly discerned there, they being only preparatory of that way of *Peace, Stillness and Quietness* in which as they continued obedi-

ent, they came to be established. This briefly is the substance of what the *Snake* hath pick'd and quoted from p. 10. And I will now shew thee, *Reader*, his strange perversion of all this.

Ibid. p. 296. *Now here is a Comparison made betwixt the State of the Quakers from 1650, to 1660. and from thence to this time.*

No, *Snake*, the Comparison does not lie in any date of Years, but in the Progress of the Work of God in Men.

Ibid. *Their first State was their time of Physick.*

The first State, of all who have been Regenerated and Born again, may by allusion be called a time of Purging or Cleansing; and so it hath been frequently term'd in Holy Writ. Our Saviour speaks of this *first State* in such Pathetick Terms, (*Mark* 3. 27.) as does evidently denote it to be a *State of Trouble*. For the binding the *Strong Man* of Sin, by the *Stronger Power* of God, is not to be effected while the Soul is at ease, and secure in Sin: Nor can the *Strong Man's Goods* be spoil'd, in Man, unless, through Obedience, he comes under the Workings of the Power of the *Holy Spirit*; and that will not give Deliverance to Man, before he sees the great necessity he is in of a Deliverer.

Ibid. *But there was worse than that, For as Levingston here informs us, ——— “ The Voice of the Lord “ was not distinctly discern'd among them, the “ Mind was so Hurried and tossed, so that there “ was not a clear discerning what might be done “ or left undone in many things. This is a very sad Reckning! For what will become of the first Quaker Infallibility ?*

This is nothing so *Sad a Reckning*, as the *Snake* is like to make, when he shall account, for all that *Profaneness, Injustice* and *Hypocrisie*, which he hath delivered

livered under the gilded pretence of advancing the Glory of God, the Unity of the Church, and the Good of Souls.

But to his Flouting Question; *What will become of the First Quaker Infallibility?*

I Answer, Nothing but well; because as I have largely shewn in the *Section* particularly treating of Infallibility, neither the *First Quakers*, nor the Present, have ever placed Infallibility in any Man or Men, but only in the Spirit of God: And the Manifestations of this being given by the Meditation of Jesus Christ, to lead Men to Heaven; it is absolutely necessary, that it be able, on it's part, Infallibly to answer the End for which it is given.

Well, but if it be asked, *How comes the Voice of the Lord not to be distinctly discerned?* Since the Spirit of God is Infallible in its Manifestations to Men: Why, the Answer is ready, because when the Mind is *Hurried* and *Tossed*, and in the deep Exercise and Affliction, because of its condition; it cannot yet come to have so clear a *discovery*, and so *distinct* discerning of the Voice and Will of God, as afterwards in its further Growths in his Grace and Truth: And the different attainments of such who are turned into the Way of the Lord, the Apostle hath exprest by *going on from one Degree of Grace unto Another*.

Ibid. p. 297. *It seems these Hurryings and Tossings — did not come from the Holy Spirit of God.*

The Effects of the Work of the Power and Spirit of God, binding the *Strong Man*, and purging out the *Old Leaven*, does much agree with that which is described by the Prophet, *1 Kings 19. 11, 12.* and hath sometimes been as with a *Great and Strong Wind*, sometimes as with an *Earthquake*, some-

fometimes as with a *Fire*, before the *Still Small Voice* hath been heard.

And the Rage of the Enemy (as *P. L.* faith) is not small against the Soul, which is redeeming from under his Captivity, but endeavours to raise *Hurryings* and *Tossings*, whereby the mind might be so darkn'd, as not *distinctly to discern the Voice of the Lord*.

Now again for Stories: And there the *Snake* bestows 3 Pages about a Story, bearing date the 19th of the 8th Month, 1654. related by one whom he is contented, *pro hac vice*, to call a *Minister*, because his *Narration* is against the *Quakers*. But when that is over; then with all the rest of the *Dissenters*, he is (with the *Snake*) but as the *Spawn of the Viper*. But to take him in his Character of *Minister*: He was a *Seventh-Day Baptist*, named *Tho. Tillam*, sometime Resident in the County of *Durham*, where he was *Pastor* to a People; but they, because of his *Wickedness* and *Filthiness*, did cast him out, and deny him. This same *Minister* (such a one in many respects, as the *Snake*) came up to *London*, and wanting *Induction* to some place, he apply'd himself to the then Commissioners for approving and giving *Induction* (such as they then used) to *Ministers*; this *T. Tillam* from them gets a Place in *Essex*, about *Colchester*, and here it is that he spreads this Report: This Report one *Gyles Firmin* (another such Minister) takes up and puts at the end of a Book of his, which he writ against the *Quakers*, and printed 1656. To this *Edw. Burroughs* did writ an Answer, printed the same Year; wherein he does positively deny both this Story of *Tillam's*, and that other of *Firmin's* (which the *Snake* mentions) and says it is a Lye. Then it was Incumbent upon the *Snake's* two *Ministers*,
Tillams

Tillam and *Firmin*, to have brought out their Testimonials of the Truth of what they had said, but no such thing came; nay indeed one of them could not stay for that purpose, for he Scandalously run away from his Charge here in *Essex*, to which he had been *Inducted*, as before he was thrown out of his Charge in *Durham*, because of his Scandalous Carriage in it: As Witnesses yet living, do testify.

Snake, p. 304. Since the Publishing the 1st Edition of this Book, there has been published an astonishing account of some Quaker-Witches, who prosecuted one Henry Winder and his Wife for their Lives, ——— accusing them of Murder, from the Mouth of the Lord.

And since the Publication of the *Snake*, an Answer hath been published thereto, entituled, *An Old Apostate Exposed*, manifesting the great Wickedness and Uncleanness of the said *H. W.* to his lasting Shame and Confusion of Face; and had he not been under strange Delusions and hardness of Heart, he could hardly have been drawn by his abettors, to have given such occasion to make his abominable Actions publick. ----- But so great is the Malice of the *Snake*, and such like envious Men, that even their own Shame will not deter them from venting their Malice, but let them reap the Fruit of their doings, and let's hear the *Snake* further.

Ibid. "One of them being examined, how this Revelation came to her, said, she could not tell, " but she was sure it began in her Feet.

See what Idle and Ridiculous Stories this *Snake* licks up; surely if Satan's Delusions had not began in his Malicious Heart, he had never been brought so to vent it with his Pen.

Ibid.

Ibid. But the *Snake* goes on to give an account of matters notoriously infamous, of which the said *H. W.* was by these two Women accused: Wherein, whether the Women were altogether Wrong, and how far the said *Winder* was Guilty, God knows. However for some satisfaction to the Moderate Reader, hear the said *Winder*, and his *Wife*, what they said then (*viz.* about 1674.) under their hands, as it is related by *T. Cam* in the aforesaid Answer, p. 6.

“ We acknowledge and confess, that we have
 “ sinned and transgressed against the Lord God,
 “ and against his People, who have born grievous
 “ Burthens for us, we must needs confess before
 “ you. But this know, dear Friends, that the
 “ Enemy wrought in a Mystery in us, to the per-
 “ suading of us, that we might do such things
 “ and yet live: Then through the weakness of
 “ the Flesh, Sin took occasion and overcame us;
 “ then Sin being finished, it brought forth
 “ Death to the Innocent Life which we once
 “ lived in.

Here it's plain from *H. W.*'s own Confession, he had been about some foul piece of Work then, though now a fit Tool for the *Snake*'s turn.

However let's a little further view the account of *H. W.*'s matter, as we have it in the *Old Apostate Exposed*, page 9, 10.

“ I shall now add what is so notoriously known
 “ in the Neighbourhood, that though the said
 “ *H. W.* be greatly hardned, yet I presume he
 “ cannot have a Face to deny; relating to their
 “ great Uncleaness, for which they were denied
 “ of us, &c.

So that it seems before *H. W.* was fit for this *Snake*'s Communion, he was fit to be expell'd
 ours;

ours: But since the *Snake* has him, let's shew him further what he has got, *Old Apostate Exposed*, p. 10.

“ The said *H. W.* had her, that is now his Wife,
 “ so great with Child in his first Wife's days,
 “ that there was but about Six Weeks betwixt
 “ the Death of his first Wife, and the Birth of
 “ that Child.

However, a good Champion in the *Snake's* Army, and well enough to serve to Revile a People more Righteous than himself; and for whom, his Iniquities would no longer admit him a Companion, and was therefore *denied by them*, p. 10. And though now he is grown so hard in Impiety, as to revile them that denied him for his Unclean-ness.

Yet while some little tendernefs was remaining, he agreed to the Judgment of our Friends against him, as may further appear by his own acknowledgment, cited also, p. 7, 8.

(Thus) “ Be it known to all People, unto
 “ whom these presents shall be read, that I *H. W.*
 “ and *A.* my Wife, do acknowledge and confess
 “ before the living God, and all People, that we
 “ have sinned, and done that which we ought
 “ not to have done, in suffering the Temptati-
 “ ons of Sin in the Flesh to overcome us. —
 “ So this know all People, that it was not be-
 “ cause the *Quakers* Judgment, or Doctrine, or
 “ way of Worship, is false, that it caused us to
 “ fall from them, **But our Fall was of our**
 “ **Selves.**

So here's *H. W.* and his Wife against the *Snake*, his reviving this false matter, was to vilifie the *Quakers* and their Holy Doctrine; *H. W.* confesses to his Shame, there *Fall was of themselves.* — And on their Heads and his let it rest, till they Repent
 and

and Ask Pardon of God, they for their Transgressions, and he for his Revilings on their behalf.

S E C T. XX.

Of Enthusiasm or Inspiration, as said by the Snake, to be Owned by the Church of England.

Ibid. p. 314. **T***He Word Enthusiasm signifies Inspiration, and may mean a good as well as an evil Inspiration.*

I am no more in doubt of the Truth of this, than I am certain that the *Snake* did affirm falsely, when in *Pref.* p. 43. he said, *There is no Enthusiasm where there is not Pride.*

Ibid. *These poor misled Quakers — are made to believe that the Church of England does wholly throw off all Inspiration of the Holy Spirit.*

The *Snake* has told us (as above quoted) *there is no Enthusiasm where there is not Pride.* And if he would so mislead the poor *Quakers* as to believe, that she does *wholly throw off all that*; it would be in him no less a fault, than it is to bely the poor *Quakers*, and mislead his *Reader*, concerning what the *Quakers* do, or do not believe.

Ibid. *I will here briefly set down the Doctrine of the Church of England in this Point.*

To which if the *Snake* could have truly added [and my Agreeable Practice] as it would have been for his Credit, so it would have dwindled his Libel to a much less bulk, than that which his

his numerous and many fork'd Fallhoods have swell'd it to.

But now he spends 4 or 5 Pages in giving Instances from the Service and Liturgy of the *Church of England*, concerning her Doctrine in this point of *Inspiration* of the *Holy Ghost*; with which I am so far from being displeas'd, that I could with pleasure have read them all over, if he had given as many more, and am glad that so Essential a Truth, as is the *Inspiration* of the *Holy Spirit* is owned by her (tho' this is not the first Knowledge I had of it, for I have some Years since read the same in her Liturgy.)

And after the Instances he has given of the *Inspiration* of the *Holy Spirit*, he says, p. 319. *It is made necessary to every good word and thought, and the Cause of all the Good that is in us. And we are directed to it, to Follow and be Guided by it; and are assured that it will lead us to all Truth that is requisite and necessary for our Eternal Salvation: It is this which opens the Scriptures to us, and our Understandings rightly to apprehend the true sense and meaning of them, &c.*

In all this, the *Snake* as he hath said, what is agreed to, and believed, by every *Sober Quaker*: So he hath herein declared the *Inspiration* of the *Holy Ghost* to be as **Infallible** as we believe it is. And now before we part, from a point in which we do (as he says) so exactly agree; let us a little reason upon it, and examine, whether he has *Squared* his foregoing Sections by this *Infallible Rule*.

And first I shall observe, the *Snake* says, *We are directed to it to Follow and be Guided by it, and are assured (no doubt by a certain Knowledge) that it will lead us to all Truth that is requisite and necessary for our Eternal Salvation.*

Suppo-

Supposing this to be true; the *Snake* did very Scandalously (not to say worse) when he made the *Devil* as Infallible as any of their Church. For in p. 39. speaking of that Light or Knowledge which comes from God (which is the Inspiration of the H. Spirit) he saith:

If that Knowledge which comes from God be Infallible, then while the Devil follows that Light or Knowledge, he must be Infallible: And if this be all the Infallibility which the Quakers ascribe to themselves (it seems it is all the Snake ascribes to the Church) It Distinguishes them not from Wicked Men or Devils.

This is very hard; but there is worse yet. For though he does here say, That the *Inspiration of the Holy Ghost*, will lead us to all Truth, requisite and necessary to our Salvation, (and so consequently will bring them that follows it to Heaven. Yet *this* (they are his own Words, p. 40.) will no more prove it to be Infallible, or sufficient of it self to bring us to Heaven, than it will follow, that Man cannot die, because God breathes into him the breath of Life; or that he is Omnipotent, because his Strength comes from God.

These Instances from the *Snake*, though they clash, yet in some that follow, they will be found to cut one another up by the Roots: For here, in p. 319. He is very confident, That the Church of *England* does agree with us, concerning what we mean by the *Light within*. And I must needs say the same. Yet in p. 60. He gives the *Light within* (in which he says we do so much agree with the Church of *England*) a very evil Character, and says, *It does totally root up and destroy all Church Government and Order.*

Nay, in p. 96. speaking of this Enthusiasm, he says, It is *Inconsistent to the Government, either in Church or State, or any Security from all the Dismal and Enthusiastical Murthers, Rapines, and Outrage of the Zealots among the Jews, who went upon the same Principle.*

Eye Snake, what the same Principle with the Church! These are very ill Characters to recommend that *Inspiration*, in which he is Confident the Church of *England* does agree with us. Indeed, he endeavours with a strange Contradiction to make all whole again, by adding in the next Words; yet *shew'd* no evil signs of it.

I would not willingly tire my *Reader* with Observations of the *Snake's* Contradictions upon this Head, and therefore I shall but gather, and add a few more, of which this is one worthy of notice. That though here, in Page 319. he has made every True Son of the Church an *Enthusiast*: Yet in p. 98. he says *Enthusiasts* (indefinitely) *have no Principles; they have no Rule but their own Fancy, which is strongest in Mad-men.*

Reader, Is it not very *Comical* to see this Adversary dealing his Blows with so much *blindness* and *malice* thus to wound himself, while he thinks he is hitting of others: which is a very great Argument, that whatsoever *Inspiration* he may pretend to believe to be in the Church, yet that he has little benefit from any, because of his repeated Contradictory Assertions in the same thing: But besides the propense Malice herein Legible, it's like he used less guard and caution, and car'd not how he put upon us, since he declares his Assurance, p. 32. *That the Simplicity of our Quakers has depriv'd them of every one of these helps, which others might have to detect him.*

But, be that as it will, let me here add one Observation, to shew yet plainer, if plainer can be, whether this blindness has led him.

He would have us believe, nay, he says (p.319.) *We are assured that it* (the Inspiration of the Holy Ghost) *will lead us to all Truth, that is requisite and necessary for our Eternal Salvation.*

Now, if the *Snake* does here speak both the Churches Sense, and his own; I will shew, that notwithstanding he has writ a *Section of Tythes*, as payable to her; yet he has absolutely cut them up by the Root, while he doth positively affirm, that *Teaching* does cease; nay, that it's inconsistent with the *Sufficiency of the Light within*: But if this *Light within*, or Inspiration of the Holy Ghost, *Leads us to all Truth requisite and necessary for our Eternal Salvation*, as both himself, and as (he says) the Church do confess. I think it hath *Sufficiency* enough, for all the wants of Men.

For Proof that this *Sufficiency* supercedes all *Teaching*, and necessarily *Tythes*, which are the Reward of it, turn to p. 166, 167. where speaking against us, upon this very Head of the *Sufficiency of the Light within*, he saith.

Teaching does in its own Nature cease, when Men are sufficiently Taught, therefore to those who hold the Sufficiency of the Light within, outward Preaching must be wholly Inconsistent.

How far this agrees or contradicts what I have above quoted from him, in p. 319. the Reader may easily Judge.

Now again to Quotations; and the first is, from p. 38, of *W. P's Preface to G. F's Journal*, and is this.

We have seen the Fruit of all other Ministries, by the few that are turn'd from the evil of their ways.

And let the *Snake* think as he please, it will always be one good Mark to Judge of a Ministry by its Fruit, those that are turn'd by it from the evil of their ways. It was the end of the Commission which God gave to his Apostles, to turn Men from *Darkness to Light*; and it is the end of the Commissions which he gives at this Day; and where this end is not Answer'd, there Fruit is not brought forth.

His Objection, p. 320. is besides the Point, where he says, *Mens being evil, may proceed from their own perverseness.*

For I know none that doubts it: But what is to the present Case, is; That Men's continuance in Evil, is often too much owing to the deadness of the Ministry they are under, as in *Hosea 9. And there shall be like People, like Priest.*

Ibid. *And to Justifie rather the Ministry of Theudas, Acts 5. 36, 37. who got above 400 to follow him.*

No, it is to Justifie rather the Ministry of *Peter*, from the Holy Spirit, *Acts 2. 41.* by which there was, at one Sermon, added to the Church, about 3000 Souls.

Ibid. p. 320. quoted from p. 21. of the Preface before mention'd; where the *Snake* has given a notable Stroak of his Art in—— I will give the Quotation first as he has made it, and then from the Preface it self.

They (the many Ministers in the World) declare of Religion, say many things true in Words, of God, Christ, and the Spirit, of Holiness, and Heaven, &c. but which of them all —— ever directed a Man to a Divine Principle, or Agent, plac'd of God in Man to help him, &c.

Thus the *Snake* has given it; but in the Book it self it is thus:

“ They declare of Religion, say many things
 “ true in Words, of God, Christ, and the Spirit,
 “ of Holiness and Heaven; that all Men should
 “ Repent, and mend their Lives, or they will go
 “ to Hell, &c. But which of them all pretend to
 “ Speak of their own Knowledge and Experience?
 “ Or ever directed Men to a Divine Principle or
 “ Agent, plac’d of God in Man, to help him, and
 “ how to know it, and wait to feel its Power, to
 “ work that good and acceptable Will of God in
 “ them.

Thus he; So that when the *Snake* Answer’d the Question, as himself had split it, and said, p. 321. *Not one of them as I know of.* He did but Answer one half of it; But if he will Answer the Question as it lies above, in *W. P.*’s Words, and say: *Not one of them Ministers, but have so directed Men, as is above-mentioned;* there may Thousands be able to Confront him, and say his Answer is false.

In like manner he abuses a Passage in p. 39. of the fore-mention’d Preface; Where *W. P.* direct- ing his Words to those in the Ministry, saith:

“ For even those that have receiv’d the Word
 “ of the Lord, had need wait for Wisdom, that
 “ they may see how to divide the Word aright;
 “ which plainly implieth, that it is possible for
 “ one that hath receiv’d the Word of the Lord, to
 “ Miss in the Division and Application of it,
 “ which must come from an Impatience of Spirit,
 “ and self-working, &c.

What the *Snake* carps at in this, is the Word *Miss*, and among other things says, p. 321. *How did he know they cou’d Miss, but by their having Miss’d?*

I Answer; Very well. For as the Apostle does not Charge *T. Timothy* with having *miss'd*, when he gave him that Caution, 2 *Tim.* 2. 15. to which *W. Penn* has respect in them Words [*which plainly implyeth, &c.*] So I think the *Snake* will not be so hardy as to say, That either the Apostle or *Timothy* had *miss'd* in the *Division of the Word*.

Ibid. p. 322. *Will they give no body leave to miss but themselves?*

We give none leave to *miss* in the *Division and Application of the Word*: *W. Penn* hath truly said (as above) it is from an *Impatiency of Spirit and Self-working*. And if the *Snake* will not allow of that to be *missing*, it is easie to know that himself does *miss* exceedingly.

Ibid. p. 324. The *Snake* makes a Quotation from p. 83. of *G. F's Journal*, which is but a Repetition of what he has before quoted, in p. 28. and which I have already Answer'd, in p. 76, 77, fore-going, and therefore need not here repeat it.

Ibid. p. 325. *But when, p. 29. of his Preface* (before-mention'd) *Mr. Penn* won'd persuade us, that *this Fox* had outward Revelations, and Visions from God — *This Obliges us to look more narrowly into the Matter.*

If the *Snake*, by narrowly looking, can prove to the contrary, of what *W. Penn* won'd persuade us; then he will look to some purpose. But if he *Misses*, in judging of *Revelations and Visions*, and that he may, as well as *Miss* in *Dividing and Applying the Word*: Then while he confidently calls *G. Fox* a *Wizard*, he proves himself to be *Possess'd with an Evil Spirit*.

Ibid. p. 326, 327. *It is desir'd that Mr. Penn* won'd now Publish his Register of *Quaker Prophecies*, or for ever after hold his Peace.

By whom is it desired? The *Snake*: To what purpose? That we should contradict, with respect to himself, the Advice of our Saviour, *Mat.* 7. 6.

But besides, There are already Publish'd in the *Journal*, and other of our Books, so many, that if the *Snake* can but prove them false, he will go a great length to prevent the Credibility of all others.

Ibid. p. 328. When *Tho. Ebbit*, another Prophet of theirs, came out of *Huntington-shire* to *London*, a Day or two before the *Fire* — to warn them of it; the *Quaker Sanhedrim* of their Elders at *London* took him to task, and having Examined his Gifts, rejected him, &c.

That *Tho. Ebbit* did come to *London*, a Day, or two before the *Fire*, and go through a great part of the City, and declare of that Judgment which did so speedily follow, is very true: And it is also true, that three or four Friends, seeing the Man, they did Caution him, That if he had a true *Vision*, he might not go beyond it. The Caution was good and useful; but it is wholly false, that there was any such thing as a *Quaker Sanhedrim*, or that they took him to Task, or that they rejected him, for that his Prophecy. Indeed, there was no room to reject the *Vision*, which soon came to pass: For the Man came to Town on the Sixth Day, commonly call'd *Friday*, Employ'd that and the next Day, in going about the City, and Publishing his *Vision*: And the *Fire* broke out on the First Day Morning following (commonly call'd *Sunday*) and was indeed a dreadful Judgment.

Ibid. p. 328. But now to *S. Eccles*, (who suppose is the Prophet *Mr. Penn* Points at) I refer the Reader

Reader, for a Taste of his Prophetick Talent, to what is said before of him, p. 52.

And for Answer to this, and such Objections, I refer my Reader to p. 122, where they are already spoken to.

Ibid. In the mean time let all Impartial Men Judge, betwixt that Sober and Christian Enthusiasm which is Profess'd, Taught and Pray'd for in the Church of England; and that Mad and Blasphemous Enthusiasm which is set up among the Quakers, &c.

Impartial Men Judge! What could the Snake mean when he said so? For he has constantly, carefully avoided their Judgment, and been glad to run, when in danger of being brought before it. Impartial Men, When they shall consider, That this Snake was so sure of what we mean by the *Light within*, and that we did agree with the *Church of England*, p. 319. that he delivers it with a seeming Gusto: *I am Confident*: I say, when this shall be considered, Impartial Men must say, he's *Impudent*, in p. 328. to say, The Enthusiasm among the *Quakers* is *Mad and Blasphemous*, when he has not so much as attempted to prove it so, since he said directly the contrary.

S E C T. XXI.

His Falsly Entituled Impartial Comparison, shewn to be Prophane, and such as does equally affect the Church of England.

THE *Snake*, as he saith, p. 329. began this his Prophane *Comparison*, in p. 5. of his *Introduction*: In Answer to which, so far as he there speaks of it; I have reply'd to it, p. 33, 34, 35. fore-going, and shall here go in my Reply, to what he saith further on this Head.

Ibid. p. 332. *This was the first Instance we find of a Prophet, who submitted to be cur'd of his Inspiration by Physick.*

It is *Prophanely False*. *G. F.* did not Submit to be cur'd of his *Inspiration by Physick*. *G. F.* does in p. 5. of his *Journal*, speak, how that in his Youth (for he was then in the 21th Year of his Age) being in very great Affliction of Spirit, he went to several *Priests*, that from them he might have receiv'd some Spiritual Comfort: But they were so far from being Spiritual Comforters, that one of them was in great Rage with him, because (as they were walking in the Priest's Garden) he accidentally set his Foot upon the side of one of the Beds in it. Another would needs give him some Physick, and did endeavour to let him *Blood*: This *G. F.* mentions, to shew how much they were estrang'd from that Work of God, then in him: And he there further speaks, How that his Body was, *as it were*
dried

dried up, with Sorrows, Grief and Trouble, that he could have wish'd he had never been born: And the reason which *G. Fox* there gives, why he could have so wish'd, was, because of the *Vanity and Wickedness*, and the *Blaspheming of the Name of the Lord*, which was among the People. And the *Snake*, by his light esteem of this concern, does shew, That he is of them that glory in doing wickedly; and does prophanely mock with those, who did occasion the Prophet's Complaint, *Jer. 15. 18. Why is my Pain perpetual, and my Wound incurable, which refuseth to be healed*—— And from this same Cause proceeded the Complaint of the same Prophet, *Jer. 4. 19. My bowels, my bowels; I am pain'd at my very heart, my heart maketh a noise within me*——

And notwithstanding the mockery of the *Snake*, it is always Matter of Sorrow, Grief and Trouble, to the Righteous, to see and hear the wickedness of the Wicked, and more especially and eminently to those, whom God doth immediately by his Spirit and Power, call and lay a necessity upon, to reprove and testifie against it.

Ibid. p. 132. And (as he tells us, p. 8.) when all hopes in them (Priests) and in all Men was gone, so that I had nothing outwardly to help me, nor could tell what to do.

Here the *Snake* cuts off the next Words of *G. Fox*, wherein he says, *Then, O then, I heard a voice which said, "There is one, even Christ Jesus, that "can speak to thy condition.*

And instead of giving these Words, which are of moment, and are a sound Truth, he does prophanely add: *In this most dismal of all Conditions, quite over-run, and given up to despair (the blackest Fury in Hell.)* So that it seems the *Snake* does, by a most Blasphemous Implication account it the
most

most dismal of all Conditions, and to be quite over-run, and given up to Despair, to hear the Joyful Tydings (to a weary Soul) *There is one, even Christ Jesus, that can speak to thy Condition.*

But to G. F. this was Glad Tydings of great Joy, and as he gave up, to learn of this *Wonderful Counsellor*, Jesus Christ, who does indeed speak to the Conditions of all Men: He did, as he relates, p. 17. *Come up in Spirit, through the Flaming Sword, into the Paradise of God, &c.*

And I do Testifie, there is no other way to come into it, than by obeying the Teachings of Jesus Christ; and this Obedience is so far from raising any *mad Joy*, as the *Snake* does Blasphemously call it; that it is Impossible for a Man to have more evident Demonstration of any thing in the World, than he may have of his future Happiness, if he grows up in Obedience and Faithfulness to *Jesus Christ, the way that leads to it.*

Ibid. He tells as a wonderful opening, (to repeat his Cant) which the Lord gave to him—— thus, p. 5. “ About the beginning of the Year 1646, as I was
“ going to *Coventry*, and entring towards the
“ Gate, a Consideration arose in me, how it was
“ said, That all Christians were Believers, both
“ *Protestants* and *Papists*: And the Lord open'd to
“ me, that if all were Believers, then were all
“ born of God.

Here was a mighty Discovery!

And after all the *Snake's* Prophane Banter, of *Wonderful Opening*, and *Mighty Discovery*; It is a great Truth, and it was a wonderful Opening in *John* the Apostle, where he testifies, 1 *John* 5. 4. *Whatsoever is born of God, overcometh the World, and this is the Victory that overcometh the World, even your Faith.*

This Divine Truth, when it was again opened to *G. F.* by the Openings of the same Holy Spirit, did well deserve to be mentioned by him, to shew the Unity and Harmony that there is in its Discoveries; the same may be said with respect to that other *Opening from the Lord*, mentioned by the *Snake*, p. 334. which *G. Fox* mentions, p. 5. of his *Journal*, *That being bred at Oxford or Cambridge, was not enough to fit and qualifie Men to be Ministers of Christ.*

Which is agreable to what the Apostle testifies, Gal. 1. 11, 12. *But I certifie you, Brethren, that the Gospel which was preached of me, is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*

What the Apostle does here certifie the Primitive Christians concerning his Commission, it pleased God to open to *G. Fox* was the way and means by which all that were truly his *Ministers* came to be such. And tho' the *Snake* would suggest and insinuate as if the contrary *was never the belief of any one Man in the World.*

It is false, nor can those who receive their Ordination from Men, either after the mode of the *Church of England*, or otherwise, say they *neither received it of Man, nor were taught it, but by the Revelation of Jesus Christ.*

Ibid. p. 335. *He tells, p. 6. at another time it was opened in me: That God who made the World, did not dwell in Temples made with Hands: And this at the first seem'd a Strange Word; because both Priests and People use to call their Temples or Churches Dreadful Places and Holy Ground.*

Thus *G. Fox*, upon which the *Snake* adds a Prophan Lie: *It seems Fox, did not know before, but that God dwelt in a Church, as a Man does in a House, so as to be lock'd up, and to be no where else when he was there.*

No,

No, *Snake*, there seems no such thing of *G. F.* but if the People, who continue to call them *Dreadful Places* and *Holy Ground*, do know no better; their Superstitious Ignorance, (if it be as described by the *Snake*) will much of it be laid to the Priests Charge, who have so blindly led the People.

But if none of all this *Gross Blindness*, there is yet a Reprovable Misapprehension, not grounded upon any Example or Authority from the Gospel-Day, so far as it's recorded in the New Testament: That is, calling their Churches *Dreadful Places* and *Holy Ground*, from a supposition, that after their *Consecration*, there is a kind of Inhabitation, or more Immediate and Powerful Presence of God in them by vertue of it.

This Reprovable Misapprehension, as Peoples Minds did continue under it, so they were therein liable to let it increase to a *Superstitious Reverence*. And God, in the Calling Forth of his Servant, did in this, as in other things, open his Understanding, and let him see, according to the Testimony of the Proto-Martyr, Acts 7. 48. *The Most High dwelleth not in Temples made with hands*. And he there further shews, that Consecrations of Houses are vain: Nor indeed is there, from the Authority of the New Testament, any Holiness to be attributed to Place. The Doctrine there deliver'd is 1 Cor. 3. 16. *Know ye not that ye are the Temple of God*; and agreeable to this is 1 Cor. 6. 19. 2 Cor. 6. 16.

Ibid. And such are all his Discoveries, all his New Light; even this Fundamental Distinguishing Principle of the Quakers, of the Light within.

The Discoveries before-mentioned, I have shewn to be agreeable to the Scripture; and the *Snake* hath been so far from offering to prove them otherwise; that he would have it supposed they are the Concessions of every *Man in his Right Wits*. Where

is then the Objection? Why they are Truths of Common Notice; or, in the *Snake's Prophane Railery*, they are *Notable Discoveries*, the *Commonest Notions in the World*, which *G. F.* has here taken for *Supernatural Revelations*; and because the *Snake* supposes them to have been the *Common Knowledge* of Mankind; therefore he Concludes, they were no Openings from the Spirit of Truth in *G. Fox*.

But this is a false Conclusion, because he may find in Holy Writ, that the *Supernatural Revelations*, *Discoveries* and *Openings* which it hath pleased God to give to particular Persons; have frequently been such Truths. Thus the Apostle *Paul* had a *Supernatural Revelation* in answer to his Petition: *My Grace is sufficient for thee*, 2 Cor. 12. 9. And I would know of the *Snake*, who then there was, that had received the Christian Faith, that did not believe as much. And had the *Corinthians* been as Blasphemously Prophane as this our Adversary, they might have queried in his words, p. 335. *Why so foolishly Ignorant as to take the Commonest Notions in the World for such Wonders, such Supernatural Revelations.*

But how common or mean soever this *Snake* may judge many of those Truths to be, which the Holy Spirit hath, and doth at this day reveal and discover upon the Spirits of those who are obedient to it, in the Openings which it gives of the Scriptures; I must needs say, that were it possible for a Man, Distinctly to remember and repeat the whole Old and New Testament; so that all the Truths therein contained were of easie and common notice to him, yet the advantage he would thence reap, would be nothing in comparison to the advantage he may reap from having but some of the Truths therein recorded, opened upon his Spirit, by the Holy Spirit, which did at first Dictate them.

And

And the Reason is, because men cannot be made Holy by Imitation, but only by Regeneration; which as it is the work of the Holy Spirit, so that work is began, in what the Scripture calls the *Day of Small Things*. The first Discoveries are often small, not only to try the Obedience, but to encourage to Faithfulness. And they who will not thankfully receive its lowest Manifestations, and obey the Discoveries of the Light of Christ, in the forsaking and denying vain Honours and Language are not likely to be obedient to greater Discoveries, if they had them.

Ibid. p. 332. *But G. Keith for his Christian Doctrine of a Christ without, was condemn'd by their Late Yearly Meeting in their Bull of Excommunication.*

It was, not for Christian Doctrine, but Unchristian Practice, which *G. Keith* was denied, as the Testimony given against him, does fully shew in these words, "*George Keith*, of late hath been, and "yet is acted by an Unchristian Spirit, which hath "moved and led him to stir up Contention and Strife "in the Church of Christ, and to cause Divisions, "Separations and Breaches amongst them that "Profess the Truth; and that the tendency of "Divers of his late Writings and Actings, hath "been to expose the Truth and Friends thereof.

What has Christian Doctrine to do with such Unchristian Actions? They have no agreement; and this was the Cause there assigned of our denying him.

The *Snake* now gives (p. 333.) part of a Letter, which he says *W. P.* sent to *R. Turner* of *Pensylvania*, in which, speaking of *G. Keith*, are these words, "I love his Spirit, and honour his "Gifts, and his Peculiar Learning, especially "Tongues and Mathematicks, his Platonick Stu- "dies too; all being sanctified to the Truth's Service,

“ vice, which is worthy to have the Prehemi-
 “ nence.

Upon which the Snake says, *here will be a sad account of that Infalible Discerning Spirit which the Quakers do appropriate to themselves.*

To which I shall first say, that it is utterly false, that the Quakers have ever appropriated to themselves the Spirit of Discerning. It is only appropriated to the Holy Spirit; and what true Discerning of Spirits is given to Men, must be from that Fountain.

Now as to the Letter, the words above quoted do well consist with that Spirit of Discerning; because in order of Time it appears not, but that that Letter was writ some Years before the Testimony of the Yearly Meeting against G. K. which I have before quoted. And if G. Keith's accomplishments in Learning had continued to have been *all sanctified to the Truth's Service*, as it is there exprest, which was the ground of that Love therein declared. He could not have stirred up Contention and Strife, nor caus'd Divisions, Separations and Breaches, which was the reason of his being denied.

But further, If that Letter was writ, when there was some small beginnings of Misunderstanding betwixt G. K. and those in *Pensilvania*: Yet the words of that Letter, referring the Love declared to his Spirit and Learning, to be, *as all are sanctified*, &c. they are very safe; as G. K. would also have been, had he kept to the Holy Spirit which sanctifies; and that would both have prevented further Disturbance, and removed all Misunderstanding.

Ibid. p. 336. *I do here demand Reparation in the behalf of the Church of England. — But particularly in behalf of one whom they have most Scandalously*

lously Robb'd; The Person wronged is Mr. Selden, and the Thief is Francis Howgil.

A Snake turn Knight Errant, the Scandal of the Church, presume to set up for her Representative: O Monstrum!

But to his Ridiculous Arrogance: *I do here demand, &c.* What mighty I is this? What Rattling Snake? Why, an *Anonymous*, who is as fearful of putting his Name to his Demand, as he is to appear before Justice. One, who Jugler-like, plays Tricks in the Dark: Therefore sure no true Pleni-Potent of the Church, not one Legally Delegated by Her.

And he is not less the Church's Delegate, than he is *John Selden's*, who, in his time, was one of the Glories of this Nation; one whose Living Labours may at once endear and preserve his Memory, with those who know his Works. And with what Forehead, one so differently qualified as is the Snake, should pretend to demand Satisfaction, (if the Demand were just) in his Behalf, is no small wonder? But the Demand is Arrogant, Trifling and Impudent, in that he says *F. Howgil* has stoln whole Paragraphs verbatim out of *J. Selden's* History of Tythes. I have with what caré I can, examined the Charge, by comparing the Books, and cannot find one whole Paragraph so taken. I find that *F. H.* does in some places treat of Tythes, in the same manner as *J. Selden* does; and the Books which are his Authorities he puts mostly in his Margin: And among others which he quotes, *J. Selden*, by Name, is one in his *History of Tythes*: and upon this Subject of Tythes he is twice quoted by *F. Howgil*, viz. p. 482, and in p. 567. which is sufficient to shew, that *F. H.* is no Plagiary.

But since the *Snake* hath thus taken upon himself to be a *Knight Errant*, I will direct him to a piece of Work of the sort he here speaks of, and if he can get satisfaction, he may pretend to be Captain of the Band of *Knight Errants*. He may find it in *John Daille's* Treatise of the *Right use of the Fathers*, first Book, p. 104. In these words.

“ St. *Hilary*, St. *Ambrose*, and others; who robbing poor *Origen* without

“ any Mercy, do not yet do *Vid. Hierom. Apol.*

“ him the Honour so much *adv. Ruff. ad Pam-*

“ as to name him scarcely: *mach, & Marcel. &*

“ This is certain, that you *Ep. 141. ad Marcel.*

“ shall find in St. *Ambrose* ma-

“ ny times whole Periods, and whole Pages too,

“ taken out of St. *Basil*; but unless my Memory

“ fail me very much, you shall never find him

“ once named there. Thus he.

I spare to give more such Instances till the *Snake* shall here have demanded Reparation in due form. But now we are speaking upon the vice of Stealing, it may not be improper to remind him, that it had been highly necessary for him to have surveyed himself, and considered with what Face he could unjustly object Theft to *F. Hovgil*, because he speaks of the same Subject in the same manner with *John Selden*, whom he also names: While himself, if he had been duly prosecuted for Theft, must of necessity have been hang'd, if at least the Law of the Country where he stole the Virgin, whom he made his Unhappy Wife, be in that case agreeable to ours.

But as to the Punishment I shall not now enquire, nor yet what *Reparation* he made to the injur'd Parents or Relations. But as to the Fact, it had the Forms of *Theft*, in that he had not *their good leave before he took her*; and whether the *Canons*

do not declare the *Theft* of Souls, the *Stealing* of a Wife to be in the same Class of Crimes, in which himself puts Obedience to the King *de Facto*. It may be proper for him to *consider*, which if he find, and that he squares himself in his Repentance for that, by his practice in this; his Repentance will be as singular, as his tenacious Disobedience hath been observable.

But of this, now no more, nor had there been so much, nay here none at all; had it not been thrown in my way, by his first crying out *Thief, Thief*.

The *Snake* hath in this *Section* made very many scornful and false Comparisons (according to his title) between *G. Fox*, *Muggleton* and *Oliver's Porter*, which is but a repetition of somewhat of the same kind in the beginning of his Libel, and which I have replied to, from p. 33, to 36. it being there somewhat Argumentative; and the Enlargement which he here makes, together with the Addition of *Oliver's Porter* in the Comparison, has so much of Scandal to all the Pretences of Religion, that his Impudence deserves no other Answer than Silence, nor himself any other treatment, than as a Person very Contemptible, even as the Scandal of Religion, and the bane of Society: In that against the Experience of many Thousands of our Friends, against the knowledge of very many Persons of all Ranks, amongst whom are some of Chief Note and Dignity who are not of Us, before whom, and with whom *G. Fox* for Forty or more Years, even to his Death, had occasion to converse: Towards all which Persons, his Sobriety of Life, Peaceable Behaviour, Exemplary Conversation in Godliness and Humility, was evident Demonstration, that he acted both as became a Man and a Christian: Should yet after his Death be by this Incendiary, listed with a Known *Mad-Man* and Profest *Liber-tine*.

I come

I come now to Consider of a Letter which the *Snake* gives at the end of his *Libel*, which he says is *Spelt and Pointed according to the Original*, and of which he gives some bits before in p. 115.

And here I have to say, that what he calls *John Audland's Letter*, I have many Reasons to believe is none of his.

For, *First*, Some former Adversaries have (as the *Snake*, p. 115.) pretended to give some Pieces of it; but have contradicted one another, as to the Matter of it; by which contradiction, in terms, it is fully shewn, that they could not all be right, as they have pretended they were.

Secondly, As to the Spelling and Pointing of it, it is so far from being agreeable to *John Audland* in other of his Writings; that it hath many plain marks of being Spurious, because he was Correct in both; and did understand Orthography better than is shewn in this pretended Letter.

Thirdly, This Pretended Letter from *J. Audland* to *G. Fox* was not so well contriv'd, but that the Forgers, who have heretofore given it with a date, have made it bear date from *Bristol, Anno, 1665*. This was a very unlucky oversight, which as it cannot be now mended, so it absolutely overthrows the pretence of its being his; because *John Audland* was buried in *Westmerland* the 24th of the 1st Month, *March 1663*. being the last day of that Year. So that it appears he was dead about two years before the Date of the Pretended Letter.

But *Lastly*, *John Audland*, has in a *Collection of Books and Epistles* writ, some by himself, and some by him and *John Camm*, and of which we have undoubted Proof that they are genuine, giving very many Testimonies of his Clear and Christian Principle, Holy Reverence and Honour to Jesus Christ according to Holy Writ, which do effectually

ally shew that it was far from him, to attribute Divine Honours to *G. Fox*, or any Man. Some of which Testimonies I shall here subjoin from that *Collection, &c.*

Collection, &c. p. 180. " I must walk according
" to the Commands of Christ and his Apostles.

Ibid. p. 188. " Walking in the Spirit which
" mortifies the Deeds of the Flesh, being subject
" to the Cross of our Lord Jesus Christ, here is rest
" to the Soul.

Ibid. p. 190. " We see the way of Life to all
" that believe in the Name of the Lord Jesus.

Ibid. p. 202. " The *Jews* had a Law, by
" which they judged the **Holy One** that he ought
" to die.

Ibid. p. 222. " We find acceptance with God
" through Jesus Christ.

Ibid. p. 287. " They (*the Holy Prophets*) " Pro-
" phesied of Christ, who was born, not by the
" Will of Man, supposed to be the Son of *Joseph*,
" which was the Son of God.

These, with very many more Plain and Voluntary Confessions of *J. A.* to the very Christ of God, in that *Collection of Books, &c.* do fully shew, that he was very far from owning any such Blasphemy or Idolatry as the *Snake* does suggest. Besides, what I have now here said both in opposition to the Pretended Letter, and also by Quotation from that Book of *John Audlands*, hath been before spoken to by *G.W.* in his *Just Inquiry*, printed 1693. which the *Snake* ought to have invalidated, if he could, before he repeated these Objections of other Adversaries. What I have herein said, hath been with purpose to remove that False and Envious Covering which the *Snake*, in his several Charges hath endeavoured to cover Us with.

Reader, As thou shalt have read it with an Impartial Mind, thou wilt then be able to make a true Judgment how far my End is Answer'd. As for what follows, it is *G. W's* own Defence in Answer to the *Snake's* particular Objections to him, in what he calls *Remarks upon G. W's Creed*, and a *Supplement upon Occasion of G. W's Answer to the Snake in the Grass*, lately Published.

A Supplement, upon occasion of what the *Snake* calls, *Remarks upon G. W's Creed*; and in Reply to the Supplement in the *Snake*, upon occasion of *G. W's Antidote*, &c. in Answer to the First Edition of *The Snake in the Grass*. By George ✓*Whitehead*.

S E C T. XXII.

A Reply to what the Author stiles, Some Remarks upon George Whitehead's Creed, Relating to some of the Particulars beforegoing, taken out of the Antidote, &c.

THe nameless Author of the *Snake in the Grass*, having vented his and others Venome, and great Spite against the People called Quakers in General, and divers Particulars by Name: Now, to compleat his Design of great Envy, he must put forth his Sting, and have a fling and fit of Hissing like an angry *Snake*, or as one that *Whispers* out of the Dust, *Isa.* 29. 4. against the said *G. W.* I being the Person aim'd at, may now

now briefly answer for Truth, and for my self, as concerned.

2. The word *Creed* he imposes upon me : 'Twas no formal Creed or Summary of our Faith, though real Truths by way of Positions in the affirmative, as a Christian Testimony, in direct Opposition to *F. B's* great Abuse, false Charge and Perversions, which with a negative Testimony against him therein, are both adapted to answer his own Terms, Words and Phrases, that our Testimony and Positions might be the more apparent against his Abuse and Perversions ; for I know no Adversary that I find fault with, but I can freely and in good Conscience assert my own Sense in the Matters in Controversie, as well as oppose his, tho' it be not in the manner of a formal *Creed*, yet true in it self ; for we should have numerous *Creeds*, if all Positions we write in Opposition to Opposers, must be esteemed *Creeds*, or Summaries and Confessions of our Faith ; nevertheless, we believe what we assert and vindicate in each particular.

Snake p. 175. My Accuser presently shews his Prejudice and Enmity against me without cause, *As with a new Confession of Faith, in such dubious and general Terms, as may at first sight deceive the unwary Reader ; tho' I gave it in as plain and as much in scriptural Terms as I could, and as the Matters concerned would admit of. And I know my own Sincerity therein better than my Accuser, who insincerely calls me Honest George, whilst he is aspersing me and casting Dirt at me, as Deceiving, keeping off, contradicting the Heart of the Heresie, still preserving it safe and untouch'd ; and not only so, but often with a slyly, insinuated Excuse and Defence of it, So that my confessing Jesus to be the Christ, and both his coming in the Flesh and in the Spirit, according to*

I i 4

holy

holy Scripture-Testimony, and also to the *Holy Scriptures of the Old and New Testament, namely, the Holy Doctrine and Divine Precept therein, as given by Divine Inspiration* (on which much of my said Confession against *F. Bugg* depends) this hath no beter Acceptance or Repentment with my Accuser, than as *no Contradiction to the Heart of Heresie, but as still preserving it safe and untouched;* and which is worse, *a sily insinuated Excuse and Defence of it.* Oh sad Stuff! Whither will not Pride and Envy precipitate some Men? What scripturally to confess *Jesus Christ* and the holy Scriptures (as above) is this no Contradiction to Heresie? But to preserve, excuse or defend it? What's Heresie then, pray? Is it to confess *Jesus Christ* come in the Flesh, &c. according to holy Scripture-Testimony of him? Oh! For shame, leave off such blind Envy and blasphemous Abuse.

And now to come to the Point, How or wherein have *I sily insinuated Excuse and Defence of it* (i. e. *of the Heart of Heresie, as before?*) p. 175. Thus (saith my Accuser) *in his first Article he confesses Jesus to be the Christ, even the same Jesus Christ who was born of the Virgin Mary at Bethlehem, &c.*

I confess this is part of my Confession, but cannot believe this is either not contradictory to the Heart of Heresie, or that it is any Excuse or Defence of it. Nor that our confessing God or Christ to be our Light, can be any such Excuse or Defence. Neither do we attribute the Name *Christ* to any (much less *to every one*) of our selves, as we are often falsely accused, as here, whence he also most unjustly infers, *That then this will appear that this Confession of Whitehead's is a meer Fallacy, while it attributes no more to Jesus Christ than to G. W.*

Which

Which is a very foul and absurd Fallhood and, notorious Lie in Fact, and contradiction to my said Confession (even so far as it is cited by himself as before) which is, 1. "We sincerely own, "profess and confess Jesus to be the Christ, even "the same Jesus Christ who was born of the Virgin *Mary*, at *Bethlehem* in *Judea*, *Mat. 2.* suffered Death upon the Cross, without the Gates "of *Jerusalem*, was quickened and raised again "by the Power of God, and ascended into "Heaven and Glory, according to the Scriptures.

Now have I herein *attributed no more to Jesus Christ* than to my self, as he saith? Where did I ever *attribute* this to my self? Where is the *meer Fallacy*? Not in my Confession to Jesus Christ, but in this Horrid Abuse, and Gross Perversion thereof. Did I ever say that I am *Jesus Christ*? Or, that I *was born of the Virgin Mary*? Or, that I *suffered Death upon the Cross at Jerusalem*? &c. Oh! For Shame, who cannot see such Malice and Madness as my Adversary has vented against me in this Matter?

Again, I find no Fallacy in my Confession to Christ, as without; nor is there any, unless I had denied the Virgin *Mary* (of whom Christ was born) to be without, or *Bethlehem*, and *Judea* and *Jerusalem*, to be without us; nor doth Christ, being without, prove him not to be our Light within; for the same Christ said, *I am the Light of the World*; therefore he is our Light, *yea the Quakers Light* (as he calls it) they being included in the World. Does not the Sun shine in our Houses, because the Body and Fulness of it is without them?

My Accuser Quibbles and Quarrels with *Art.* 10. of my Confession, *viz.* " Our Ministers do " not Teach that the Name of Jesus and Christ " belong to every Member in the Body or Church, " as amply as to Christ the Head.

And here he leaves out all the following explanatory part of the Article, (as he calls it) and Scornfully descants upon the Word *amply* being in a different Black Character, *lest* (quoth he *Ibid.*) you should mistake and think that George was Christ as amply as Jesus. And then goes on scoffing, *That was modest indeed; but then George thou art Christ as well as Jesus, though not so amply*: Which is both a false Implication, and foreign to my Intention. The word *amply* in that place, was only used and intended in direct opposition to *F. Bugg's* falsely saying, *The Quakers Teach, That the Name Jesus and Christ belong to every Member in the Body, as amply as to Christ the Head*, *New Rome Arraign'd*, p. 47. But even in the same 10 *Art.* quoted against me, I do not allow any Member to be called *Christ*, but expressly disallow it, though I confess how Christians have some Interest in his Name, but not to be called *Jesus*, but *Christians*. The explanatory part of my Confession in the said 10th Article, disingenuously left out by this Scoffer, is in these Words, *viz.* " But that the Divine Anointing (to which " Name Christ hath relation) virtually is in some " measure or degree afforded to every Member of " his Body, but not so *amply* as to him the " Head; nor for any Member to be called *Christ*, but a " *Christian*; because Christ received the Anointing, " the Holy Spirit, not by measure, but in fulness; " and because he is the Head of the Body, the " Church.

And this very Matter is more fully explained in my *Charitable Essay*, in Answer to *F. Bugg*, p. 4. as before. It was far from my Thoughts or Intention to imply any such thing, as *That I am Christ as well as Jesus*; for I have often written my self *A Servant of Christ*; and so I am, I Humbly Bless his Name that is above every Name. Therefore I am still very unjustly accused (*Ibid.*) with *Rank Sophistry, Daging and Deluding, and casting a Mist before the Eyes of Poor Deluded People, or Leading them into the Mystery of Iniquity, or of any Equivocation or Jesuitical Confession of Faith*. I have a Conscience towards God in what I confess, and in good Conscience testifie, That thou my scornful lurking Adversary, hast cast manifold false and gross Defamations upon me, and many others of my Christian Persuasion.

And in the true Sense of Scripture, I have both confessed Christ's coming in the Flesh, and as he the *Word* was made (or took) Flesh, *John 1. 14.* And more than the *Socinians*, I do still confess, *That as the Reasonable Soul and Body is One Man, so He that is God and Man, is One Christ*. And whether this will give Satisfaction to an Implacable Adversary or no, I value not; knowing my Conscience Clear in the Sight of Him who Judgeth Righteously, which I am sure this my Unjust Judge, and False Accuser, is not, who presently after he has stiled me *Honest George*, unjustly Brands me with Infamy, as *Sophistry, Delusion, Depths of Satan, Mystery of Iniquity, Equivocation, Jesuitical Confession, &c.* Oh! Rank Malice, Bitter Envy, &c.

As for my Confession in the 7th *Art.* alledged against me, it stands good and true, *viz.* “ We own no such saying, as that the Holy Doctrine, or Divine Precepts of Scripture, is either Dust, Death, or the Serpent’s Meat, but truly profitable to us by the Assistance of God’s Holy Spirit given to us, &c.

And this was in direct Opposition to *F. Bugg’s* saying, *These Quakers, who pretend to own the Precepts and Doctrine of the Bible to be Holy and Blessed, yet say ’tis Dust and Death, the Serpent’s Meat, &c. Apol. Introd. p. 18. to his New Rome.* [We do not believe any of these Quakers ever so said of the Precepts and Doctrine, nor do they own any such Saying, I wholly disown it.] But then to beg the Question, *What was it you called Dust and Serpents Meat? Was it nothing else but the Ink and Paper? Did any Body ever say, That these were not Dust? Or, Is that any part of the Controversie betwixt us? Snake, p. 177.*

Here he yields the Point; he grants the Ink and Paper to be *Dust*. I said, *Will decay and turn to Dust*; but so will not the *Word*, the *Gospel*, nor the *Holy Doctrine contain’d in Scripture*. And it has been confess’d by *F. B.* and others, That *Holiness* is not ascrib’d to the *Paper and Ink* (or *Inky Characters*) that will decay, but to the *Holy Doctrine and Precepts* which will not decay, but be permanent and endure, and therefore are called the *Holy Scriptures*, with respect to the Holy Matters therein contained. That the Books and Writings in Ink and Paper will wear out, so will not the *Word*, is evident. *Jehoiakim*, King of *Judah*, could burn *Jeremiah* the Prophet’s Roll, or Book, writ with Ink by *Baruch*, but not the *Word* of the Lord, nor properly the Words thereof; for the same *Word* caused all the former Words to be written again,
after

after the Roll was burnt, *Jer.* 36. If then the Books, the Paper and Ink be combustible, or will decay and turn to Dust, but not the *Word*, nor the *Doctrine*; where's then the Controversie indeed, when the same thing is granted on both sides?

He quotes *Gr. Myst.* p. 302. as saying, *Paper and Ink is not Infallible, that will come to Dust*; unto which the *Word, Christ, and the Spirit*, is preferred, in the same place quoted. And in the said *Gr. Myst.* p. 78. by **Letter**, he there means *Paper and Ink*; but the *Scripture*, the thing it speaks of, is *Spiritual*, the *Word* is *Spirit*. And further, p. 127. the *Scripture* (or *Writing*) it self, without the *Spirit* that gave it forth, is a dead Letter in it self. *The Spirit is that that gave forth the Scriptures.*

For my part, as I am not in the least conscous to my self of the least Contempt of Holy Scripture, nor yet of the Bible; for I have always preferr'd it to all other Books extant in the World, and more affected Reading therein, than any other Book, even from my Childhood; and often bless Divine Providence, for preserving to us the Scriptures: So I know of none among us guilty of contemning them: Neither is what's said, from any Contempt of Scripture, no more than it is of the Earth and the Heavens, to say, They shall wax old and perish, but the *Word* that made them endureth, *Psal.* 102. 25, 26. *Heb.* 1. 11, 12. But say what we can in this Case to clear our selves of any Contempt to the Holy Scripture, this our uncharitable Judge and Accuser will not believe us: He's bent to asperse, he has swallow'd down so much of the sour Leven of the Malice of a few false Brethren, Persecutors and Apostates, from whom he derives much of his Authority; and thus scur-
rily

rilously and most falsely imposes upon me, viz. *And therefore George, notwithstanding all thy meally Modesty, it is; it is indeed George, it is the very Doctrine of the Scriptures which you blaspheme as Dust, and Death, and Serpents Meat, on purpose to bring Men off from trying your pernicious Heresies, by those Sacred Oracles, Ibid.*

This is a pernicious Abuse and Calumny, against my self, and others of us (to out-face us against our very Sense and Consciences) and in good Conscience I Testifie against it; it never entred into my Intention or Thoughts, so to blaspheme the Doctrine of the Scriptures, as to term or deem it Dust, Death or Serpents Meat: the Lord rebuke this lying, envious Spirit.

Neither do *I vilifie the written Doctrine and Precepts of God, in comparison of our New Light* (as he falsely calls it, p. 177.) but reverently esteem them: The Man makes no Conscience of Defaming us. Neither do we *quarrel with the Law, and the Testimony*, nor yet with Writing or Scripture, as 'tis in *Ink and Paper*, but distinguish between the *Writing*, and the *Things written*, which is no contempt to either. We are thankful to Divine Providence for both the Scripture, or Writing, and the Holy Doctrine and Divine Precepts therein written; for they testify unto Christ our Light, and our Light to the Truth of them.

And to what he saith, *If any do not teach the same, i. e. according to the Law and the Testimony, or written Word, it is because there is no Light in them, Isa. 8. 20.* And then puts this Emphasis upon it, *No Light, George! Mark that: Your false Pretences to the Light within are here over-rul'd, Ibid.*

I deny that our Pretences to the Light within is either false, or are here over-rul'd; if they speak not according to this Word, it is because there is no
Morning

Morning to them. If he'll see the Note from the Hebrew in some Bibles, he may see *no Morning* in the Margin, over against *no Light*: Then let him Mark that. But is there no Light in the Creation before Morning, either inward or outward, pray? Did not the Light shine in Darknes, before it shined out of Darknes? And had not the Believers a more sure Word of Prophecy, whereunto they did well to take heed, as unto a Light shining in a dark place, until the Day dawned, and the Day-star arose in their Hearts? 2 Pet. 1. 19. And are not many reprov'd by the Light in them, for telling Lies, and speaking contrary to the Word? &c. And therefore there was some true Light in them, before the *Morning* appeared to them.

And though my Accuser says, *Ibid. These, and such-like Texts, detect and explode the miserable Ignorance and Blasphemy of these Pretenders to Light.* For which we have his own *ipse dixit*, and much such Raillery, but know no plain Texts of Scripture yet produced by him, that so detects us; but his own Falshood and great Ignorance about the Light, is very apparent.

Again, he falsely defames and reproaches me, from p. 28. *Of Innocency Triumphant, with excusing and justifying Diabolical Suggestions in the Quaker-Refuge* (he saith) *against the Authority of the Sacred Scripture*, by saying, *That it questioned but some, not all.*

This Accuser has a most odious, injurious course of defaming and perverting, as well as curtalizing our Words, wherein he has taken part with his famous Author, *F. Bugg*, to whom the Answer was given, on which he grounds his black Charge against me, *Of Justifying Diabolical Suggestions, &c.* In which Answer I expressly declare thus, *viz. His Accusation that the Quakers Insinuate, in a Book called*

called *The Quakers Refuge*, That **What** the true Prophets spake was false, and **What** the false Prophets spake was true, p. 47. *New Rome Unm.* p. 23. We disown these Expressions, and I think they are not duly inferred from the said Book, questioning whether *some Words were not spoken by wicked Men, some by wise Men, ill applied; some by good Men, ill expressed, &c.* Now, at my saying, *Yet this questioned but of some Words in Scripture, not all;* he takes occasion to Rail fearfully against me, as a *Justifier of Diabolical Suggestions.* When my Answer was not with the least intent to oppose or lessen the Authority of the Sacred Scriptures; but in direct opposition to *F. Bugg's* Calumny, in these general, odious, and false Expressions, *viz. That the Quakers insinuate, that What the true Prophets spake, was false.* Which Expressions we utterly deny, as both in themselves grossly false, against the true Prophets; and falsly charged on the Quakers, to defame them.

And as to the Questions cited out of the *Quak. Refuge*, at which Offence is taken, 1. They are not mine. 2. I do not believe they are the Author's of that *Quak. Refuge*, though Cited by him. 3. It is apparent he does not espouse them as his own Judgment, nor make them the Matter in that present Controversie, nor resolve them in the Affirmative; but seems to recite and wave them, as Originally proceeding from some other Person, as I understand. The furthest that can be drawn from my said Answer to *F. B.* that may seem offensive (which I should be sorry for, if 'twere really so) is my seeming to grant the Question, *That in some Words some true Prophets were mistaken.* And if this be made an Offence, I think 'tis no real one, for I designed none: However, I still confess, *I believe the Record of Scripture to be true.* Good Men, and
some

some true Prophets also have been, and may be mistaken in some things, and have had their Weaknesses and Failings truly recorded in Scripture; and also their Deliverances, for good Ends and Admonition to others. Was not *Samuel* a good Man and a Prophet, and yet mistaken, when he took *Eliab* for the Lords Anointed? *1 Sam.* 16. 6, 7. And in the Argument upon *Job* in the ancient Bible, is marked, "That *Job* maintaineth a good Cause; but handleth it evil. Again, his Adversaries have an evil Matter, but they defend it craftily. Moreover, he was assured that God had not rejected him; yet through his great Torments and Afflictions, he burst forth into many Inconveniencies both of Words and Sentences. See the Argument at large.

And was not the Prophet *Elijah* mistaken when he thought himself alone, or none in *Israel* but himself, that was zealous for the Lord God of Hosts? But what saith the Answer of God unto him? *I have reserved unto my self seven thousand Men; that have not bowed the knee to Baal,* *1 King.* 19. 10; 18. *Rom.* 11. 3, 4. And to say but little of the Old Prophet that persuaded the Young Prophet; contrary to the Word of the Lord, *1 King.* 13. I could instance *Jonas*, *David*, and several others that were good Men, who had some Weaknesses and Mistakes in Words and Actions, yet the Lord was good to them and helped them, according to the Integrity of their Hearts towards him. And these Things being truly recorded in Scripture for Instruction and Admonition, we truly esteem the Scripture-Record thereof. And even where the Words, Lies, Blasphemies and Actions of the Devil, wicked Men and Persecutors, and the Judgments which befel them, are recorded in the Scriptures, we own the Record or History thereof to be true, and highly esteem it for Instruction and Warning

to Men. And to distinguish between the Words of God in Scripture, and the Words of the Devil, is but what the Scripture it self doth, which can be no Contempt to it; for I have known some stumble, by some of the Priests making no distinction, but calling all that's written in Scripture *the Word of God*; as one that was the Mayor of *Thetford* near forty Years ago, told me, That a Priest wanting Induction into the vacant Benefice, and preaching there for Approbation, took his Text out of the Words wherewith the Devil tempted Christ, *Mat. 4.* And bidding the People hearken to the Word of God, as they should find it written in such a Chapter and Verse; whereupon this Person that told me of it was so offended, that he would not give his Voice to chuse the said Priest, because he had told them, that was the Word of God, which was the Words of the Devil. Now let none be so disingenuous as to take this as in Contempt of the Holy Scripture, Doctrine or Precepts therein; for where either the Words, Blasphemies, wicked Actions or Persecutions of the Devil or Men, are therein mentioned, the Record thereof is true, and in Testimony against them, and the intent of such Record holy, just and good.

Farther my Accuser tells me, *Nor is my Salvo more ingenuous in the Eleventh Article.* And why so? *It is really, say I, contrary to our Faith and Principle, to make Christ Jesus himself Only a Figure, a Veil or Garment,* p. 178. Which was in direct opposition to his Author *F. Bugg's* falsely saying, *The Quakers would make Christ only a Figure, a Veil, a Garment,* implied by way of Question, p. 58. *New Rome Ar.* Here he quarrels with the word *Only* as with the word *Amplly*, and accuseth me with *Equivocating*, and that this is but a Negative Confession

But

But really George (quoth he) this is not re-assuming your Christian Testimony in the Affirmative, as thou didst promise, &c. still hiding your self in the Dark in Negatives: But we would know affirmatively, what it is you do profess; and this thou didst promise, and this thou hast not perform'd, p. 179.

Here he accuseth me with breach of Promise; but very falsely, as in the said 11th Article it is plain, that my Confession of Christ Jesus himself, is not only Negative but affirmative, namely, *He being the Substance and End of all Figures, Types and Shadows.* Is not this Affirmative, pray? And as remote from Truth is his accusing the *Quakers Books of calling Christ Jesus a Type or Figure of their Light within,* p. 183. I know no such Books of the Quakers that so call Christ Jesus *A Type of our Light within,* but that he is our Light, which hath enlighten'd us among the rest of Mankind.

It's implied by way of Question, *That Christ clothed himself in Flesh and Blood, and that he took Flesh, &c. for so (quoth he) it may be said that our Soul is clothed with our Body, as with a Garment or Veil. It is not Words, but the meaning that we contend about,* saith he, p. 180.

We know best our own Meaning, being well satisfied that 'tis according to Holy Scripture. Where's then the difference? he then quarrels with our Meaning, not with the Words here, but elsewhere; he doth as his Author *F. Bugg* has done with the words *Veil* and *Garment,* in *J. P's Question to Professors:* But this Author yields the Point, he assents to both; *As our Soul is clothed with our Body, as with a Garment or Veil;* and so of Christ. Which warrants *J. P's* Question against his Author *F. B.* and himself, at least so far as not to make a Subject of any further Contention against us.

Again, my Accuser brings a heavy, black Charge upon me in these Words, *Ibid.* p. 180. viz. *In this same 11th Article we are now upon, after your full and Affirmative Declaration (before he would have it Negative) you subborn Two Texts as Favourers of your damnable Heresie before-told, yet (say you, sily) his Flesh was called the Veil, Heb. 10. And he took upon him the form of a Servant, and was made like unto Men, and was found in the χήματι, Shape or Figure of a Man, Phil. 2.6, 7. And then exclaims, Ah George ! George ! I could forgive thee any thing but this : What ! put upon us at this rate !*

It seems my citing those Two Texts, and alledging them to prove that the word *Veil* was applied to Christ's Flesh which he took upon him, and the Word *χήματι*, *Shape or Figure* of a Man, to the form of his Manhood or outward Man, tho' I intended no other than that, without the least Contempt to Christ : Such Words might be used as they had been by some of our Friends. For this it seems I have committed such a heinous and unpardonable Crime or Sin, as this my Severe Judge cannot forgive : This is represented as my highest Offence ; and truly I shall not need seek to him for Absolution or Pardon, nor to be my Confessor : I have a merciful and faithful *High Priest* to apply and appeal to ; I need not go to unmerciful and implacable Ones for Pardon ; especially such a one as has so shamefully calumniz'd me with *suborning Two Texts as Favourers of damnable Heresie*. How comes this Accuser, in his Fallibility or Uncertainty, thus severely to condemn me, when he cannot refute Matter of Fact about the Two said Texts, being alledged in behalf of my Friend's meaning, and not at all with the least Intention to lessen the Dignity or Glory of the Son of God ? No, far be it from me. And where's my unpardonable Sin in
the

the Application of the Text, *Phil. 2*? Why he saith, *George Whitehead brings in the word Figure, which is not in the English Translation.* And what then? *But let him have it, he himself makes it synonymous to Shape, p. 183.* And he is forced to let me have it, because he cannot well deny it, without disparagement to himself. But herein he would place on me a Mis-application of the Words, [*Who being found in the Shape or Figure of a Man, &c.*] And therefore saith, *what relation has this to the calling Christ Jesus a Type or Figure of their Light within, which I have shewn above out of the Quakers Books?* And I have denied this as a Falshood before, and now declare against his manifest Perversion and Injury to me, and my Words herein. For as I sincerely disown the Words charged, *Ibid. viz. The calling Christ Jesus a Type or Figure of our Light within,* so I could not apply the Words before in the Text, *Phil. 2.* to have any relation thereto; and much less as proof of that which I never held: And I know none of us that doth so call Jesus Christ *A Type of our Light within,* he being the Fountain thereof. Nor that Christ is *Only a Figure,* as falsly charged by *F. Bugg.* Which Perversion, so far as I can find, was first forged from these Words, in the Book *Saul's Errand,* viz. *Christ in the Flesh without them, is their Example or Figure; which is both one.* For his being their Example, *1 Pet. 2. 21.* and *4. 1.* and *1. 15.* and *John 13. 15.* are quoted. See also *Luke 2. 31.* he was called *a Sign.* Now hence to say he was *Only a Sign,* were a Gross Perversion; Christ was our *Example.* Now hence to say he is nothing else but an *Example,* were an Abuse and to lessen his Dignity, and a variation from the Sense; as our Adversary has done upon Trust of his Author *F. Bugg;* upon his False Report, which is besides all Justice, Morality and judicial

Proceedings. Now the Question is, Whether *Figure* may be made synonymous to *Example*, for the words *Example* or *Figure*, as before? I conceive it may. For *Type* or *Figure* sometimes points a thing to come, as in *Rom.* 5. 14. who was the *τύπον*, *Figure* of him that was to come. And sometimes *Type* or *Figure* denotes a present Example or Pattern, as in *Phil.* 3. 17. *Mark them which walk so, as ye have us for τύπον, Example.* And the same word is used in *2 Thes.* 3. 9. and *1 Tim.* 4. 12. and *Titus* 2. 7. and *1 Cor.* 10. 11. only in different Cases or Terminations. And the word *ὑπόδειγμα*, an *Example* or *Type*, *John* 13. 15. *Heb.* 9. 23. Thus *Example* or *Type* are made synonymous in *T. C's* Lexicon, and the like in *Crit. Sacr.* but more fully explain'd; for there *ὑπόδειγμα*, i. e., *Exemplum, Exemplar, Triplicem habet in Scriptura significatum.* 1. *Significat Typum seu Figuram rerum, vel prateritarum, Heb.* 8. 5. *vel futurarum, Heb.* 9. 23. 2. *Exemplum imitationis, John* 13. 15. *1 Tim.* 4. 12. *Titus* 4. 7. 3. *Exemplum Monitionis, sive Cautela, ut 2 Pet.* 2. 6.

i. e. *Exemplum, Exemplar*, hath a threefold Signification in Scripture. 1. It signifies a *Type* or *Figure* of Things, either past or to come. 2. An Example of Imitation. 3. An Example of Warning, or Caution.

Now see how synonymously the Terms *Type, Figure, Pattern* and *Example*, are rendred in Scripture, and of what extent, not only in relation to the Types under the Law, but in some respect to Christ and his Ministers, tho' he be also confessed to be the Antitype, Substance and End of all Legal Shadows, Types and Figures. But I have not called *Christ himself a Type of our Light within*, nor justified the same.

As to my Accuser's Offence at my saying *Christ's* *Flesh is called a Veil*, Heb. 10. 20. it was to remove an Offence taken against my Friend *J. P.* for using the same. And it would have become this Adversary to have forborn his blasphemous Scuffling at my Light; as, *George, if thy Light has hitherto forgot to tell thee*, I bless the Lord my God, who is my Light, Life and Salvation; he has shewn me the new and living way of the New Covenant, which our blessed Lord and Saviour *Jesus Christ* consecrated, prepared or set open thro' the Veil, that is to say, his Flesh; yea, through his Sufferings and Death, as being the Testator, he hath enforced that New Testament or Second Covenant; he took away the First, that he might establish the Second; and so hath open'd the Passage into eternal Life, into the Holiest of Holies within the Veil, and beyond all the Shadows and Veils under the Law.

It was in the most Holy Place within the Second Veil in the Tabernacle, which was called the *Holiest of all* in the Old Covenant, that *the golden Censer and Ark of the Testament were put, and the Golden Pot which had Manna, and Aaron's Rod that had budded, and the Tables of the Testament, and over the Ark the Cherubims of Glory shadowing the Mercy-Seat*, Heb. 9. Exod. 26. So the most excellent things were within the Veil, tho' there was a Beauty and Glory also without it.

All which, I doubt not were Shadows of the New Covenant, and the Spiritual Dispensation thereof in Christ Jesus, in whom the *Most Holy Place* of that Divine Service and Worship (in the New Covenant-Sanctuary which the Lord has placed in the midst of his People) is *in the Spirit and in the Truth*. And all our Spiritual Blessings and Heavenly Treasures are in Christ Jesus, who is our Sanctuary and Hiding-place.

And it is in the inmost, or most inward and Spiritual Dispensation of *the New Covenant*, that Mercy and Forgiveness is receiv'd, and Christ most livingly and effectually known to us and enjoy'd ; and in him the most holy and heavenly Places, wherein the true Spiritual Believers sit down with him ; and as being washed from their Sins in his Blood by his Spirit, are his Church and Sanctuary also, and thereby have boldness to enter into the Holy Place, even by *that new and living Way* (which Christ hath prepared for us through the Veil, that is to say, his Flesh, *Heb. 10.*) that we may follow him therein into *Heaven*, it self. And what entrance through Christ our Mediator we have here in Measure received into this new and living Way, and Holy and Heavenly Places in him, we doubt not but it is to us an Earnest of a more full Enjoyment of Heaven and Glory hereafter, with Christ Jesus our Fore-runner, Leader and Captain of our Salvation, we continuing faithful to the end in this his new and living Way, as true and constant Followers of him.

God in his great Love and Wisdom has afforded several Dispensations, one higher and more glorious than another, in order to bring Man nearer and nearer to himself ; as that of the Law, and of Shadows and Types ; that of the Prophets ; that of *John the Baptist* ; that of Christ in the Flesh, and that of Christ in the Spirit and New Covenant, which is higher, more powerful and more glorious than the former, and therein a more clear knowledge of Christ than in all the former, wherein there was some Sight of him through Shadows and Veils, but by his Divine Light shining in our Hearts God is pleased to give us the Light of the knowledge of his Glory in the Face of his dear
Son

Son Christ Jesus, that we all with open Face, as in a Glass, may behold the Glory of God, and be changed into the same Image from Glory to Glory, as by the Spirit of the Lord, 2 Cor. 3. 18. and Ch. 4. 6, 7.

Now, tho' our Adversary has made a deal of Dispute and Quarrel with us about calling *Christ's Flesh the Veil*, as in *Heb. 10.* yet he is fain to grant, *That Christ's Body is called a Veil in Relation to its Type, the Veil of the Temple*, p. 182. but he'll have this *not to be in the Quakers Sense. They call it a Veil; that is* (saith he) *a Garment, in contra-distinction to its being Christ's Substance, and of his Nature.* Whereas it's rather in contra-distinction to its Being, his Divine Nature, or to its Being in the first place, or *principally or chiefly* Christ himself (who is the Son of God) for whom the Body was prepared, because he did pre-exist it, or was in Being before he took upon him that Body, even in his Father's Glory before the World began, wherewith he is Glorified. However, *the Veil*, which was *Christ's Flesh*, (through which he fet open the new and living Way) we never deny to be Christ's Body, or to be a real Body, but own it was; and never believed it be a Fantastical Body, as I have often said; but that Christ the Son of God took upon him real Flesh and Blood of our Nature, yet pure and incorrupted in him. And as his Flesh was called *the Veil*, it answers its Type or Figure, *i. e.* the Veil of the most Holy Place, or Oracle where God gave Answers, 1 Kings 6. 20. and 8. 6, 8. and 2 Chron. 3. 10, 16. And these *Most Holy Places* in the Tabernacle and Temple, being Places of Divine Service, then peculiar to the High-Priest to enter into, their Antitype is in Christ Jesus, the New Covenant, where in Spirit and in the Truth, God is truly worshipped,

ped, and meets with (and speaks to) his People, even by Christ Jesus their High-Priest, who is present in the midst of his Church and Assemblies of his People, the true and Spiritual Worshippers, who meet in his Name, Spirit and Power, whose Light and Truth brings its Followers unto his Holy Tabernacles, *Psal.* 43. 3.

And as to Christ's Substance and Nature, what does our Opposer mean thereby? how has he distinguished in this Point? Christ has in him a *Divine Nature*, as well as that of *Man*, which he hath also in the purest Sense. But which is the greatest? Is not the Divine Nature, the *Deity* in him, greater than the Manhood? As he said, *My Father is greater than all, greater than I*, John 10. 29. Nevertheless, as our great and *only Mediator and Intercessor*, it was necessary he should be Man, as he is the most glorious, heavenly Man; and as the Christ of God he is Spiritually *in Us*, in the Saints and Members, in some measure, by his Spirit, Light, Life and Power, even as the *incorruptible, immortal Seed* in Man is of the Father, Son and Holy Ghost; and therein all true spiritual Believers do in measure partake of the Divine Nature, being born again of this incorruptible Seed.

SECT,

S E C T. XXIII.

Some Reflections by G. W. upon A Supplement, pretended, upon occasion of his Answer to the Snake in the Grass, p. 343.

THE very Entrance into the said Supplement consisting of divers Fallshoods, I need take the less notice thereof, and spend the less time in its strict Examination, besides the Reproaches, Detractions, Contempt and Scorn, cast upon my self, by the Author, are of less value or weight as to me, seeing the Rancour, Envy, and Foulness of the Spirit from whence they proceed: And I always thought my self more obliged in Truth's Vindication, than my own Personal Reputation. having long been arm'd with so much of Christian Faith, Patience, and Good-will to my Enemies, as Patiently to endure Persecutions by Reproach, and cruel Mocking, as well as I have endured by Imprisonments, and other Hardships.

And now I do not believe the Author of the *Snake* says true, That *he is very well pleas'd with the said Answer*. I am persuaded the contrary, That he is very much vex'd, by having his Fallshoods in many things so much detected, as they are in the Answer or *Antidote*. His following Reason for his being *so very well pleas'd with the said Answer*, is as notoriously false, as the rest of his Lies, *viz. Because it confirms all the Matters of Fact to every purpose and intent, for which they were produced.* To
evince

evinced the Falshood whereof, I refer the Ingenuous Reader to the said *Antidote*, for his Impartial Perusal. I doubt not but this Man's Purpose and Intent, in producing the Matters of Fact alledged against us, was chiefly, that they should be given Credit to, and that the People called *Quakers*, (their Ministers especially) might lie under all his gross and foul Imputations and Defamations, of being *Diabolically Inspired and Possess'd, Deluded, Bewitched, Blasphemers, Rebels, Traytors, &c.* How monstrous and improbable then is it, that I by opposing these Matters of Fact charg'd, should write to confirm them against our selves? And his following Words are most notoriously false, *viz. That he (i. e. G. W.) had not detected One False Quotation, of all that I have brought out of their Books.*

With what Conscience could this Person so confidently thus Assert, *That G. W. has not detected One False Quotation, &c.* Either he has read my said Answer, or he has not; If he has read it, he must be a shameful Man herein: if he has not, he must be guilty of great Folly and Injustice. And farther to Detect his notorious and foul Falshood in this, I'll produce a few Instances of his many more false Quotations, detected in my Answer, *Antidote*, p. 15. 16. *That one of the Orders given forth by their Yearly Meeting, 1693. Commands, that None shall carry Guns in their Ships.*

This is prov'd a false Quotation in my Answer quoted.

2. *Antidote*, p. 17. *That in the Answer to F. Bugg's Impeachment, they (i. e. the Quakers) would persuade us, That All they have said against the Payment of Tythes, was Only meant by them to the Popish Clergy, but by no means against the Right of the Church of England to their Tythes.*

This

This is plainly detected as a False Quotation, as in my Answer 'tis declared. " This is Partially and Wrongfully Stated. Our Answer to *F. Bugg* plainly shews our Conscientious Dissatisfaction with Tythes in general, and the forcing thereof now in this Gospel-Day, by any Clergy whatsoever, as not consistent with the Practice of Christ's Ministers, or Testimony of divers Martyrs, &c. See *Antidote*, p. 17, 18, 19, 20, 21, 22, 23.

3. *Antidote*, p. 25, 26. That *G. Fox* Professed and Avowed, that he was equal with God; that he Profess'd himself to be the Eternal Judge of the World.

Which is also a False Charge and Quotation against *G. F.* who being charg'd by his Persecutors with Professing himself to be equal with God, Positively denies the Charge, as not so spoken, as that *G. F.* was equal with God, but that the Father and the Son are one, and that Christ and the Holy Spirit are equal with God. *Saul's Errand*, p. 5, 6. Vid. *Just Enquiry*, p. 12.

4. *Antidote*, p. 35, 36. *Abusing the Scriptures by the contemptible Names of beastly Ware, &c.*

Which is false both in Charge and Quotation, and over and over detected in Answer to his Author *F. Bugg*.

5. *Antidote*, p. 43. That *G. Whitehead*, in his *Serious Apology*, p. 49. prefers not only their Writings, but their ex tempore Preachments, and even All whatsoever they speak, upon any account, to the Holy Scriptures themselves.

This also is notoriously false, both in Charge and Quotation, as is manifest in my Answer, *Antidote*, p. 43. viz. " He very perversly wrongs *G. Whitehead*, in all these Expressions; for there's not a Word of Preferring our Writings to the Holy Scriptures, much less of all whatsoever we

" speak

“ *Speak thereto*; but a preferring the *Holy Spirit*,
 “ and its *Immediate Teaching In Man*, to the
 “ Letter of the Scripture: and Preaching in the
 “ true Sense of the Spirit, with Divine Power
 “ and Authority, (according as Christ did) to
 “ the bare reading the Letter, as the *Pharisees* did.
 I may further add, without offence, or under-valuing the Holy Scripture, or Godly Doctrine therein contain'd, that I verily believe St. *Paul*, and other Apostles Preaching in the Demonstration of the Holy Spirit and Power of Christ, was of far greater Efficacy, Power and Authority, for the Converting People to Christ, than the Priests reading their Writings, or making a Trade of them, as they do in these Days.

6. *Antidote*, p. 59, 60. That they (i. e. the Quakers) give to themselves, and to one another, the most peculiar Titles of Christ, as that of the Branch, and the Star, and the Son of God, which (he says) are Attributed to G. Fox, and which he takes to himself, Quoting *New Rome Arraign'd*, p. 33, 34. And the *Quakers Unmask'd*, and *New Rome unmask'd*: Referring the Reader to those Books of *Fran. Bugg's*, which he has Quoted upon the Margent, as he saith.

Here this Credulous Adversary has accepted and promoted *Bugg's* False Quotation and Charge against us, though over and over detected, as his Notorious Refuted Lies, which this Adversary is (as 'tis told him in the *Antidote*) so shamefully credulous of; and that we positively deny giving those peculiar Titles of Christ to our selves, or to one another (as he falsely Prates) and *Bugg* has been over and over Charg'd therewith, and cannot Prove them (i. e. that we) give those said Titles either to G. F. or to one another, and that *G. Fox* is not so much as mentioned in that Epistle

Itle of *E. Burroughs*, out of which those Titles, the *Branch*, the *Star*, and the *Sun of Righteousness*, are taken, which are peculiar and intended to Christ, and no other.

Serious Reader, these few Instances of our Adversaries false Quotation (besides many more which are clearly Detected in my said *Antidote*, in Answer to him) I hope are sufficient to evince his Falshood, in Asserting, That *Geo. Whitehead* has not detected One false Quotation that he has brought out of our Books. When the contrary is evident, that he has both made and accepted many false, even grossly false Quotations, pretended out of our Books, &c. And if to detect such was the only proper Answer that could have been given (as he says) then he had that proper Answer, at least in a good degree in the *Antidote*, and now more fully since he has so much alter'd and magnified his Structure (*i. e.* the *Snake*) therefore the Reader may not now securely depend upon the Quotations he has produced (as he would have him) if he should think he may securely depend upon them, he is very insecure, and will be deceived, and greatly Err, in depending upon such an inveterate Adversary's false, partial, and unjust Quotations; as many of them are proved to be, upon a more full Examination and Detection. And if his Quotations, is in Effect the whole Cause (as he saith) then his Cause is fallacious, rotten and nought; 'tis of no value or credit. If his Quotations in divers principal Matters and Charges against us, be found false, partial and unjust (as they are) what's become of his whole Cause? whose Cause is it to belie, slander, defame, and foully misrepresent others, but the Devils Cause; which in the *Snake* in the Grass is strenuously prosecuted against us?

And

And so insulting and slighting he is of G. W's Answer, casting his Contempt and Scorn upon both him and it, that a Body would think, 'twere below his Highness, Learning and Parts, to take so much notice of them, as he seems to intend. He tells us G. Whitehead's Answer consists of bitter Railing and Threatning, of very poor and guilty Excuses for some things that are objected against them; and a total Silence or Forgetfulness of the most Material Points wherein they were accus'd of calling this a severe Persecution against them, of Pleading not Guilty to the Charge, without disproving any part of the Evidence, p. 361, 362.

To Detect the Falshoods herein contain'd, I must refer the Impartial Reader to my said *Antidote*, however invalid and impertinent he renders my Answer therein. How well consistent is he with himself in this his declared Intention? *viz.* *When I have leisure to consider this Answer of the Quakers, ἕκαστὰ πὸς ἕνα (step by step, I suppose he means) which for their Good I do intend, I hope by it, to put an end to my Pains in this Controversie.* But if the Answer be so Insignificant, very Poor, and without disproving any part of his Evidence, what need of his further leisure so particularly to consider it, or pains in the Controversie? But if my Answer require such deep and exact Consideration, 'tis an Indication that it is of some weight and validity, and that it does not consist of such Railing Threats or Evasions, as 'tis render'd, he must have leisure farther to study the Points in Controversie, and not to shift them off with false, partial, and curtail'd Quotations; nor with his uling *Railery*, as he has confessed. If he makes Replication, he should write more cautiously, than to accumulate Lies against us, which he appears very prone to.

In short (quoth he) *It was intended* (i. e. G. W's Answer) *purely to have it to say, That there was an Answer to such a Book* (meaning to the Snake in the Grass) *and that is enough with the Quakers, who are not permitted to read the Books that are written against them, and receive as Gospel whatever their Rabbies Dictate.*

This is Ridiculous and False, as all that know us will own.

1. As if our Answer were no Answer at all, but only intended to have it to say there was an Answer.

2. And that this so saying (though no Truth in't) is enough with the *Quakers*: Thus credulous he unjustly renders the *Quakers*:

3. That they are not permitted to read the Books that are written against them, is such a notorious known Lie, that Thousands of the *Quakers* can testify against it; besides, many think themselves obliged to understand, what our Adversaries write against us, whether any new Matter, or only what's old, obsolete, rusty, nasty Stuff, that has been long since thorowly Examined and Answered, like such Stuff as *Bugg* and the *Snake* have frequently reiterated, to spit and vomit abroad their Venom, Rancour, and Deadly Malice against the People of God; in derision term'd *Quakers*.

And how can we, the said People, reasonably suppose that such inveterate Adversaries can (in such their Pains against us to reproach us) *desist any such Christian Duty towards us, as to contribute their Pains to open our Eyes, and save us from destruction both of Soul and Body?* p. 351. (as this bitter Adversary saith for himself) supposing us under Delusion and Blindness, by our Infallible Guides, as he often derides them. Or, with what Conscience can this Envious Adversary say, That he has no other Design (or sincerely say so before God) than

our Good and Salvation? When he has publickly defam'd and reproach'd us; as *Blasphemers against God, Christ, and Holy Scriptures; Enemies to Government, deluded, bewitched, possessed with the Devil*: as if we were not fit to live upon Earth, or under any Civil Government, then demurely to tell us, *I will venture their Displeasure, rather than fail in my Christian Duty towards them, to contribute my Pains to open their Eyes and save them, &c.*

Oh Snake! thou hast shewn thy Venom, thou hast been long hissing at us, we'll not believe this thy now Fawning and Hypocritical Pretences; whose Treatment of us, like as if Rude Persons should smite us on the Face, and gather all the Dirt they can out of Kennels, and throw on our Faces, Eyes and Clothes, and then tell us, *Oh! we love you; what we do unto you, and all this Pains we bestow upon you, it is all in Christian Duty to you, to open your Eyes, and save you from Destruction, both of Soul and Body; we have no other Design than your Good and Salvation!* And to make us believe they are Sincere herein, Presumptuously so tell us *before God.*

And now that the Reader may not take the Man's Supplement wholly upon Trust, he pretends here to give him a Specimen of the Truth of what he says; behold what special Specimens he gives against *G. W.* viz. p. 351.

I. First then, he wholly passes by what one would think a Material Objection against them of the manifest Possessions of many of them, and some of their chief Preachers, by the Devil, which was in the beginning of the Preface: But he (i. e. *G. W.*) says nothing to this, nor reckons it as any of the Mistakes, Abuses, or Calumnies in the Snake; for having made a Catalogue of these (as he endeavours to prove them) he begins at Page 93. of the Preface, and so goes on; whereby we may reasonably suppose he found none such in what went before.

To which I reply, This his *Specimen* is as false as his material Objection and Charge, *Of Manifest Possessions by the Devil*. For, 1. 'Tis false that I wholly pass by, and said nothing to the same in my Answer. 2. That I did not reckon it any of the Mistakes, Abuses, or Calumnies in the *Snake*, &c. For though I made a Catalogue of some of the great Mistakes, Abuses, and Calumnies in the *Snake*: It was but of *some* of them in that Catalogue, beginning at Page 93, of his *Preface* to the *Snake*: and before that I begin at Page 7, 8; 9; 17. of the first Edition of the *Snake*; and was so far from passing by his said Objection of *manifest Possessions by the Devil*, &c. that I declare his great Injustice, false Reflections, black Characters and Charges upon the *Quakers* therein, together with his absurd way of Arguing, and Falacy to prove the same, as evidently appears in my Answer (*i. e.* my *Antidote*) from the second to the twelfth Page thereof, to which I refer the *Reader* for Satisfaction, and how far short he is of Proof, that either we, or our Preachers, are *Possess'd by the Devil*, because of any of their *Quaking or Trembling* (alleadg'd against them) as both Holy Prophets and other Saints, and Christians have done, by the Word and Power of God, and not from any *Diabolical Possession*: And he can no more prove such Exercise among us to proceed from the *Devil*, than he can prove the *visible Possessions of many Quakers by the Devil* (as he falsely stiles his 21. Sect.) or than his Mr. *Firmin*, or *Thomas Tillam*, whose Story is quoted in the same Section, p. 297, 298, 299. could demonstrate his seeing the *Devil* shake the *Quakers*, like as a *Dog* doth shake a *Hog*, &c.

But if this Author has ever seen any visible Possessions of *Quakers* by the *Devil*, I would ask him in what Shape or Form he saw the *Devil* at any

time so visibly Possess or Act them? I never heard that *T. Tillam* could tell, when questioned about it at *Colchester*, tho' he raised the Story, as *Richard Thomas* of *Hartford*, who was present, can give further account.

II. As to all he objects in his 18th Sect. of *The Quakers manifold Treasons against the King, of their taking Arms and Fighting against him for Oliver and the Rump, &c. their vigorous opposing the Restoration of King Charles to the very last, &c.* p. 352.

Hereupon *G. W.* is blamed for *Answering all this in a few words*, p. 24. of his *Antidote*, viz. "We need but answer these with Negation and Denestation, as being most foul Raileries, proceeding from a Spirit of Persecution and deadly Malice which the Righteous Lord will Rebuke."

Which I am still perswaded he will, though the *Snake-Author* hereupon thus Reviles, viz. *They cannot refrain their Trade in blasphemous and cursed Prophecies*; which among many other odious Revilings, I leave to the just cognizance of the Great and Righteous Judge of all: The Man's charging *manifold Treasons, taking up Arms and Fighting, &c.* upon the *Quakers*, I still deny as a general and gross Calumny upon that People; yet supposing some before they were *Quakers*, or so reputed, and before they were in Society with that People, were in Arms against the King, as many of other Persuasions were, and yet some were dissatisfied with Monarchy, or afraid of the consequence thereof; whilst they were under a Common Wealth's Government and Principles: It follows not that the People called *Quakers* must be concluded thereby, as either guilty of *manifold Treasons, Fightings, Murder or Regicide*; such absurd

fur'd kind of unnatural Inferences against the *Quakers*, I had reason to give my Negation against, as neither Just nor Reasonable, but altogether the contrary. And the Truth of it is, I looked upon his said 18th Sect. so extremly Malicious, and so Repugnant to the Act of Indempnity; even that of King *Charles* the Second, and divers others since (if any charged were culpable.) And much of the Substance of the said 18th Sect. being answered in my Book, Entituled, *Christ's Lambs defended from Satan's Rage*. That I thought my self the less concerned, again to enter into the Particulars of the said extremly Malicious Section, but to refer him and the Reader to my Treatise of *Christ's Lambs*, &c. However in my *Antidote*, referring thereto, there's more of Answer in this case, than is cited in the *Snake*, being full of Partiality and Curtailizing in Citation, as well as of Per-
 version, and Absurd Defamation.

And if no authority of *Bugg's* be quoted at all, for the charges before mentioned, (as he saith) it is for divers others, which are very false.

I find in his said 18th Sect. *Quakers Unmask'd*, p. 4. Is quoted on the same Subject. And if this *Quaker's Unmask'd*, was *John Pennymann's*, and not *F. Bugg's*, then 'twas my oversight (which I shall not excuse) which might easily happen from the near resemblance they have upon the same subject. *J. P.* begun it against us, and the other follows it in divers Books, upbraiding us about *O. C.* and his Army and the Government.

And the *Snake* in his 8th Sect. quotes *F. Bugg's New Rome Arraign'd*, and *New Rome Unmask'd*, p. 109. 111. and note that two Years after *F. B.* left our Communion, and joyn'd himself to the *Church of England*, he published a Book, stiled *The Quakers Detected*, wherein he confesses to the

“ Truth of our Doctrine and Ministry of the Light,
 “ as a Dispensation of the Love of God, sent as a Vi-
 “ sitation to Mankind, and to our Christian Com-
 “ munion, Love and Conversation, and that God
 “ blessed our Meetings, with the comfortable enjoy-
 “ ment of his Presence, &c.

But being gone from the same, he complained against our Friends, p. 8. as if they had Sold him into Egypt as Joseph was, applying to himself his words to his Brethren, Gen. 50. 20. and 45. 4, 5. viz. But can say (i. e. F. B. can say) as Joseph did to his Brethren, Gen. 50. 20. But as for you, ye thought Evil against me, but God meant it unto Good, now therefore be not Grieved, nor Angry, with your selves that ye Sold me hither. Thus F. Bugg after he was turn'd into the Church of England.

And finding both J. P. Bugg and Crisp, run much in one strain of Enmity against us; and their Authorities quoted and so much valued in the Snake; 'twas the more easie to mistake one for another, as to the Titles of their Angry Books: However, their work so much agreeing and resembling, to take one for another in Writing quick, as 'tis no great Crime, so 'tis no great Damage to any of them, supposing Quakers Unmasked, be put for Quakers Detected, or for New Rome Unmasked: And so Bugg's authority for J. Pennyman's; his excuses not his Partial credulity of either of them, wherein they are a-like inventive. But a greater Injury than this is done the Quakers in Quotation. I find a Pamphlet, stiled, Some of the Quakers Principles, over and over quoted against us in the Snake, Sect. 7. Which being thus quoted as The Quakers Principles, some may therefore take it to be a True and Real Account of our own, when that Pamphlet (as I take it to be the same) is but a nameless Libel, to a-
 buse

buse us with Partial Quotations and Perverfions; and it is answered in my *Just Inquiry*, Printed, 1693.

And that I have not endeavoured to deceive the Reader, as p. 354. in that I did not perceive he took notice of my Answers to *F. B.* or *J. P.* in their black Charges relating to *Treasons*, &c. my Conscience excuses me; and that the mistake the one for the other, was no designed Injury to either, nor yet to this their Credulous Advocate.

And as to my Answer to *John Pennyman*, Entituled, *Christ's Lambs defended*, &c. However slighted by this Adversary, as *Impertinent Shuffling*, &c. There is more in it to purpose and to the same subject of his 18th Sect. than he is able to answer, I am perswaded, though not to all he quotes upon *G. Bishop*, which I had not read out of his own Books, that I remember, neither have I those Books or Papers of *G. B's* relating to State Affairs or Government.

And what tho' *John Pennyman* does not mention his large Quotations out of *G. B's Works*, Ibid. It follows not that my Book, *Christ's Lambs*, &c. contains not an Answer to the Substance or most Material part of his said 18th Section, which I still think it does.

It is very Remarkable how confident the *Snake* is in notorious Falshoods, as in what follows, p. 355. viz. *For to tell thee the Truth, George I have undergone the Pennance of reading over thy tedious Answer to John Pennyman, Even thy Christ's Lambs, and there is not one word in it, from Top to Bottom, one tittle to the purpose; but such Shuffling and Cutting, as in this present Answer to the Snake. Only thus much it serves for, that you may have it to say, there is an Answer to such a Book, &c.*

Thus by the Lump he has passed his false Sentence upon my said Answer to *J. P.* as not one word or tittle of it to the purpose ; but as if both it and my Answer to the *Snake* (*i. e.* my *Antidote*) were made up of *Shuffling and Cutting*, &c. and that only they may serve us for the *Name* of an Answer : But if the first was so very Impertinent, Why did not *John Pennyman* make Reply, and clear himself, by shewing its Invalidity ? And if the latter, *i. e.* the *Antidote*, be so very silly, and of no Validity, How comes it that this Author is so deeply concern'd at it, as that when he has leisure to consider it, *κατὰ πρόθεσιν*, he intends it, p. 350.

It appears he has passed judgment on it by wholesale, without such consideration, but what need of any such strict and particular consideration or replication, if it be so silly and impertinent, as he renders it, Lyars have need of good Memories, to make all their Falshoods hang together.

His Black Charge of *Traiterous Principles and Actions, Blasphemies and Treasons, Blasphemers and Traitors*, &c. which I took notice of in the *Antidote*, p. 24. was not only upon particular Persons, but as extended against the *Quakers* in General, wherein he shewed the greater Injustice and Malice, seeing what he calls *Their Traiterous abetting Oliver and the Rump*, many Thousands of the People called *Quakers* were then Unborn in his day, and those that warred under him, tho' they did it from a Principle of Conscience, it was before they were *Quakers*, and those of them that believed, there was for a time a Providence of God with him, and his Army, in a way of Judgment, whereby they were a Terror to their Adversaries ; their Belief therein, is no ways confuted by
the

the Snake's Hissing at, or against them on that account, unless he can prove that God had no hand in that Judgment, and those Revolutions, and over-Turnings.

That the then Clergy abetted *Oliver*, and highly applauded him and his Son *Richard*, as their *Moses* and *Joshua*, &c. He denies not, but saith, *As for the then Clergy (as he calls them) let the Quakers and them reckon about their Equal Treasons and Rebellion. The Clergy of the Church of England are not herein concerned, they then suffered for their King and with him, p. 356.*

Observe here, 1st. In the first place the *Quakers* still without Exception are charg'd with *Treasons and Rebellion*, and the then Clergy charg'd Equally with them therein, so that those of his Brethren do not escape his foul hands, no more than the *Quakers*, tho' the latter cannot be justly charged with those high applauses which the other gave to *O. C.* and his Son.

2d. In the next place, he will not now own them for the Clergy of the *Church of England*, who were the Clergy in their time; but only those few that suffered *for the King*, and with *Him*: And what then does he think of the Clergy now? Who are the Clergy of the *Church of England*, but those that have the Tythes, and get into the Pulpits, as did those in *O. C.*'s time? But perhaps this Incendiary may have as much against the present Clergy and Government, as against them; only he hides and dares not utter it as yet: What he and such Sowers of Discord may hereafter do (if they have opportunity) may be nearly guessed at by the course he now takes.

He Quarrels with us now about Past-times and Providence, which neither he, nor his Brethren of the Clergy, nor we either could avoid, no nor
help

help ; if he were now more disposed to a peaceable and charitable Mind, and Conversation towards others ; it would bespeak more of Christianity, than to Quarrel and upbraid others about former Transactions and Revolutions, wherein Divine Providence over-ruled Mens Contrivances and Actions ; considering, *that the most high Rules in, and over the Kingdoms of Men,* and he giveth them to *whomsoever he pleaseth,* Dan. 4. 6. *and none can stay his hand, or may say to him, What dost thou ?* None may charge him with *Treason or Rebellion ;* neither do the Instruments (he makes use of) act merely of themselves, nor is it just to upbraid or condemn others unconcerned for their actions as this Incendiary does us.

And 'tis observable what a Valliant Warriour this Author of the *Snake* appears, in his so severely Cudgelling *Cromwell,* and Banging the Rump, and Paying off the Old Army, and Insulting over them, now so many Years after they are Dead and laid Aside ; and not only so, but upbraiding the Living, and unconcerned with their concerns, when as he and his Brethren of the now Clergy, should rather be humbled, and humbly consider the Cause and Reason of those Revolutions, and of the Judgment of War, and Devouring Sword, why they came to pass, or were suffered, Had God no hand therein think they ? Many Men of Judgment and Valour have other considerations thereof, than now to Boast and Insult over the Dead. I doubt not but some yet alive can remember upon what Principle, and for what end they acted, whom he bitterly commemorates and inveighs against, and how Religiously inclined in their way, I have had credible Information from some of that Old Army, and how they were often Preaching and Praying, when many of the other
were

were Drinking, Swearing, Cursing and Damning, and what Service did they thereby do for the King when they came to Engage? Were not such sometimes upon a Shout ready to run for it? Did God go forth with their Armies then? What was the cause of *Israel's* Fleeing before their Enemies when they Fled? Was it not their having forsaken the Lord, that he went not forth with their Armies? *Psal. 44. 9.*

But, saith the Man, *The Clergy of the Church of England then suffer'd for their King, and with him?*

Did they so; how many of them pray? Did not many of them turn Presbyterian, and from Episcopacy? And many of them since, from Presbytery to Episcopacy, to save their Benefices? Are such then steady Pillars, or Martyrs of Jesus Christ, under any Suffering? Or, did the Suffering of some few, for and with the King, prove them such Martyrs? And if any *Quakers* have told the World they were always Loyal and True, I don't believe that they, as a People, are justly chargeable with Lying or Disimulation therein, but that they were sincere in their Minds and Intentions; and do bear no Ill-will, Hatred or Treachery, in their Hearts towards the King, or any Man else, but Love and Good-will.

This Adversary thus Query's: *But what means George by bringing me under the Lash of the Act of Indemnity? What Quaker, or Quakerly affected Council, drew up this Answer for him?* p. 356.

Ansiv. 1. I meant *ad hominem*, to shew this pretended Loyal Person, how disloyal he is, in violating the *Act of Indemnity*, in case any among us were Indemnified thereby, from any former Misdemeanours: Let him retort as he pleaseth, I look on't as a very unwarrantable Act in him (without occasion given him by us) to violate that Act, and
the

the Reason and good Intention thereof, in his Strenuous Endeavours, to stir up Animosities against us, as a People, from those old Transactions and Offences (though not ours) which were Indemnified or Pardon'd long since.

2. And I had no Quaker, or Quakerly affected Counsel (as he scornfully calls it) in my Lashing him with the *Act of Indemnity*, but singly I argued, *Secundum Hominem*, to shew and check the Man's Presumptuous Folly and Envy against us, as a People, when we had given no real occasion of Offence or Provocation.

And as to his retorting, *viz.* *But if past Faults must not now be so much as remembred, was it not as great an Incroachment upon the Act of Indemnity, for the Quakers to upbraid the other Dissenters, the Presbyterians, Independents, &c. with their Treasons and Rebellions, fighting Principles, the Quakers being as Guilty in all these as themselves.* &c. p. 356, 357.

Rep. The *Quakers still!* he must needs shew his Spite and Venom against the *Quakers still* in general, and without exception; suppose any one formerly, either upon some Provocation or Occasion of this kind given (as by some enviously charging the *Quakers* with *Justifying the late War against the King*) hath somewhat Retaliated upon them their *Fighting Principles*, &c. This is not justly chargeable upon the *Quakers*, without Exception, neither do they own those *Fighting Principles*, nor do I allow of upbraiding others with those former Transactions of War, which are Legally Indemnified, unless it be upon occasion first given to stop their upbraiding others, when they themselves were more deeply guilty and concern'd; or upon occasion of their former Persecutions against us, and putting our Friends to Death in *New-England*, which Blood-shedding for Religion no *Act of Indemnity* can justly Indemnifie. But

But First, As I deny that the *Quakers* do so upbraiid the other Dissenters with *Treasons and Rebellions*.

2. So I deny that the *Quakers* themselves are guilty in all these (i. e. *Seditions, Treasons, Fighting Principles, &c.*) as we are unjustly aspersed.

Though his Beloved Confederate, Associate, G. K. in his *Way cast up*, p. 23, 52, 53, 54. In p. 23. He tells of *Presbyterians* so much using the arm of flesh and blood, to carry on that which they judged a Reformation. And how much Garments were rolled in Blood, by the Instigation of the *Presbyterian Teachers*, the whole Nation was a Witness; so that many thousands were made Widows and Fatherless, by that War they stirred up the People unto, expressly contrary to the Nature of the Gospel. And in p. 52. he farther chargeth them thus, viz. And the *Presbyterian, Non-conformist Teachers*, have generally manifested base and unchristian Cowardize, in running away from their Flocks, through Fear of Suffering, and exposing them to those they judged Wolves, and some of them are fled beyond Sea, others lurk in Corners here and there, and keep private Conventicles, where many times they Preach Sedition against their Lawful Prince, by Instigation of whom that Insurrection happened, 1666.

And in p. 53. He further addeth, viz. And some of them have Printed Books in Defence of the Lawfulness of making War against the Supream Magistrate, in order to Re-establish the *Presbyterian Government*, a way flat contrary to the nature of the Gospel, to the express Commands of Christ.

And in p. 54. G. K. goes on with a more general, and very high Charge, viz. And in very Truth (quoth he) the *Presbyterian Church* will never be able to purge her self of the Iniquity of the Killing of many Thousands in the Three Nations, by the Occasion of a most bloody War, raised up through the Instigation of
the

the Presbyterian Teachers. I am fully persuaded of it, that the Presbyterian Church hath as much blood-guiltiness lying on her Head, unwashed off, as any People called a Church, that I know of, in the World, next unto the Bloody Church of Rome!

Thus far G. Keith, against the Presbyterian Ministers and Church.

However, seeing the *Snake-Author* does not deny, but such kind of remembering former Animosities and Offences, as are Indemnified by the Acts of Indemnity, must needs be to offend and incroach upon the said Acts: How then does he save himself from Self-condemnation, in the case for his own Presumptuous and Insolent Incroachment and Violation thereupon? Is not the *Snake* herein as deep in the Mire, as he thinks others are in the Mudd? but enough of this (as he says)

As to that great Charge of the *Snake* against us, *That the height of our Self-advancement, is to be equal even to God, to be one Person, Substance, and Soul with God, &c. p. 357.*

To this he renders my Answer also defected, as not denying one of the *Quotations*; when he has produced no *Quotations* out of the *Quakers* Writings, that either say, *they so advance themselves to be one Person with God, or one Substance with God, or that they themselves are one Soul with God.* I asked him, when did ever the *Quakers* so advance **themselves** to be *One Person, Substance, Soul with God?* We positively deny the Charge, [and the words themselves, (but only as we are United or Joyned to the Lord) we are one Spirit.] This Parenthesis of my Answer, the *Snake* now leaves out, to make my Answer deficient, and his Charge seem good against us. But I further Challenge him to prove where we, the People, or Persons called *Quakers*, have so advanced *our selves* in these words, name-
ly

ly, that we *our selves* are *One Person and Substance with God*, (and by consequence *Essentially Equal* even to God.) I still in good Conscience deny the Assertion; and such *self-advancement* of the Creature unto such *Equality* with its Creator, whatever any among us has said of the Divine Spirit or Breath of Life, (which made Man a Living Soul) as for the Equality thereof with God, and as of his *Being*. I deny that this was ever intended of the *Creature Man*, that he was either *one Being* or *Substance with God*, or *Essentially Equal with God*; for that were to confound Created Beings with the Increated: Tho' Man, as made a Living Soul, and created in the Image of God, had in him something of that *Divine Nature and Being*, which gave Him, his Life and Being.

I really think I have sufficiently and briefly answered this matter in my *Antidote* in divers places; being a reiterated charge of *Blasphemy* (falsly) against the *Quakers*, that they so advance themselves as aforesaid, to be *One Person and Substance with God*. A body would think the Man should have proved these very words of the Charge upon us, or else not so often repeat it, with aggravations, as he has shamefully done in such Expressions as these, *viz.* that *he does not think that any humane Government can be secure of Men, in whose Power it is to scruve themselves up to such blasphemous heights of Enthusiasm*, (which he deems the *height of Madness*) which I took notice of, and justly reprehended in my *Antidote*, p. 87, 88.

And I dare further add, in order to clear our Principle of *Sinless Perfection*, as attainable through the Grace of God in Jesus Christ: That although we own an Essential Equality between our Heavenly Father, His Son and Holy Spirit, and not such an Equality between the creature Man and his Creator;

Creator; yet such a nearness and likeness between the Heavenly Father and his Dear Children, as perfection of Holiness and Purity, if they attain to the fulfilling of these Doctrines, *Be ye Perfect, (or as some have it) ye shall therefore be Perfect, even as your Father which is in Heaven is Perfect,* Matt. 5. 48. *And be ye merciful as your Heavenly Father is merciful,* Luke 6. 36. And every one that hath this Hope in him, purifieth himself even as he is pure, i John 3. 3. And if any among us hath writ of them who are perfect in Christ Jesus, being led by his Spirit, as in that sense *Equal*; I understand *Equal* only as **like** unto God, or in *Union* with him, being united unto him by his Spirit, as he that is joined to the Lord is one Spirit. Our own Principle and Distinction in these matters justly considered, I do not think that either myself, or any Friend, whose sense I explain, deserves *Bedlam*, as the *Snake* would infer upon me, p. 358.

III. It's a positive falshood, *that G. Fox, and the rest of us*, do positively assert all these things charged on him and us before in the *Snake* (or assent to his pretended Proofs thereof) p. Ibid. Where does he or we positively assert of our selves, that we are *One Person or Substance with God*? I find not these words asserted, but the contrary.

Neither is his Reprinting all his pretended Proofs in his Second Edition of the *Snake*, any full Reply to my Answer; wherein I detect his fallaciously Imposing such Words and Terms upon us, as are none of ours, nor agreeable to our Principles, as in the before-mentioned, and many others.

And as positive a Falshood it is, *That G. Whitehead has omitted all the Proofs in the Snake, that is almost of the whole Book*: The Judicious or Serious Reader that shall peruse my said Antidote in Answer

swer to the First Edition of the *Snake*, may clearly see the Contrary.

But because (quoth he) the Quakers shall not complain of being thus put off, I do intend to make a particular Reply, and to follow G. Whitehead through every single Point that he touches for this End especially, that this being the last cast of the Quakers, and all the defence they have to make, I may so plainly detect it, as to leave them without Excuse, and by the blessing to convince all of them except those who are resolved not to be persuaded, though they were persuaded, but hope to disarm them, &c. p. 358, 359.

Upon all which 'tis observed, *First*, On the first part of these pretences, and boastings: How comes *G. W's* Answer either to need or deserve such a particular Reply, or to be followed through every single Point that he touches. If his Answer (or said Antidote) be no Answer but the name of an Answer, and nothing to the purpose but shuffling, &c. as he hath already given judgment, p. 355. tho' before conviction; it seems 'tis so much to purpose; that it will make him some work, if he still think it worthy to prosecute his intention upon, and that through every single Point too.

Secondly, He's Egregiously mistaken to conclude 'tis either the last cast of the Quakers, or all the defence they have to make; neither may I take upon me the sole defence of the *Quakers* (so called) nor do I so abound in my own sense, as if no other were capable of making any further, or other defence: For God having diversities of Gifts; hath raised up many in defence of his Gospel and Truth, according to their several Gifts among us; blessed be his Name; and I hope he will raise up more faithful Witnesses.

Thirdly, What detection or conviction this boasting Person can make or work upon us by his falli-

ble and lying Spirit may be easily supposed! How shall we believe that he can work or effect such great matters upon us by his scoffing at us about the *Light* and *Infallibility*, as the *Quaker Light* and *Quaker Infallibility*.

Fourthly, And by what Power or Force thinks he to *disarm* us of our Armour of Light, or our Spiritual Weapons? No, no, Neither he, nor the Devil his Master, the Prince of Darkness shall ever be able to disarm any one that believes in, and sincerely obeys the Light of Christ amongst us, who are true Children of the Light. These his empty Boastings, and fruitless Attempts will evaporate and vanish like Smoak: *Let God arise, and his enemies be scattered. Let them also that hate him, flee before him, as Smoak is driven away, &c.* Psal. 68. 2, 3. and 37. 20.

IV. To his Alledging, *G.W. in his Answer to Satan Disrob'd, bestows not two leaves upon the Discourse of Water Baptism, nor attempts to answer so much as one single Objection, or to remove one Stone of that Foundation, upon which the outward Baptism is built, p. 359.*

This is as frivolous and impertinent, as many other his Reflections are false; for he may see, that upon that Subject I have bestowed five leaves in the *Antidote*, p. 116, to 126. wherein his Arguments are detected, and the Invalidity thereof; and the great Strefs he lays upon the Type discovered, and the thing opened according to Scripture; but his sign of *Sprinkling Infants*, by him evaded, and left without defence.

V. My passing by many of the *Snake's* dirty Stories, and rambling Stuff, against us; argues not the *Quakers* way of Answering Books to be *Falacious*

cious Methods; nor that *their cause would bear a fair and clear Answer, nor yet any danger of falling into any Snares the Snake had laid against us*, p. 360. For the reason of my passing by much of his foul dirty Stuff, was singly because I thought it not worth spending my time, (not having then so much to spare) in repeating the same, or to follow his frequent repetitions thereof, tho' I designed not to prevent any other (that had more time) from a fuller scrutiny into his abuses, My *Antidote* was against the *Venom*, (or most Virulent Parts and Foul Abuses) of the *Snake* in the *Grass*, and not to every Paragraph, nor to each *Section*: I finding many (if not most) of them in substance, fully answered long before in divers Books of ours. Neither was mine a *General and Evasive Answer*, but special and particular, to many particular and chief Objections and Fallshoods forged against us, as a People, and against divers and particular Persons abused by this Adversary: Besides, I have the less reason to value his Work so far as to take cognizance of every particular Babble, Tattle and Story in it, seeing he durst not shew himself, or his Name to his Work as the Author thereof. But if he has gone under sundry Names (as some say) 'twill be the more difficult to find out his true Name.

He tells of the *wrathful Proud Spirit of the Quakers*, and that there (i. e. in his First Edition, *Seet. V.* and *Seet. XVII.* of his *Second Edition of the Snake*, there are some of the most senseless and venomous Expressions against their *Adversaries*, that ever came out of the Mouth of Man, while they pretend to be the very meek of the Earth, &c. But G. W. in his *Answer* says not a word to this matter, &c. p. 361.

This Man casts his own Faults in the back end of the Wallet, and those he thinks he sees in others

in the fore end; he forgets what venomous Expressions, and furious Defamations he has used against others, more especially against the *Quakers*, (so called.) Let him review his 18th and 21st *Sections*, and divers others in his Second and Third Edition; and see what sweet Expressions and mild Language he hath treated the *Quakers* with, as *Bloody Devils, Furious Cursed Spirit, Possessed by the Devil, Quakerism, Conjurament, Witchcraft, and Conjurament, Enthusiastick Madnes, Blasphemers, Traytors, Rebels, &c. cum multis aliis.* Is not this sweet Language trow ye? and rare courtly Treatment to convince and regain us into the Arms of his Mother Church? and these with abundance more expressions from a Person, that as he would be thought a Man of a *very Good Nature and Sweet Temper*, he commends unto us *Kind and Sweet Expressions, as natural to Love and Good Nature, as Furious, Spightful, Envious and other grating and violent Passions, do naturally vent themselves in the like wicked and hateful Ebullitions of a distorted Soul, as in his 17th Section.* But what most *sensless and venomous Expressions* have the *Quakers* used against their Adversaries? He recites some of them (as he thinks them such) in the same 17th *Section* of his Second Edition; to shew the *venom and nastiness of the Quakers Spirit* (as he venomously asperges them,) as *the Devil was in thee, given up to the Devil's Power, Raveners from Christ, Wolves, Dogs, Equivocating Deluding Hypocrites, Conjurers, Thieves, Robbers, Antichrists, Witches, Devils, Serpents, Vipers, Ministers of the Devil, &c.* And these he puts down as some of the most *Venomous of Quakers Expressions* against their Adversaries, to shew the *venom and nastiness* of their Spirit: Tho' the most of these Expressions were Characters given in Holy Scripture to some sorts of wicked People, who

who were so greatly degenerated from good Nature and Innocency, as they are said to be of their *Father the Devil*, and others were termed *dumb Dogs*, and *greedy Dogs* too, *Isa.* 56. 10, 11. and *Ravening Wolves*, *Generation of Vipers*, *Serpents*, (*Mat.* 23. 33.) *Thieves*, *Robbers*, *Evil Beasts*, *Sons of the Sorcerers*, *Seed of the Adulterer and Whore*, *Isa.* 56. 10, 11. and *Chap.* 57. 2, 3. And did not *Paul* say, *O Foolish Galatians who hath bewitched you?* *Gal.* 3. 1. I would ask this Adversary, if these Characters were venomous expressions, or proceeded from a nasty venomous Spirit? Let him answer in his next against the *Quakers*, and see if any of them has used worse Expressions than his own, or so hard as *Bloody Devils*, *Traytors*, *Witches*, &c.

VI. It is not *inherent in the Quakers* to use such hard Expressions against all their Adversaries, (as he would insinuate, p. 361.) but only some have given Invidious and bitter Enemies of Truth, their due Characters suitable to their Extremely Degenerate State, as *Dogs*, *Wolves*, *Generation of Vipers*, *Serpents*, &c. as to *Fury* and *Implacable Malice of Spirit*: 'Tis unjustly cast upon us, 'tis his own Spirit that appears both Furious and Implacably Malicious against us: He's not willing to see his own *bitterness and invectiveness*, whilst he unjustly charges me there-with for telling him his own, as a *Scandalous Liar*, *Impudent Sculking*, *Vile Mercenary Dissembling Hypocrite*, *through whom the Devil and Malice does invent and produce Terms and Characters*, (i. e. against us the People called *Quakers*.) These, no doubt, touch and offend him: But I am fully persuaded never an Adversary that I have read has writ more bitterly and maliciously against us, nor more in reviling Treatment, scurrilous and contemning Language, than this Author of the *Snake* has done.

To my charging him with shamefully defaming us, as a People under as Gross Terms and Characters, as the Devil and Malice could invent, *Antidote*, p. 44.

He Answers, *Ay, But the Devil is in it* (George) *he has proved them too, and so plain that thy Excuses confirm it the more*, p. 362.

See the Levity of the Man, and how he Glories in his Shame, in his work of Envy, *which* (he grants) *the Devil is in*, who is the Author of Lyes, and Father of Lyars; he writes now against me like one in a great Rage and Fury. *Ibid.* accusing me with *Senseless Ribaldry against him* (comparing me to a *Dogg that Breaks his Teeth upon the Stone thrown at him*) *Senseless Lyes, Rancor and Venom of Spirit, Effeminate and ungovernable Passion.*

Which Reviling does not touch me, to move me to any such Passion, Anger and Malice, as he falsely Imagines of me: Having long since learned Patiently to suffer Reproach, and to Rejoyce when Persecuted and Defamed for Christ's sake. I bless his Holy Name and Power, wherein my Life and Safety is over my Persecutors.

His pretending *To speak in behalf of G. Keith, only so far as he maintains the true Christian Doctrine, against me and my Friends*; is to render us Opposers of the True Christian Doctrine, which is a General Aspersion without Conviction; and *G. K.* has given contrary Testimony of me, and my Friends, both before and since his coming over from *America*, as I can produce and prove, if there were necessity.

His saying, *He Disputes against G. Keith, as well as me, where he thinks George Keith to remain in an Error*, Is no small Reflection upon *G. K.* after so long time of Intimacy, Society or Correspondency together.

Tho'

Though I look'd on the Author of the *Snake*, not to write like a Man of Conscience against us, but like some Mercenary Agent, that might expect some considerable Reward for his work of Envy and Deceit, against the People called *Quakers* (as we hear he has some such Benifactors, and Gratuities afforded him) yet I never said, that *He wrote for Hire from those who adhere to G. Keith*, whom he calls, *The Poor Church of the Quakers*, p. 362.

He is as very Impertinent in this, as Envious in other points besides; and it is new News to us, that *G. K.* has a Poor Church, and that of *Quakers* too, adhering to him: With what Conscience can he, or his adherents (if there be such) esteem themselves *Quakers*? Since he has appeared an open Adversary against his *Quondam* dear Friends, called *Quakers*? I would fain know if he still owns himself to be a *Quaker*? And if his adherents do own themselves to be a Poor Church (or any Church) of the *Quakers*?

But now I think on't, I may suppose the Merits of this Author of the *Snake*, to the consideration of his Church, for whom he Advocates against Dissenters; as to what Gratuities or Compensation he has deserved for pleading his Church's cause, *Pref.* p. 42, 43. (whether he means the *Church of Rome*, or the *Church of England*, we may Question) where he saith, *In the late Bloody Revolution of 41. there arose Thirty or Forty different and opposite Sects and Heresies, more abhorrent to the Presbyterians (who begat them, and begun that Rebellion) than Episcopacy it self, against which they first took Arms. These like the Spawn of the Viper, eat into the Bowels of their Mother, and destroyed her, who first gave them Breath. [Thus the Snake.]*

Hence observe, his sorrowful complaint against those many Sects, and the *Presbyterians*, who, he saith, begat them, as what Injury they have done to the Church (as he calls her) *That these, like Vipers Spawn, have eaten into the Bowels of their Mother* (i. e. the Church) *opposing their lawful Bishops, and tearing the Body of the Church by Schism,* (as he hath) p. 41, 42.

This is a sad complaint indeed, and his comparison looks as black upon that Mother of his; by representing her a Mother of such a Brood of Vipers, as have eaten into her Bowels, torn her Body and destroyed her: Alas! Poor Mother, How art thou beholding to this thy Son and Advocate, for representing thee as such a Mother of Vipers? What art thou then? Canst thou be Christ's Spouse, or the Bride, the Lamb's Wife? Or can the Mother of Vipers (as he renders thee) be any other than a Viper her self? How well art thou (Oh! Mother) helped up by this thy pretended Dutiful Son and Officious Agent? Will it redound to thy Good Fame, to allow such Agents for thy Advocates who thus Defame thee, or such to espouse thy Cause, or to His and Quarrel against all Dissenters on thy behalf? It concerns thee and thy Reputation well to consider it, and either to discountenance this Advocate, or else his work may turn to thy greater Infamy and Disgrace. I Quæry who supports and rewards him for this his undertaking? Such a Trade will not hold among sincere honest People, who are not willing to take up reproaches against their Neighbours but to follow those things which make for Peace and Amity.

As for that Christian Advice of *W. P's*, in his *Address to Protestants*, p. 242. which this Man recommends to me; I have observed the matter

contained in it, before and without his Recommendation of it, I wish he would better observe it himself, for it does not affect me, as one conscious of being *Angry for God, Passionate for Christ, or Calling Names for Religion, &c.* For one that is indeed a Malicious Incendiary, a Persecutor, a False Accuser, a Lyar, a Rayler, a Reviler, may be justly reprehended as such, and yet not in Anger, Passion or Railery; such wicked Persons, who wrongfully Abuse, Defame and Disguise their quiet Neighbours or others, may be justly detected and lawfully reprehended, and duly admonished, and that for Christ, and his tender Religion sake, and their own poor Soul's Good, without any dishonour to him, or the Christian Profession.

And what names have I called Men for Religion, in telling a Malicious Person of his Malice, or a Persecutor that he is such a one? I don't look on them to be really Religious, who are short of common Civility, who will not live quietly by their Neighbours, nor suffer their Neighbours to live quietly by them; but will be Aspersing and Persecuting of them, by Reviling, Reproaches and bitter Calumnies, as this *Snake* has shamefully done.

And to his reminding *W. P.* and my self, of 1 Cor. 6. 10. *That Revilers shall not Inherit the Kingdom of God,* and James 1. 26.

Let him withal remember, Rev. 21. 8. *That all Lyars shall have their Part in the Lake of Fire, &c.*

VII. In his 7th *Specimen*, he tells of a short Test of the Quaker Sincerity and Soundness in the Faith, viz. *That they would begin their answer to the Snake with a plain Yea or Nay, to two of the 7 Quæries presented to their Yearly Meetings, 1695.*

And

And because we would not be imposed upon under such limitations, as to *Yea* or *Nay* to each Question: He accuseth us with *Falacious Answer, and Doging, otherwise that we never intended a fair Answer, and were not Sound in the Faith,* p. 376.

He has with great Aggravations, passed severe Sentence and Condemnation upon us already, tho' very unduly and unjustly, as no People either Sincere or Sound in the Faith, but contrariwise, as *Blasphemers, Hereticks, Diabolically Inspired and Possessed, &c.* yet now urges a *Test* to try whether we are Sincere or Sound in the Faith; thus he first condemns, then proceeds to Trial, and not only thus preposterously deals with us, but beforehand concludes they (*i. e.* the Quakers) *will not Answer so much as to one of these two short and easie Quæries proposed,* p. 365.

So by this prejudicate Procedure, it seems we must remain under his severe Condemnation as Mutes.

But hold, is he sure we will not *Answer*? No, not to one of their Quæries: Who made him such a Positive Confident Prophet? However, to make him appear a Notoriously False One in this, I may yet adventure to give him a plain and direct *Answer* to one of his Two *Quæries*, if not to both; seeing they are in the Conclusion of the *Snake, i. e.* the First and Sixth *Query*. The First is, *Do you Believe in a Christ without you now in Heaven?* p. 348. But in his Supplement he has thus varied the Question, *viz. Whether they believ'd in Christ, as without them, without all other Men?* *Ibid.*

Not to be Critical upon his Variation and Uncertainty, as to the Terms, I *Answer* to both states of the Question; First *Yea*: Secondly, We believe in *Christ*, both *as* he is without us, and all other Men; and *as* he is within us. Thirdly, And
tha

that though He, our High-Priest, is set on the Right Hand of the Throne of the Majesty in the Heavens, He is a Minister of the Sanctuary, and of the true Tabernacle, which the Lord Pitched, and not Man, *Heb. 8. 1. Such an High-Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the Heavens, Heb. 7. 26.*

Quæry 6. *Is Christ now at this day, and for ever, to come truly and really a Man, in true and proper humane Nature, without all other Men.*

Ans. 1. To the first part *Yea*; I Believe Jesus Christ is now at this Day to come truly and really a Man; as he is the Heavenly Glorified Man, without all other Men, even the Man Christ Jesus, the great and only Mediator between God and Men.

2. And no doubt, his coming will be in his own proper Nature, in whose else should he come, but his own? When as the Son of Man, he cometh in his Father's Glory, and all his Angels with him.

3. But to the Words in the Question, *Is Christ for ever to come? &c.* How shall we say *Yea* to this? For if we should say *Yea, he is ever to come, truly, and really a Man*: might not some Reflect, and question us, and say, Do you believe he will never so come then? For how is that ever done, that's ever to do? But this Man can impose Questions in what Terms he pleases; and if we don't Answer directly *Yea*, or *Nay*, then it must with him be *Falacious, Dodging*, and we *insincere, and unsound in the Faith*; such is his *Test*; and he, and such Quærists, can scarce fix or please themselves in Word-ing their Quæries or Tests; as they are not content with the Question, *Is Christ to come truly and really a Man?* So as to accept our *Yea* to the same, but also they must add, *In true and proper Humane Nature*: As if he might come truly and really a Man, and yet not in his true and proper Nature as
Man,

Man, if by *Humane* they mean proper to *Man* : What sincere Christians will be bound to have these Men's Quæries the Test of their Faith or Sincerity? Men may spend their time in doting about Questions, and strife of Words, and be far remote from proving themselves in the Faith of Christ thereby. And though we, as well as many others, believe and own the Man Christ, as without us, and all Men; yet how can we, or any else know or prove, that we are in the Faith, but by truly knowing Jesus Christ, as he is in us? they being Reprobates that do not so know *Christ* in them, 2 *Cor.* 13. 5. Yet Christ is but one, and not divided, though both *without* us, and *within* us. But I cannot see any Pretence for these Men so much to Question our Belief of Jesus Christ, as without us, and all Men, unless they imagine that we do not believe the Man Christ (who was Crucified) to be in Being; or that they think we suppose Him *Annihilated*, which was ever far from us so to imagine of Him, who is our Glorious Head and High-Priest. But let's draw towards a Conclusion; passing by many of the Man's bitter Smittings, Aspersions, Drolls and Jeers.

VIII. I must tell him again, 'Tis a great (and gross) Untruth, *That the Quakers damn all the World to Hell, all since the Days of the Apostles, but themselves.* He has minced this his false Aspersions, and my Answer; I told him, "'Tis Men's own wickedness (in hating the Light) which carries them to Hell; and that we believe there were many good Men, and Saved, since the Apostles Days, *Antidote*, p. 59.

In my Answer to this Scandalous Charge of *taking the very Attributes of God to themselves* (i. e. the

the *Quakers*) there's more to detect the Falshood thereof, than only *Retortion* (as he minces the Matter) had he been so honest as to have given the *Reader* a true *Specimen* of my Answer to that, and other Aspersions, he might have seen how fairly his Author, *F. Bugg*, and himself were Answer'd, and Detected of Falshood, in this their black Charge (as in others) as in my *Antidote*, p. 99, 100, 101.

But instead of clearing himself and Brethren from what he says I *Retort*, as the Titles of *Your Grace*, and *my Lord*, given to *Bishops*, [leaving out, *their going down upon their Knees to them, as their Reverend Fathers in God.*] And to my asking thereupon, Do these import Divine Honour, and Divine Attributes, or Earthly, pray? He puts me off with Scoffs, Flouts and Detraction; as, *Some Charitable Body help this poor Petitioner in this difficult Point, which puzzles his Understanding! I would advise thee, George, to go to thy Friend William, who understands Courts better than thee, &c.* p. 378.

And further, upon the same Point before, about their Homage to the *Bishops*, I asked, *Where did ever Christ's Ministers or Apostles do such Homage to Timothy or Titus, or call either of them, My Lord Timothy, or, My Lord Titus, or, Your Grace? &c.* And what thinks he of *God-Fathers, and God-Mothers*? Are not these Divine Attributes, and very high ones too? To all which I have no sober or rational Answer from the *Snake*, but a sort of *Hissing, Contempt, and Scorn*, under a feigned Pretence of Pity; in such Expressions as these, *viz. The Lord help him, and restore him to his Wits! Reader, What shall I do with such a Man as this? Greater Extravagance is not in Bedlam! And Men may be mad, secundum quid.* p. 367.

But *Reader*, his pretence of Praying in Compassion for me, as a *mad Man*, does not hang well together with his Reproaching and Vilifying of me, as he has often done, nor yet with his Intention to *follow me* (by Reply) *through every single Point that I touch*, &c. as he pretends, p. 358. What! by reply follow such a *Mad-man* as he renders me: what Reputation will he gain by that upon his own Proposition, trow he?

I hope his black Charge of *Idolatry, and Transferring Divine Attributes and Worship to themselves*, (i. e. the *Quakers*) p. 379. As it is utterly rejected by us, 'twill be farther detected, and the Malice thereof. I supposing 'tis already Answer'd by another, I do at present forbear Publishing a Full and Particular Answer, I have to his Eighth Sect. about that Point, as I have *so many others at large*; besides, he being a Lurking Adversary, that lies hid, smiting in the dark, I am not willing to spend over-much time about him, he being also fallen into another hand to deal with, who I doubt not has traced the *Snake* in his crooked Windings and Turnings.

IX. In this last Article of his *Specimen*, he recites these Words, as he saith, out of a *Quaker's Book*, Intituled, *The Sword of the Lord drawn*, p. 5. viz. *Your Imagined God beyond the Stars, your Carnal Christ, is utterly denied—— That Christ is God and Man, in one Person, is a Lie.* To which he saith, *G. Whitehead does not deny the Quotation, but says*, p. 145. *We do not affect the Terms*, Then he adds; *Was not this a Terrible Rebuke; a full Condemnation of the Author, and such damnable Heresie*, p. 357.

See how grossly Abusive and Partial this *Snake Author* is; as if *we do not affect the Terms*, were my whole *Answer* to those fore-going Expressions quoted

ted by him, wherein he appears (as in many other things) very unjust and injurious; for I call them *offensive Words*, in my *Answer* (*i. e.* as quoted by him) saying, “*As to those Offensive Words, your Carnal Christ, your Imagined God, &c.* we do not affect the Terms, neither are they proper to the True Christ, or Omnipresent God.

Antidote, p. 145, 146. (but his Falacy in the Quotation, I refer to the fore-going Treatise, p. 204.) I further add, That an *Imagined God, and Imagined Christ*, is not the true God, nor the true Christ, which all meer Imaginations fall short of; and of the true Knowledge thereof: However, I neither liked the said Offensive Words, nor the Person that wrote them (*i. e. C. A.*) for he neither writ all he did in true Reverence toward God, neither did he abide in His Fear or Council, but was disown'd by us: Therefore the *Snake's* Insinuation against me, *That he was a Friend in saying of them, and had a good Intention* (as if I would so excuse him, and his said offensive Words) is utterly false, for I never design'd to excuse or plead for him therein, or in any other rash or irreverent Expressions.

And the *Snak's* Inferences against the *Quakers* in general, *As that all the World cannot excuse them from being the most Outragious and Blasphemous Heresie! And that all Men must look upon the Quakers, as Monsters, and no Christians; and their Ancient Friends with Blasphemies, Heresies, Treasons, and damnable Doctrines, &c.* p. 368.

Thus concluding with a Storm of Railery, when he has taken occasion to Calumniate and Condemn us all by Whole-sale, from a few rash and offensive Expressions of one Person, and perhaps from some other Words or Passages, which many *Thousands* of us were never concerned in, besides his
many

many foul Perversions, and partial and false Quotations and Citations. And lastly, he makes this Apology; *He must not surfeit the Reader with a Breakfast, lest he lose his Stomach to his Dinner.*

But should the Reader be so unwary, as to make his Breakfast of such Cookery as the *Snake's* Raillery; Foul Abuses, and dirty Stuff, as he has Cooked against the People call'd *Quakers*, 'twould be enough. not only to Surfeit, but to Poison the Reader.

Now that I would not seem to conclude with harsh (but mild) Expressions, as well as Matter of Moment, I may a little farther take notice of his Profound Questionary Test, to try if we are *sound in the Faith*, viz. *Whether they (i. e. the Quakers) believe in Christ, as without them, without all other Men?*

Seeing our Adversary, and his Confederates, so much Insist upon the words *without us*, *Christ as without us* (and sometimes gives him the Character of an **Outward** *Christ*, as if he were not an **Inward** *Christ*, Inwardly Anointed) I may take leave a little to follow them in their terms; yet with a real Respect and Honour to the True *Messiah*, the Very *Christ*, the *Anointed*, of God, of whom all his Holy Prophets gave Witness, *Acts* 10. 4. namely, we believe and confess, that this very Christ of God, the Only Begotten Son of God, was conceived by the Holy Ghost, and Born of the Virgin *Mary* **without us**, that he was Born in *Bethlehem* of *Judea* **without us**, that he liv'd an Innocent Sinless Life, preached most Blessed and Excellent Doctrine **without us**, that he wrought most Eminent and Wonderful Miracles **without us**, that he went about doing Good **without us**, that he was Crucified and put to Death, by wicked hands (without the Gates of

Jerusalem) **without us**, that by the Power of God, he revived and rose again the third day, **without us**, that after he was raised from the Dead, he shewed himself *Alive* after his Passion, by many Infallible Proofs, unto his Disciples, **without us**, being seen of them forty days, after which he Ascended into Heaven, being seen to Ascend **without us**, and a Cloud received him out of their sight who beheld him Ascend. Unto whom it was said, by the 2 Angels present, This same Jesus which is taken up from you into Heaven, shall so come in like manner, as ye have seen him go into Heaven, *Acts* 1. 3, 9, 10, 11. and doubtless when he so comes, and all his mighty Angels with him; it will be in great Glory and open Triumph; and he will in that day be greatly glorified in his Saints, and admired in all them that believe, *2 Thes.* 1. 7, 8, 9, 10.

But now I must not stop here, we must not leave this same Jesus Christ all *without us*, we must humbly consider, and own him, as He is **within us** also.

As *Christ* is the Word of God, that true Light, which enlightens every Man coming into the *World*, *John* 1. 9. He is **within us**.

As in Him was Life, and the Life was the Light of Men, He is **within us**; his Life, as the Light of Men is **within us**, *John* 1. 4.

As *Christ* is the Light of the World, given to lead Men out of Darkness, and to give the Light of Life to all who follow him, *John* 8. 12. He is **within Men**, **within us**, to lead us out of that Darkness and Corruption that was in us.

As Christ is given for the Light of the *Gentiles*, and for a Covenant unto the People, and to be God's Salvation to the Ends of the Earth, *Isa.* 42. 6. & 49. 6. *Acts* 13. 47. He must be known as such **within** them.

Seeing his coming was, that we might *have* Life, and that we might *have* it more abundantly, *John* 10. 10.

This Life we must have **within** us. *Jesus* said, *If a Man love me, he will keep my Words, and my Father will love him, and We will come unto him, and make our abode with him, John* 14. 23. which must be **within** us.

Abide in me, and I in you (saith Christ) as the Branch cannot bring forth Fruit of it self, except it abide in the Vine, no more can ye, except ye abide in me, *John* 15. 4.

Therefore if we abide in Christ, he abides **in** us. The Branches must abide **in** the Vine, to partake of the Life and Virtue thereof **in** them, to cause Fruit.

John 14. 18. *I will not leave you comfortless, I will come to you* (saith Christ.) *Ver.* 20. *At that day ye shall know that I am in my Father, and you in me, and I in you.*

Therefore we must know Christ **within** us, if we be his true Followers.

John 17. 22, 23. Where Christ saith, *And the glory which thou gavest me, I have given them, that they may be one, even as we are one.*

I in them, and thou in me, that they may be made perfect in one, that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

And *Ver.* 26. *And I have declared unto them thy Name, and will declare it, that the love wherewith thou*

and I in

s own Testi-

e within all

ur selves, whether ye
selves: Know ye not
Christ is in you, except

reprobates, but
it is within

ould make known,
his Mystery, which is

y.

Therefore the Saints know Christ within them
to be the Hope of Glory to them.

Galat. 4. 6. *And because ye are Sons, God hath sent
forth the Spirit of his Son into your hearts, crying Abba
Father.*

The Son of God is therefore, by his Spirit **with-**
in us, who are Sons of God.

Galat. 4. 19. *My little Children, of whom I
Travail in Birth again, until Christ be formed in
you.*

Rom. 8. 29. *For whom he did fore-know, he also
did predestinate, to be conformed to the Image of his
Son, that he might be the first-born in many brethren,*
ἢ π πολλῶν ἀδελφῶν, In multis fratribus. Therefore
the Son of God is **within** them.

Rev. 3. 20. *Behold I stand at the door and knock,
if any Man hear my Voice, and open the door, I will
come In to him, and will sup with him, and he with
me.*

Was

Was not *is* given for the Light of the *Gentiles*,
 True Witne *enant* unto the People, and to be
 where is that *to the Ends of the Earth, Isa. 42.*
 him? *to the Ends of the Earth, Isa. 42.*

Many more *He must be known as such*
 nearness of Christ,
 lowers and Membe *was, that we might have Life,*
 who truly Believe *ive it more abundantly, John*
 the Regeneration.

... have within us. Jesus said,
me, he will keep my Words, and my
him, and We will come unto him, and
with him, John 14. 25. which must be

in you (saith Christ) as the
Fruit of it self, except it
de in

F I N I S.



