

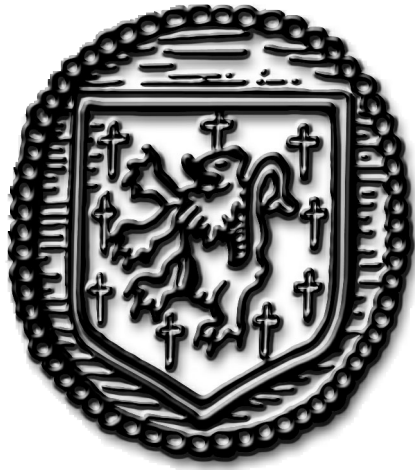
**The  
Complete  
Writings  
of Roger  
Williams**



**Volume 5**

**THE**  
**Complete Writings of**  
**ROGER WILLIAMS**





**Roger William's Personal Seal**

THE  
*COMPLETE WRITINGS*  
OF  
ROGER  
WILLIAMS

VOLUME FIVE



**The Baptist Standard Bearer, Inc.**

NUMBER ONE IRON OAKS DRIVE • PARIS, ARKANSAS 72855

Thou hast given a *standard* to them that fear thee;  
that it may be displayed because of the truth.

-- *Psalms 60:4*



*Reprinted  
by*

**THE BAPTIST STANDARD BEARER, INC.**

No. 1 Iron Oaks Drive  
Paris, Arkansas 72855  
(479) 963-3831



**THE WALDENSIAN EMBLEM**

*lux lucet in tenebris*

“The Light Shineth in the Darkness”

THE COMPLETE WRITINGS OF ROGER WILLIAMS  
*IN SEVEN VOLUMES*

VOLUME I

Biographical Introduction  
*by* Reuben Aldridge Guild, A.M.  
Key into the Language of America  
*Edited by* James Hammond Trumbull, A.M.  
Letter of MR. JOHN COTTON  
MR. COTTON'S Letter Examined and Answered  
*Edited by* Reuben Aldridge Guild, A.M.

VOLUME II

JOHN COTTON'S Answer to ROGER WILLIAMS  
Queries of Highest Consideration  
*Edited by* Reuben Aldridge Guild, A.M.

VOLUME III

Bloudy Tenent of Persecution  
*Edited by* Samuel L. Caldwell

VOLUME IV

The Bloudy Tenent Yet More Bloudy  
*Edited by* Samuel L. Caldwell

VOLUME V

GEORGE FOX Digg'd out of His Burrowes  
*Edited by* Rev. J. Lewis Diman

VOLUME VI

The Letters of ROGER WILLIAMS  
*Edited by* John Russell Bartlett

VOLUME VII

Publisher's Foreword  
ROGER WILLIAMS: An Essay in Interpretation  
*by* Perry Miller  
Christenings make Not Christians  
Experiments of Spiritual Life and Health  
The Fourth Paper Presented by Major Butler  
The Hireling Ministry None of Christs  
The Examiner—Defended in a Fair and Sober Answer



***PUBLISHER'S NOTE***

**All the new matter contained in this edition, including Prof. Miller's essay, will be found in VOLUME SEVEN. This arrangement was adopted in order to retain the original pagination of the first six volumes and thereby maintain the integrity of the voluminous references to the *Narragansett Edition* in the literature about ROGER WILLIAMS. The reader is directed to the inclusive Table of Contents for guidance.**

---

THE COMPLETE WRITINGS OF ROGER WILLIAMS

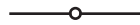
*Issued in Seven Volumes in a Limited Edition  
of Four Hundred Sets*

*Published in 1963 by Russell & Russell, Inc.*

*Library of Congress Catalog Card Number: 63-11034*

*Printed in The United States of America*

## VOLUME 5 - CONTENTS.



	PAGE.
<b>GEORGE FOX DIGG'D OUT OF HIS BURROWES.</b>	1
<i>Edited By</i> <b>REV. J. LEWIS DIMAN</b>	







GEORGE FOX

DIGG'D OUT OF HIS BURROWES.

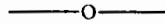
EDITED BY

REV. J. LEWIS DIMAN.





## INTRODUCTION.



ROGER Williams for well nigh a quarter of a century after the publication of *The Bloody Tenent yet more Bloody*, refrained from "using the help of printer men." In the year 1676, and when nearing the sober limit of fourscore, he made his final appearance as a controversial writer in the Treatise which is here reprinted for the first time. The circumstances which led him to assume an attitude so unlike that maintained during the earlier portion of his career, form an interesting episode in the early history of Rhode Island.

At the time when "the People called Quakers,"<sup>1</sup> were excluded by harsh enactments from the other New England Colonies, in Rhode Island alone they were received with sympathy and kindness. While the second party of Quaker missionaries that had arrived in Massachusetts were languishing in Boston gaol, Samuel Gorton, though dif-

<sup>1</sup>This name, which has come by usage to be the familiar designation of the followers of George Fox, was first applied to them in 1650, by Gervase Bennet, a magistrate of Derby, "who was the first that called us Quakers, because I bid them tremble at the word of the Lord." *Journal of George Fox*, 3d edit. 1765, p.

35. The explanation given by Williams on page 41, *infra*, Fox in his reply denies, (*A New-England-Fire-Brand Quenched*, Part i: p. 26;) repeating the account given in his *Journal*. In the following pages I have used, for convenience, a term that has long ceased to convey reproach.

fering with them in principle not less than he differed with Roger Williams, found the means of conveying to them the assurance of his Christian sympathy. Had his benevolent project been carried out, this little company would have been the earliest apostles of the new faith on the shores of the Narragansett. He proposed, if he could be informed what time the ship would sail, "to have a vessel in readiness," to take them in, and set them where they might enjoy their liberty. In their reply, they stated that the master of the vessel had been placed under such heavy bonds "to set them ashore in England," as to render the undertaking hopeless.<sup>1</sup>

At their annual meeting in September, 1656, the Commissioners of the United Colonies, resolved to "propose to the several General Courts, that all Quakers, Ranters, and other notorious heretics, should be prohibited coming into the United Colonies, and, if any should hereafter come or arise, that they should be forthwith secured, or removed out of all the jurisdictions."<sup>2</sup> Each of the four confederated colonies enacted laws in accordance with this recommendation. After an experience of two years rendered it plain that these measures had failed of the desired effect, the Commissioners, under the presidency of Endicott, "seriously commended to the several General Courts, to make a law that all such Quakers formerly convicted and punished as such, shall, (if they return again,) be imprisoned, and forthwith banished or expelled out of the

<sup>1</sup>This interesting correspondence was published by Gorton in 1657, as an Appendix to his "*Antidote against the Common Plague of the World.*" *R. I. Hist. Coll.* ii: 16. The letter refutes the

remark of Palfrey that his motive was to annoy Massachusetts. *Hist. N. E.* ii: 464.

<sup>2</sup>Hazard's *State Papers*, ii: 349.

said jurisdiction, under pain of death; and if afterwards they presume to come again into that jurisdiction, then to be put to death as presumptuously incorrigible, unless they shall plainly and publickly renounce their cursed opinions."<sup>1</sup> To Massachusetts belongs the distinction of being the only one of the United Colonies to carry this advice into full effect. It was under a statute passed by the General Court in compliance with the foregoing recommendation, that William Robinsen, Marmaduke Stevenfon, Mary Dyer and William Leddra were hung on Boston Common.<sup>2</sup>

Almost from the beginning Rhode Island became an asylum for the "cursed sect." In the autumn of 1656 Nicholas Upfall a "weakly old man," for "reproaching the honored magistrates, and speaking against the law made and published against Quakers," was fined twenty pounds, and sentenced to "depart the jurisdiction within one month."<sup>3</sup> Upfall having been denied a resting place in Plymouth Colony, at last found refuge in Rhode Island.<sup>4</sup> Although a member of the Boston Church, Upfall had adopted Quaker principles, and seems to have been the first of that persuasion who sought shelter in this Colony.<sup>5</sup> The number, however, soon increased. Little more than a year had elapsed from the landing of the first Quakers before the Commissioners of the United Colonies, "being

<sup>1</sup> Hazard ii: 399.

<sup>2</sup> Bishop, *New England Judged*, 114. John Winthrop, of Conn., who subscribed to the vote of the Commissioners "as a query, and not as an act" tried to save the lives of Robinsen and Stevenfon. See Letter of Wm. Coddington to J. Winthrop, Jr., June 29, 1672.

*Mass. Hist. Coll.* 4th series, vol. vii: p. 287.

<sup>3</sup> *Mass. Rec.* iv: (1) 277, 280. Bishop, *New Eng. Judged*, 39.

<sup>4</sup> Bishop, 40, 161. Whiting, *Truth and Innocency Defended*, 15.

<sup>5</sup> Bishop, 39. Burnyeat, *Truth Exalted*, 49.

informed that divers Quakers are arrived this summer at Rhode Island, and entertained there, which may prove dangerous to the Colonies," addressed a letter to the Governor, requesting that measures might be taken for removing those Quakers who had already been received, and for prohibiting their coming in the future.<sup>1</sup> In reply, the authorities of Rhode Island declared that while desirous of maintaining a "fayre and loveing correspondence and entercourse with all the collonys," and while ready at all times to return "such as sly from the hands of justice, for matters of crime," they had no law "whereby to punish any for only declaring by words, &c., their minds and understandings concerning the things and ways of God, as to salvation and an eternal condition."<sup>2</sup> At the same time they expressed their willingness to commend the consideration of any "extravagant outgoings" on the part of the Quakers to the next General Assembly. At the next meeting of the Assembly, at Portsmouth, March, 1658, a letter was addressed to Massachusetts, affirming that freedom of conscience was "the principal ground of their Charter," and was still prized by them "as the greatest hapines that men can possess in this world," but that in case the Quakers should refuse to subject themselves to ordinary duties, "as members of civill societies, for the preservation of the same in justice and peace," the matter would be laid before the authorities in England, "humbly craveing their advice and order, how to carry ourselves in any further respect towards these people soe that therewithall there may be no damadge, or infringement of that chiefe principle in our charter concerninge freedom of consciences."<sup>3</sup> From

<sup>1</sup> Letter of Com. of the United Colonies, Sept. 12, 1657. Hazard, ii: 377.

<sup>2</sup> Hazard, ii: 552. *R. I. Rec.* i: 377.

<sup>3</sup> *R. I. Rec.* i: 378.

this "chiefe principle" nothing could force them to swerve. Even the further threats of being excluded from trade with their sister colonies, only led in the following year to an appeal to the Protector that they "may not be compelled to exercise any civill power over men's consciences, soe longe as humane orders in poynt of civility are not corrupted and voyalated."<sup>1</sup>

This consistent liberality of the Colony of Rhode Island appears in a still more striking light when the fact is borne in mind that the doctrines advocated by the Quakers at this time, were far from receiving a general assent. In the Reply of the Authorities to the Commissioners of the Colonies their dislike of the new comers is uttered in very decided terms: "We moreover find" they write, "that in those places where these people aforesaid, in this coloney, are most of all suffered to declare themselves freely, and are only opposed by arguments in discourse, there they least of all desire to come, and we are informed that they begin to loath this place, for that they are not opposed by the civill authority, but with all patience and meeknes are suffered to say over their pretended revelations and admonitions, nor are they like or able to gain many here to their way; surely we find that they delight to be persecuted by civill powers, and when they are soe, they are like to gain more adherents by the confeyte of their patient sufferings, than by consent to their pernicious sayings. And yet we conceive, that these doctrines tend to very absolute cutting downe and overturninge relations and civill government among men, if generally received."<sup>2</sup>

Notwithstanding, however, the opinion here expressed

<sup>1</sup> *R. I. Records*, i: 398.

<sup>2</sup> *R. I. Records*, i: 377.



with regard to the probable growth of the sect, the facts go to show that the number of Quakers in Rhode Island constantly increased. Horred Gardner, who was flogged and imprisoned by the authorities at Boston, in May, 1658, was "an Inhabitant of Newport in Rhode-Island."<sup>1</sup> Thomas Harris, who was imprisoned and repeatedly flogged in the following month, had moved from Barbadoes to Rhode Island.<sup>2</sup> Catherine Scot, who was imprisoned for two weeks, and publicly flogged, in the autumn of the same year, was wife of Richard Scot of Providence.<sup>3</sup> William Robinson, the first Quaker put to death, had been "moved of the Lord to go from Rhode Island" to bear his testimony in Massachusetts.<sup>4</sup> His companion at the gallows, Marmaduke Stevenson, came by way of Rhode Island from Barbadoes.<sup>5</sup> Mary Dyer, the only woman put to death, was wife of William Dyer, Secretary of Providence Plantations.

While Rhode Island lacked the allurements of persecution it still furnished an inviting field to the Quaker missionary. It had been settled mainly by Baptists, and it was from among the Baptists that many, if not most of the early converts to Quakerism had been gained. Many of the doctrines, and much of the discipline afterwards adopted by the Quakers can be traced directly to a Baptist source. The most striking resemblance is presented by the General Baptists, who existed as a distinct body forty years before the founder of Quakerism began to preach. Like the Quakers, the Baptists had claimed that the church was

<sup>1</sup> Bishop, *New Eng. Judged*, 60.

<sup>2</sup> Bishop, 61.

<sup>3</sup> Bishop, 95.

<sup>4</sup> Bishop, 114.

<sup>5</sup> Marmaduke Stevenson's *Paper of his Call to the Work and Service of the Lord*, in *New England Judged*, 133.

a society of equals; they held that the ordinances of the Old Testament were abolished; they were inclined to lay stress on inward revelations; they said that allegiance was due the civil government only in temporal things. Like the Quakers the Baptists had permitted women to preach in public; they had the same scruples about using the pagan names of months and days; they had protested against the necessity of a learned ministry; they had opposed any regular ministerial support; they had expressed the same repugnance to taking oaths. Both Baptists and Quakers held their monthly, quarterly and yearly church assemblies and both termed them "meetings for discipline." The "brother confirmed" of the Baptist was but another name for the "acknowledged minister" of the Quaker. The method of solemnizing marriages adopted by the early Baptists was nearly identical with that followed by the Quakers. Both bodies were much exercised by their members "marrying out of church." Many of the early Baptists used the singular pronoun "thou" and "thee" in addressing individuals.<sup>1</sup> George Fox indeed added little beyond boundless enthusiasm to the views which the Baptists had already advanced. He had an uncle who was a Baptist; one of his earliest sermons was preached at "a great meeting of the Baptists at Broughton;" when he went into Leicestershire "there were some Baptists in that country" whom he desired to meet.<sup>2</sup> The first person in Providence who embraced the principles of George Fox, according to tradition, was Richard Scot,<sup>3</sup> who

<sup>1</sup> On this unexplored subject see *George Fox, the Friends, and the Early Baptists*, By William Tallack, London: 1868. &c., compare Edmundson's *Journal*, p. 34, 35.

<sup>2</sup> Fox's *Journal*, p. 3, 12, 26, 99,

<sup>3</sup> Staples' *Annals of Providence*: 420.

like Roger Williams, had been for a time connected with the Baptists.<sup>1</sup>

In a short time the number of Quakers must have considerably increased, for when the General Meeting was "set up" at Rhode Island, in the spring of 1661, the concourse was so numerous, that in Massachusetts grave apprehensions were aroused "that the Quakers were gathering together to kill the People, and to fire the town of Boston."<sup>2</sup> As early as 1665 the Quakers had been reinforced by men as prominent as Coddington and Easton, since in March of that year these two presented a memorial to the Royal Commissioners in behalf of their fellow-religionists. The greatly increased influence of the Quakers in Rhode Island at this time may be still more conclusively inferred from the fact that when the Commissioners required that an "oath of allegiance" should be administered to "to all householders inhabiting the colony," the General Assembly substituted "an engagement," in favor of "such as made a scruple of swearing."<sup>3</sup> According to the account of Richard Scot, when two of the Commissioners were at Providence, "being in the House of Thomas Olney, Senior, of the same Town," Roger Williams propounded to them the following question: "We have a People here amongst us, which will not act in our Government with us; What course shall we take with them?" "Then George Cartwright, one of the Commissioners asked him, What manner of Persons they were? Do they live quietly and peaceably amongst you? This they could not deny; Then he made them this Answer; If they can

<sup>1</sup> Letter of R. Scot in *New-England-Fire-Brand-Quenched*, Part ii: 247.

<sup>2</sup> Bishop, *New England Judged*, 351.

<sup>3</sup> *R. I. Rec.* ii: 110-118.

Govern themselves, they have no need of your Government.”<sup>1</sup> This is the earliest indication of Roger Williams’ attitude with reference to the Quakers.

The first Quaker missionary of eminence who visited Rhode Island, was John Burnyeat, who having spent some time at New York “in the *fourth month* 1666,” then “took shipping for *Road Island* in *New England*, and there spent some time in visiting Friends, and their Meetings.”<sup>2</sup> He next visited Boston and the towns in Eastern New England, and returning to Rhode Island in the winter and stayed for some time; “for there was no going off the Island unto the Main, the Snow was so deep.”<sup>3</sup> In the latter part of March, 1667, he sailed for Barbadoes, and in the autumn returned to England. In July, 1670, he again left England for Barbadoes and having remained there six months, sailed for New York, in April, 1671. Having

<sup>1</sup> Letter of R. Scot in *New-England-Fire-Brand Quenched*, p. 248. “This was told again by a Woman of the same House (when the Speech was spoken) to another Woman, whom the Complaint with the rest was made against, who related it to me.”

<sup>2</sup> *The Truth Exalted in the Writings of that Eminent and Faithful Servant of Christ John Burnyeat*, p. 35. Burnyeat was born about 1631, at Crabtreebeck, parish of Lowfwater, in the county of Cumberland, “where his Parents were of good repute, and his Education was according to his Parentage.” See *Testimony concerning the Life and Death of John Burnyeat* prefixed to *Truth Exalted*. He became a disciple of George Fox in 1653. In 1657 the Lord “began to stir in his heart by his Spirit to

go forth in the strength of his Word.” After preaching for a time in England in 1658, he preached in the northern and western parts of Scotland. In 1659 he visited Ireland, where he “travelled and labored in the Gospel for *Twelve Months*.” Early in 1662, he was “moved by the Lord to go to London to *George Fox*, and others of the Elders, and acquaint him with what was upon me from the Lord to go to *America*.” Circumstances, however, delayed his going for two years. “About the *Seventh Month*, 1664,” he “took shipping at *Galloway* in *Ireland* for the *Barbadoes*.” He then visited Virginia and Maryland, and in June, 1666 went to New York. See *Truth Exalted*; p. 1, 16, 26, 29, 32, 35.

<sup>3</sup> *Truth Exalted*, p. 35.

spent some time on Long Island he “took shipping for *Road Island*, and was there at their Yearly Meeting in 1671, which begins the *ninth* of the *fourth month* every Year, and continues for much of a Week, and is a General Meeting once a year for all Friends in *New-England*.”<sup>1</sup> After going East as far as Piscataway he “came to Road-Island again, and there spent some time, and went up to *Providence*, and did visit Friends there.”<sup>2</sup> The winter of 1671 was spent at the South. Returning to Long Island he “then set Sail for *Road-Island* the 29<sup>th</sup> of the *third Month*, (1672) and arrived at *Road-Island* the *thirtieth* of the *same*, and there stayed till the *Yearly Meeting*, which began the *eighth day* of the *fourth Month*, which was the sixth day of the next Week following; and at that *General Meeting* there were many Friends from most places in *New-England*, where Friends dwelt, and abundance of other People came into our Publick Meetings. And we had Meetings for *eight days* together, every day a Meeting, some publick and others *Men-and Womens-Meetings* for settling the affairs of the Churches in the Order of the Truth; that all things might be kept sweet, clear, and well. And when all was over, and the Service of the Meetings finished, I took my Journey *Eastward*, to go through the Meetings in the *Eastern Parts* of *New England*, and with me went *John Cartwright* and *George Pattison*, and several other Friends to accompany us; and we left *G. F. upon the Island*, and he went to *Providence* and the *Narraganset Country*.”<sup>3</sup>

The visit of George Fox, to which allusion is here made, was an event that could not fail to fix the attention of the

<sup>1</sup> *Truth Exalted*, p. 40.

<sup>2</sup> “ “ p. 41.

<sup>3</sup> *Truth Exalted*, p. 47 : compare Fox's *Journal*, p. 443.

whole community.<sup>1</sup> If Fox may not, with strict truth be called the founder, he was certainly the recognized leader of the sect.<sup>2</sup> He was the foremost representative of its doctrines during the first period of its history. For a quarter of a century he had been laboring with tireless zeal to commend them to his countrymen. His name was now familiar wherever the English language was spoken. Those who opposed his teachings were everywhere filled with alarm when it was announced that "the man in leathern breeches had come."<sup>3</sup> Beneath an external garb of wild and coarse fanaticism he possessed an unusual share of prudence, great shrewdness, and an indomitable courage that commended him highly to the fierce religionists who had been trained in the Civil War. In person he was large; his eyes were bright and piercing, and his voice pow-

<sup>1</sup> "I was born in the month called July, in the year 1624, at Drayton in the Clay, in Leicestershire. My father's name was Christopher Fox. He was by profession a weaver, an honest man, and there was a seed of God in him. The neighbors called him Righteous Christen. My mother was an upright woman; her maiden name was Mary Lago, of the family of the Lago's, and of the stock of the martyrs." *Journal of George Fox*, p. 1. When towards nineteen, "at the command of God" he left his relations and broke off all fellowship with young or old. Some advised him to marry; one "ancient priest" bade him take tobacco and sing psalms." The Lord showed him clearly "that he did not dwell in these temples which men had commanded and set up, but in peoples hearts." After he had received the "opening from the Lord

that to be bred at Oxford or Cambridge, was not sufficient to fit a man to be a minister of Christ," he "regarded the priests less and looked more after the dissenting people." But soon he "left the separate preachers also." He began his extraordinary career as a preacher in 1647. *Journal*, p. 6.

<sup>2</sup> "Fox was rather the *organizer* or *completing agent*, than the founder of Quakerism." Tallack, *George Fox*, p. 67.

<sup>3</sup> "Perhaps the most remarkable incident in Modern History is not the Diet of Worms, still less the Battle of Austerlitz, Waterloo, Peterloo, or any other Battle; but an incident passed carelessly over by most historians, and treated with some degree of ridicule by others: namely, George Fox making to himself a suit of Leather." *Sartor Resartus*, B. iii: Chap. I.

erful enough to command the attention of the most tumultuous assemblage. According to the testimony of Thomas Ellwood, who did not meet him till the year 1660, but who "from that time till the time of his death knew him well, conversed with him often, observed him much, loved him dearly, and honoured him truly," he was "graceful in countenance, manly in personage, grave in gesture, courteous in conversation, weighty in communication, instructive in discourse, free from affectation in speech or carriage."<sup>1</sup>

In 1671 it "was upon him from the Lord to go beyond sea, to visit the plantations in America." Accordingly with twelve companions, among whom were William Edmundson<sup>2</sup> and John Stubbs,<sup>3</sup> he sailed from Gravesend, Aug. 13<sup>th</sup>, "in a yatch, called the Industry." "The third of the eighth month" he reached Barbadoes. In March, 1672, he landed in Maryland. Continuing his journey through the Jerseys and Long Island, he waited at Oyster Bay for a wind to take him to Rhode Island. His *Journal* thus continues :

<sup>1</sup> Ellwood's *Account of Fox*, prefixed to Fox's *Journal*.

<sup>2</sup> William Edmundson was born at Little Musgrove, in Westmoreland, in 1627. His mother died when he was four years old, his father when he was eight. He was brought up by an uncle who "used him hardly." As a child he was greatly exercised "concerning his Salvation, also about Election and Reprobation." He entered the army, and in 1650 served in Scotland under Cromwell. Returning to England the next year he heard two Quaker women preach, "and the more he heard of this people the better he loved them." In 1652 he married, and in 1654 began to

preach. *Journal of William Edmundson*, p. 1-15.

<sup>3</sup> John Stubbs was an old soldier of the Commonwealth who had been discharged from the army because he would not take the oath of allegiance to Cromwell. He became a convert to Quakerism in 1653. In company with Samuel Fisher he preached in the Low Countries and Germany. Afterwards he visited Rome. When George Fox came to America, Stubbs, in company with Edmundson and others came with him. George Fox's *Journal*, p. 113, 139, 426. William Edmundson's *Journal*, p. 60, Bishop, *New-England Judged*, p. 16, 17.



“As soon as the wind served we set sail, and arrived in Rhode Island the thirtieth of the third month; where we were gladly received by friends. We went to Nicholas Easton’s,<sup>1</sup> who was governor of the Island; where we lay, being weary with travelling. On first day following we had a large meeting; to which the deputy governor<sup>2</sup> and several justices came, and were mightily affected with the truth. The week following the yearly meeting for friends of New England, and other colonies adjacent, was held in this island; to which, besides many friends who lived in these parts, came John Stubbs from Barbadoes, and James Lancaster and John Cartwright from another way. This meeting lasted six days. The first four were spent in general publick meetings for worship; to which abundance of other people came. For having no priests in the island, and no restriction to any particular way of worship; and the governor and the deputy-governor, with several justices of the peace, daily frequenting meetings; it so encouraged the people, that they flocked in from all parts of the island. Very good service we had amongst them, and the truth had good reception. I have rarely observed a people, in the state wherein they stood, to hear with more attention, diligence, and affection, than generally they did, during the four days; which was also taken notice of by other friends. These publick meetings over, the men’s meeting began, which was large, precious and weighty. The day following was the women’s meeting, which also was large

<sup>1</sup> Easton, like Coddington, was a convert to Quakerism from the Antinomians. More than thirty years before this Winthrop speaks of him as “man very bold, though ignorant.” Winthrop’s *Journal*,

i: 338; 2: 48.

<sup>2</sup> John Cranston. The degree of “Doctor of phisick and chirurgery” was conferred upon him by the General Assembly in 1664. Arnold, *Hist. R. I.* i: 303.

and very solemn. These two meetings being for ordering the affairs of the church, many weighty things were opened and communicated to them, by way of advice, information and instruction in the services relating thereunto; that all might be kept clear, sweet, and favourable amongst them. In these, several men's and women's meetings for other parts were agreed and settled, to take care of the poor, and other affairs of the church, and to see that all who profess truth walk according to the glorious gospel of God. When this great general meeting was ended, it was somewhat hard for friends to part; for the glorious power of the Lord, which was over all, and his blessed truths and life flowing amongst them, had so knit and united them together, that they spent two days in taking leave one of another, and of the friends of the Island; and these being mightily filled with the presence and power of the Lord, they went away with joyful hearts to their several habitations, in the several colonies where they lived."

"When friends had taken their leave one of another, we, who travelled amongst them, dispersed ourselves into our several services, as the Lord ordered us. John Burney-eate, John Cartwright, and George Pattison went into the eastern parts of New England, in company with the friends that came from thence, to visit the particular meetings there;<sup>1</sup> whom John Stubbs and James Lancaster intended to follow a while after, in the same service; but they were not yet clear of this island. Robert Widders<sup>2</sup> and I staid longer upon this island; finding service still here for the Lord, through the great openness, and the

<sup>1</sup> Compare *Truth Exalted*, p. 47.

Widders had accompanied Fox from

<sup>2</sup> Cartwright, Pattison, Lancaster and England. See Fox's *Journal*, p. 426.

daily coming in of fresh people from other colonies, for some time, after the general meeting; so that we had many large and serviceable meetings among them."

"During this time, a marriage was celebrated amongst friends in this island, and we were present. It was at a friend's house, who had formerly been governor of the island;<sup>1</sup> and three justices of the peace, with many others not in profession with us, and friends also said, they never saw such a solemn assembly on such an occasion, so weighty a marriage and so comely an order. Thus truth was set over all. This might serve for an example to others; for there were some present from many other places."

"After this I had a great travail in spirit concerning the Ranters in those parts who had been rude at a meeting which I was not at. Wherefore I appointed a meeting amongst them, believing the Lord would give me power over them, which he did, to his praise and glory; blessed be his name forever! There were at this meeting many friends, and divers other people; some of whom were justices of the peace, and officers, who were generally well affected with the truth. One, who had been a justice twenty years, was convinced, spoke highly of the truth, and more highly of me than is fit for me to mention or take notice of."

"We had a meeting at Providence, which was very

<sup>1</sup> Coddington writing to John Winthrop, Jr., under date of June 29th, apparently refers to this; "and Geo. Fox being at my house (who saw thee in England) spake to me to write to thee, viz: that Samuell Winthrope, thy brother, was with him at Barbadoes, came

thither to visit him, and G. F. could wish that thou was like him, and that thou would stave of perfection in thy day, in thy Jurisdiction, that thou mayest not be numbered amongst persecutors, and thee wicked, whose names shall rote." *Mss. Hist. Coll.* 4th series, vii: 288.

large, consisting of many sorts of people. I had a great travail upon my spirit, that it might be preserved quiet, and that truth might be brought over the people, and might gain entrance and have place in them; for they were generally above the priests in high notions; and some came on purpose to dispute. But the Lord, whom we waited upon, was with us, his power went over them all; and his blessed Seed was exalted and set above all. The disputers were silent, and the meeting quiet and ended well; praised be the Lord! The people went away mightily satisfied, much desiring another meeting. This place (called Providence) was about thirty miles from Rhode Island; we went to it by water. The governor of Rhode Island, and many others, went with me thither; and we had the meeting in a great barn<sup>1</sup> which was thronged with people, so that I was exceeding hot, and in a great sweat; but all was well; the glorious power of the Lord shined over all, glory to the great God forever."

"After this we went to Narragansett, about twenty miles from Rhode Island; and the governor went with us. We had a meeting at a justice's, where friends never had any before. The meeting was very large, for the country generally came in; and the people from Connecticut, and other parts round about. There were four justices of peace. Most of these people were such as had never heard friends before; but they were mightily affected, and a great desire there is after the truth amongst them. So that meeting was of very good service; blessed be the Lord forever! The justice, at whose house it was, and another

<sup>1</sup> The "fair large meeting house" in Providence was not built till 1703 or 1704. Staples' *Annals*, p. 424. The Quakers seem to have increased slowly, since they are described at that time as "courageous and noble being but few."

justice of that country, invited me to come again; but I was then clear of these parts, and was going towards Shelter Island. John Burnyeate and John Cartwright, being come out of New England into Rhode Island before I was gone, I laid this place before them, and they felt drawings thither, and went to visit them.<sup>1</sup> At another place, I heard some of the magistrates said among themselves, 'if they had money enough, they would hire me to be their minister.' This was, when they did not understand us, and our principles: but when I heard of it, I said, 'It was time for me to be gone; for if their eye was so much to me, or any of us, they would not come to their own teacher.' For this thing (hiring ministers) had spoiled many, by hindering them from improving their own talents; whereas our labour is, to bring every one to their own teacher in themselves."<sup>2</sup>

From Rhode Island Fox returned to Shelter Island, where he met William Edmundson on his way North from Virginia.<sup>3</sup> Burnyeat, Stubbs, and Cartwright remained

<sup>1</sup> According to Burnyeat this visit to Narragansett was in company with Stubbs, and after the discussion with Williams. "So after some time together upon the Island, *John Stubbs* and I went over, with several Friends that did accompany us, to *Narragansett*; and then we had a Meeting the *four and twentieth* of the *sixth month* at one *Richard Smith's*; and *next day* took our journey towards *Hartford*." *Truth Exalted*, 54. Compare Edmundson's *Journal*, 76.

<sup>2</sup> Fox's *Journal*, pp. 442-444.

The above account of the memorable visit of George Fox to Rhode Island, is taken from the third edition of his *Journal*, London: 1765. The remark of

Macaulay should be borne in mind: "This Journal, before it was published, was revised by men of more sense and knowledge than himself, and therefore, absurd as it is, gives us no notion of his genuine style."—*Hist. Eng.* iv: p. 22. Yet Macaulay's account of Fox can hardly be regarded as any thing more than caricature. While his eccentricities are vividly depicted, the true source of his great influence is unnoticed. The leader of so marked a religious movement must have been something more than a man "too much disordered for liberty, and not sufficiently disordered for Bedlam."

<sup>3</sup> "From thence (Long Island) I went to Shelter Island, where I met with

behind, and what followed is thus narrated by the former : " J. S. and I went up to Providence, had a Meeting there ; and as we returned, we had a meeting at *Warwick*, where none had been before ; and several were Convinced and did own the Truth. And there we had to do with one *Gorton*, and his Company, who were by other People then called *Gortonians*, but they called themselves *Generalists*. They were of Opinion, *all should be saved*. But they were in reality *Ranters* : for in our Discourse they would maintain, and say, *No Creaturely actions could be Sin* ; and would have no *Whoredom*, nor *Drunkenness*, not the like to be *Sin*, but what was spiritual ; the outward action was but creaturely. And thus in their filthy, unclean Spirit, they like the old *Ranters*, made merry over the reproof of God's Spirit."<sup>1</sup>

" So from thence we came down again to *Road-Island*,

*George Fox* again, and several Friends with him, coming from *New England* and going to *Virginia*. I told him of my Travels and Service for the Lord, at the Hearing of which he was glad, and we praised the Lord for his Goodness ; I told him I was much prest in Spirit to hasten for *Ireland* : he told me *That Friends in New England had heard of me, and they expected I would visit them, and besides, the Passage of Ships from those Parts were stopped, by reason of Wars between Holland and England.*"—*Edmundson's Journal*, p. 73.

<sup>1</sup> When President Stiles was in Providence, Nov. 18, 1771, he visited Mr. John Angell, then eighty years of age, and the last surviving follower of *Gorton*. " I asked him if *Gorton* was a Quaker ; as he seemed to agree with

them in rejecting outward ordinances. He said, no ; and that when *George Fox*, or one of the first Friends, came over, he went to *Warwick* to see *Gorton*, but was a mere babe to *Gorton*. The Friends had come out of the world, in some ways, but still were in darkness or twilight, but that *Gorton* was far beyond them, he said, high way up to the dispensation of light. The Quakers were in no wise to be compared with him. He said, *Gorton* was a holy man ; wept day and night for the sins and blindness of the world. He was universally beloved by all his neighbors, and the Indians, who esteemed him, not only as a friend, but one high in communion with God in Heaven, and indeed he lived in Heaven." *R. I. Hist. Coll.* ii : 20.

and there we spent some time, and had a long Dispute with one *Roger Williams*, that sent us a *Challenge* from *Providence*, with *fourteen Propositions*, as he called them, but they were *Charges*; and he engaged to maintain them against all Comers; the first *Seaven* to be disputed on at *Road-Island*, and the latter *Seven* at *Providence*.<sup>1</sup>

Roger Williams, never indifferent to novelties in religion, had watched with interest the rise of Quakerism. He had "long heard of the great name of G. Fox," and "some years" before Fox came to Rhode Island had "read his book in Folio."<sup>2</sup> He was familiar with other Quaker writers.<sup>3</sup> He had also examined "above *six score Books* and Papers written by pious and able pens against them." But notwithstanding a marked coincidence on some minor points, he was never inclined to their more peculiar notions. In a letter to the younger Winthrop, he notes with evident satisfaction that Catherine Scott, one of the first to suffer for the new faith, had been led in part to renounce it.<sup>4</sup> When Burnyeat made his visit to Newport in 1671, Williams attended the General Meeting, where was a "great *Concourse*," and attempted to hold a discussion with them, but was stopped by "the sudden praying of the

<sup>1</sup> *Truth Exalted*, p. 53.

<sup>2</sup> p. 1, *infra*. The title of this work was "*The Great Mystery of the Great Whore unfolded; and Anti-Christ's Kingdom revealed into Destruction*;" By Geo. Fox. London, 1659. cf. p. 53, *infra*. The writings of Fox were very numerous. For a full list see "*A Descriptive Catalogue of Friends' Books*," by Joseph Smith. 2 vols. 4to, London: 1867, pp. 644-697.

<sup>3</sup> p. 277, *infra*.

<sup>4</sup> "Sir, my neighbor, Mrs. Scott, is come from England; and what the whip at Boston could not do, converse with friends in England, and their arguments, have, in a great measure drawn her from the Quakers, and usually from their meetings. Try the spirits. There are many abroad, and must be, but the Lord will be glorious, in plucking up whatever his holy hand hath not planted." Letter of Williams to John Winthrop, Jr.: Sept. 8, 1660.



*Governour's Wife*," and by the summary action of Burnyeat in dismissing the assembly.<sup>1</sup> Warned by this experience although Fox was "several weeks at Rode Island,"<sup>2</sup> Williams sought no opportunity of seeing him at any of the ordinary meetings of the Quakers. Even when Fox was in Providence, Williams did not visit him.<sup>3</sup> "Tis true *G. Fox* was at *Providence* some few dayes before, and spake publickly; and it was free for me publickly to have heard him and opposed him; But going the last year to one of their general assemblies at *New-Port*, and having begun to present to them some Considerations about the *True Christ* and the *false*, the *True Spirit* and the *Falsè*, and being cut of in the midst, by the sudden *Prayer* of one, and the *Singing* of another, and then by the *Prayer* of another, and the sudden dissolving of the Assembly, I resolved to try another way, and to offer a fair and full Dispute, according to *Ed. Burrowes* (and therein *G. Foxes*) Offer in his large Epistle to Foxes Book."<sup>4</sup>

In accordance with this resolution, Williams drew up the Fourteen Propositions which gave rise to the discussion narrated in the volume now reprinted.<sup>5</sup> But instead of

<sup>1</sup> p. 12, *infra*.

<sup>2</sup> Fox arrived at Newport, May 30, 1672, and "was some hours departed" when the letter of Williams was brought to Cranston, July 26.

<sup>3</sup> "For he had not so much *Civility*, as to speak to *G. F.* when he was at *Providence*; but snarling behind his back, Base and Un-warlike." *New-England-Fire-Brand-Quenched*, Pt. i: 183.

<sup>4</sup> The "*Epistle to the Reader*," prefixed to *The Great Mystery of the Great Whore unfolded*, was written by Edward Burrough, and contained a challenge to "any unsatisfied still in the matter," to

a public discussion, "with the consent of the chief in authority that have power in this nation, who may preserve peace and safety among people, and thereby stop all jealousies." George Fox's *Works*, iii: 25.

Thus it appears that the course adopted by Williams of sending the Propositions to Cranston, was strictly in accordance with the suggestion of Burrough himself. The "Epistle" is dated London, the Ninth Mo., 1658.

<sup>5</sup> These are given in full on pp. 4, 5, *infra*.

being sent directly to Fox, they were inclosed in a letter to Captain Cranston, the Deputy Governor of the Colony. Had the contents of this communication not been divulged it would doubtless have reached its destination in season. Unfortunately, however, for his purpose, before the boat which was to carry the letter to Cranston had sailed, Williams furnished a copy of the Propositions to a neighbor whom he knew to be inclining to Quakers views.<sup>1</sup> This copy was read at a meeting of the Quakers, and in that way the purport of the letter became known to the master of the boat, who was also a disciple of Fox. Thus the plan of Williams was disclosed before the letter had been delivered to Cranston, and according to Williams, "in the *Junto* of the *Foxians* at *Newport*, it was concluded for *Infallible Reasons*, that His *Holinefs* G. Fox should withdraw." Accordingly they arranged that the letter to Cranston should not be delivered until Fox had gone. The Propositions had been enclosed to Cranston in order "that

<sup>1</sup> Williams seems to have taken considerable pains to circulate information of the proposed discussion. Under date of Aug. 23, 1672, Coddington writes to J. Winthrop, Jr., "fence whose depar-tuer (Fox,) even that daye, in a letter inclosed to John Cranston, our Deputie Governour, was inclosed 14 propositions to George Fox or other of his Countriemen at Newport, on Rode Island, who say they are apostles or messengers of Jesus Christ, which he offered against all comers to maintaine in publicke, the first 7 at Newport, the other 7 at Providence. I shall not neede to trouble thee with further relation conserneing them, (he had disperced them into the Massachusetts,) but refere thee to thee berer herof."—4 *Mass. Hist. Coll.* 7: 291.

Among the archives of the State of Connecticut, is preserved a copy of the 14 Propositions in the handwriting of Williams and bearing his signature. It is styled *Mr Wms Q against ye Quaker*, and, in addition to some unimportant verbal differences, is dated "ye 15th" instead of the 13 of July. Possibly this is one of the copies which Williams "had disperced." It is printed in the *Historical Mag.* ii: 56. In the course of the third day's discussion, Williams refers to "one copy" of the Propositions that did not strictly agree with that sent to the Quakers; p. 137 *infra*. With regard to dates Williams was a little careless as appears from his Second Letter to J. T. p. 17 *infra*.

being such a public person, he might timely be informed of such a publicke Assembly, and as also might vouchsafe (as afterwards he carefully did) to afford his *Countenance and Assistance* to such *Peaceable and Pious Exercises*." Cranston "did publickly testifie" that the letter of Williams, dated July 13th, was not delivered until the 26th of the same month, "and untill *G. Fox* was some hours departed." Williams did not hesitate to accuse Fox of complicity in this transaction: "G. F. supposed I would be forced to be as plain in my *Proofs* as I was in my *Positions*. He knew that I was furnished with Artillery out of his own *Writings*. He saw what *Consequences* would roll down the mountaines upon him from his proud and Insolent, yet poor and bald *Writings*; and how far some of his present practices were fallen out with his *Writings*, and therefore this old *Fox* thought it best to run for it, and leave the work to his *Journey-men* and *Chaplains* to perform in his absence for him."<sup>1</sup> This accusation Williams brings forward still more conspicuously on the title page of his book.<sup>2</sup>

The charge, that he thus purposely avoided Williams, Fox denies in the most emphatic language. Of the 14 Propositions he declares that he "not only never received, but never saw, nor so much as knew of them;"<sup>3</sup> he "*knew nothing* of his Accusations, or pretended proof, which *R. W.* vainly calls his *Artillery*; nor that he ever read, much less objected anything against *G. F.*'s Book."<sup>4</sup> To the assertions of Williams that Fox "run for it;" that he arranged that the 14 Propositions should not be delivered till

<sup>1</sup> p. 7, *infra*. Compare the preliminary letter "To the People called Quakers."

<sup>2</sup> (*G. Fox* slyly departing.)

<sup>3</sup> *New-England-Fire-Brand-Quenched*, Pt. i: 1.

<sup>4</sup> *New-England Fire-Brand-Quenched*, Pt. i: 2.

after his departure; that he did this that he might say he never saw the paper; and that he knew the substance of the Propositions perfectly before his departure; Fox rejoins; "These are *four great Lies*: for *G. F.* knew not what was in thy Papers *Roger*, neither had *G. F.* seen the *Copies* of these *Proposals*; neither did *G. F.* hinder their being delivered to the *Governour*. Nor did *G. F.* ever receive any letters from *R. W.*, or go away for fear of him or them; nor was it a likely thing, that he should, when he knew nothing of them: for as I said before, when I was at *Providence*, where this *Roger* lives, he came not at me. And if he had anything to have spoken to me, he might easily have done it, or have written to me, and have sent the same copies to me, he sent to Captain Cranston; and not have made a clamour against me, belying of me to the world behind my back, when I was gone. But this is like the *Fruits of his Spirit*, but not the Spirit of Christ, and his Disciples."<sup>1</sup>

<sup>1</sup> *New-England-Fire-Brand Quenched*, p. 9. To show that Fox was not less skilled than his opponent in the amenities of religious controversy, I subjoin the following specimens of his style: "a Lying, Slandrous Book:" "How dare *R. W.* to Dedicate such palpable Lies to the King:" "Oh how darest thou *Roger Williams*, publish such *false lies* to the World, when thou knowest in thy Conscience, that *G. F.* had never any *Writing, or Letter or Proposals* from thee: neither did he ever exchange a word with thee. The Lord God of Heaven knows it, and the *Deputy Governour* knows, that I received none of thy *Writings or Papers of Proposals* by him. Behold all sober people the foundation

of this mans Attempt, the beginning of his work; and since the foundation of thy Book is a *notorious lye*, the building upon such a *foundation of lies* is not like to be otherwise: which *lies* thou hast made thy *refuge*; as throughout thy Book may be evidently seen. For except a man had sold himself to work falsehood, and make lies; he could not have done more wickedly, and have uttered felder charges than thou hast done. But the Lord God which knows them, and sees thy evil design in them, will *sweep them away with the Besom of Destruction*, and clear his people from thy manifest false tongue. And I doubt not but the *Deputy Governour* will testify for me, that I am clear of this charge; and that I never

That Williams sent the Propositions in good faith, and that he desired the controversy with Fox, cannot be for a moment doubted. The reasons that he assigns for not seeking his opponent at any of the public meetings of the Quakers, and for not addressing his letter to Fox directly, remove any suspicion of intentional evasion.<sup>1</sup> On the other hand it seems not less certain that Fox never saw the letter. Not only do we have his own repeated denial that it ever reached him, or that its contents ever were known to him, but Burnyeat professed "that he knew nothing of the detaining of the Letter, only he knew that *G. Fox* never saw the Papers,"<sup>2</sup> and Williams concedes that "probably, as afterwards in the dispute, he spake honestlie not knowing the Mystery."<sup>3</sup> There seems, therefore, no ground whatever for the charge made by Williams that Fox "sily departed." No characteristic of Fox was more marked than self-confidence. At no time did he ever shrink from meeting an adversary; he was now in the prime of life, and in the full flush of his career as prophet of a new sect. No reason can be conceived why he should have been unwilling to measure his strength with Roger Williams, a man passed three score and ten, and wielding at this time, but little influence.<sup>4</sup> As little does it seem

saw, nor knew that which *R. W.* writ, and sent to him." *N. E. Firebrand Quenched*, Pt. i: 2.

<sup>1</sup> Fox makes this charge. *N. E. Fire-Brand Quenched*, Pt. i: 23.

<sup>2</sup> p. 7 *infra*.

<sup>3</sup> p. 35 *infra*.

<sup>4</sup> "And why cannot this Man be quiet with his own *Liberty* in his own *Opinions* and *Imaginations*, but he must grudge at others? but the *Governors* have not grudged at him for *his*; but he may

preach as long as he will, if people will go to hear him; but I think he is an *Old Doting Man*, and few mind him; for I did not hear, that he preached to any, when I was at *Providence*. And he may think by publishing this Book of *Lies* to get some *Followers*: Its like, he may get *such, as are given up to believe Lies*, but none that fear God and follow Christ *Jesus*." *New-England-Fire-Brand-Quenched*, Pt. i: 25.

likely that "in the Junto of the Foxians at Newport," as Williams alleged, it was arranged that Fox should withdraw, for not only did Burnyeat know nothing of the matter, but it is difficult to understand why, if the discussion was to take place, one party should wish to have their strongest man out of the way. The more probable conclusion seems to be that some personal enemies of Williams in Providence, detained the letters, unwilling perhaps that he should gain any credit from the controversy. This seems likely from the fact that Throckmorton,<sup>1</sup> to whom a copy of the papers was furnished, wrote to Williams advising him "to refrain any further publishing thereof;" and Crossman, master of the boat, insulted Williams "in the open street," because he "durst send 14 Lyes to such a man as *G. Fox*."<sup>2</sup>

The departure of Fox<sup>3</sup> did not interfere with the proposed discussion. A few days after Cranston had delivered to the Quakers the fourteen propositions of Williams, Stubbs, Burnyeat and several others, went to Providence and made an agreement to meet their opponent at Newport on the ninth of August.<sup>4</sup> As some of the neighbors

<sup>1</sup> That his "former antient Neighbor and friend *J. T.*" to whom Williams sent a Copy of his positions, cf. p. 6, *infra*, was John Throckmorton, appears from the Letter of Richard Scot, *New-England-Fire-Brand Quenched*, Pt. ii: 249. Throckmorton was one of the original settlers of Providence, and in the assignment of "home lots," his was located next fourth to that of Williams. Staples' *Annals of Providence*, 35.

<sup>2</sup> pp. 6-8, *infra*.

<sup>3</sup> The day before he left Fox addressed a communication to two citizens of Providence, Thomas Olney, jr., and John

Whipple, which makes no allusion to the dispute with Williams, but deserves notice for some of its practical suggestions. Among other things he recommends a "law against drunkennes, and them that sell liquors to make people drunk," "a market once a week, and a house built for that purpose," and "in every town and place in all your colony, one to receive all your births, marriages, and them that die." The letter is printed in the *Philadelphia Friend*, vii: 55.

The earliest Registration Law in R. I., was enacted in 1708.

<sup>4</sup> p. 35, *infra*.

of Williams were "grieved that the *Conference* should be carried away from *Providence* to *Newport*," it was further agreed that after the first seven propositions had been discussed at *Newport*, some of the Quakers should meet Williams at *Providence*. Having thus arranged the preliminaries Williams promised that he would not fail to meet them, "and God" he says "graciously assisted me in rowing all day with my old bones so that I got to *Newport* toward the *Midnight* before the morning appointed."

The place of discussion was the Quaker Meeting House at *Newport*, the scruples of those who hesitated about entering such a place having been overcome by the argument of Williams "that it was one thing to go into a *Jews Synagogue*, or a *Popish Chappell* to worship, or countenance their Worships; another thing to Profess and Intest against them." The aged Governor, Easton, and several other Magistrates, who had adopted Quaker views, were present, affording the assurance that no unseemly disturbances would interrupt the debate.

When Williams made his appearance at the hour appointed, he found his three opponents "sitting together on an high Bench." The distinctive characteristics of these whom he terms "able and noted preachers," are sketched in a few words. He had heard that John Stubbs "was learned in the *Hebrew* and the *Greek*," and found him so. On the second day, Stubbs brought with him his *Hebrew Bible*, and Williams says, "it may be he understands the *Hebrew* and the *Greek* and other Languages as well as myself and better too."<sup>1</sup> So Burnyeat he found "to be a mode-

<sup>1</sup> p. 95, *infra*. Stubbs was associated with Benjamin Frisby in compiling the book called the "Battledore," "which

was written to show that in all languages Thou and Thee is the proper and usual form of speech to a single person. This



rate *Spirit*, and a very able Speaker.”<sup>1</sup> But Edmondson seems to have aroused his special dislike. While Stubbs and Burnyeat were “civil and ingenious,” Edmondson “was nothing but a bundle of Ignorance and Boisterousness.” He “would frequently and insolently interrupt;” he was “very ignorant in the *Scripture* or any other Learning;” he “had been a soldier in the late warres, a stout, portly man of a great voice, and fit to make a *Bragadocia*;” he is termed “a *Pragmatical and Insulting Soul*.”<sup>2</sup>

was set forth in examples or instances taken out of the Scriptures, and out of books of instruction in about thirty languages.”—Fox’s *Journal*, p. 328.

Fox himself added some things to the book. Cotton Mather says “it was afterwards found that certain Jews were hired to do that work, and had fourscore pounds for their pains, and a dozen bottles of wine over and above.”—*Magnalia*, ii: 527. But Whiting denies this: “And what if a *Jew* was hired to help in some part of that Work, was that any Crime? It was known, that John Stubbs, the Chief Author of it, was a very learned Man, and had thirty Languages (almost as many as are in that Book) as *C. M.’s* Champion, *Roger Williams*, confessed.”—*Truth and Innocency Defended*, p. 113.

Coddington writing to J. Winthrop, jr., under date of Aug. 23, 1672, says of Stubbs; “he is a larned man, as witness the battele dore in 35 languages.”—4, *Mass. Hist. Coll.* vii: 292.

<sup>1</sup> Fox says of Burnyeat: “He travelled and Preacht the Gospel in Ireland, Scotland, Barbadoes, Virginia, Maryland, New Jerseys, Long-Island, Road-Island, and up and down in New England, and

had many Disputes with many Priests and Professors, that opposed the Truth; but the Lord gave him Dominion over all, and to stop the mouths of the Gainsayers, and he turned many to the Lord, and was a *Peacemaker*; and he preacht in his *Life* and *Conversation*, as well as his *Words*.”—Fox’s Testimony in *Truth Exalted*, p. 1. “His *Innocent Deportment* and blameless *Conversation* preached wherever he came.” “And the Lord Cloathed him with *Humility* before all, as became the *Gospel* he preached.”—Testimony of Friends in Cumberland, do. pp. 6-7. “He was *meeke* and *gentle* and of a healing *Spirit*.”—Testimony of Friends in Ireland, do. p. 16.

<sup>2</sup> p. 99, *infra*. With this description of Edmondson it is interesting to compare the statements of his friends: “He was a man of uncommon Courage, and the Truth invigorating his understanding, made him as bold as a Lion; he was early convinced of the everlasting Truth, and soon after was publicly engaged in its Service; he had a great Share of natural Parts, though not much outward Education; and he who enabled *Gideon* of old, though but of a mean Tribe and Family, and advanced him to

Taking his seat at the opposite end of the house, Williams began by calling God to witness that he had not been prompted to the discussion by any personal or interested motives. Like the Quakers he had acted from a "motive within," and his end was threefold;<sup>1</sup>

1st, to vindicate the most holy Name of God, trodden in the dirt by Fox and his disciples.

2d, to vindicate the Colony of Rhode Island which on account of receiving the Quakers was liable to be reckoned among their abettors.

3d, to make a practical application of the lesson to be derived from the dying outcries, while drowning, of a well-known Quaker, Mr. Nicholas Davis.<sup>2</sup>

The Debate which followed consumed three days, the 9th, 10th and 12th of August. On the 11th which came of a Sunday, it was suspended, not as Williams averred, because the Quakers "cordially owne that day,"<sup>3</sup> but

be a great General of the Host of *Israel*, making him a Deliverer of his chosen People when in Distress, the same Almighty Power raised this our dear Friend, and led him from an outward to a spiritual Warfare, in which the Lord his God was with him, covering his Head as in the Day of Battle, and *teaching* (according to the Words of the Psalmist) his Hands to war and his Fingers to fight." A Short Testimony concerning Wm. Edmundson, prefixed to *Journal*, p. 12. "Indeed to me he seemed to be as a *Boanerges*, or *Son of Thunders*, his Ministry was so powerful in the Demonstration of the Spirit"—Testimony of Christopher Wins, lxxvii.

<sup>1</sup> p. 39, *infra*.

<sup>2</sup> Davis was from Barnstable in Plymouth Colony. He joined Stevenson

and Robinson at Boston, and was banished with them and Mary Dyer.—Bishop, *New England Judged*, 114. Williams makes no further allusion to Davis in the course of the discussion, but enforced the lesson in his Second Position, that the inward Christ of the Quakers was not the true Christ.

<sup>3</sup> Fox replies to this; "But we Meet together on the *First Day* of the Week, as the *Primitive Christians* did; and so bestow it better, than to *Hear thy Lies* and Blaphemies: any other *day* would serve *R. W.* But we do not understand that *R. W.* maketh any *Conscience*, or hath such a *Zeal* either for *God* or that *Day*, as to *Meet* to Worship God upon that *Day*."—*N. E. Fire-Brand Quenched*, Pt. i: 68.

“they wisely resolved to have the whole first day with the People to make up their *Breaches*, stop *Leakes*, dress the wounds that might be in the foregoing *Agitations* against their *Consciencs & Credits*.” But it is more likely that when the Quakers fixed upon the 9th they did not anticipate that their opponent would consume so much time in the discussion. They repeatedly complained of the unreasonable length to which his argument was extended. Each Proposition was read aloud by the Quakers as the debate proceeded.<sup>1</sup>

The first day was devoted wholly to the First of the 14 Propositions; *That the People called Quakers are not true Quakers according to the Scriptures*. Williams argued that the Quakers were “but a new upstart party,”<sup>2</sup> and that their “horrid and monstrous motions” were not such trembling as the Scriptures enjoined, but the “workings of Sathan upon his servants.”<sup>3</sup> Throughout the day Williams made constant reference to Fox’s “book in folio,” so that the latter, though, not present, was in fact a leading party to the controversy. The three active participants on the Quaker side did little more than defend the positions of their leader. Notwithstanding the precaution taken to preserve order, several besides the regular champions entered the lists, “some in favor of, and some against the

<sup>1</sup> p. 137, *infra*.

<sup>2</sup> Fox comments sharply on the contradictory assertions of Williams, that “the Quakers were but a new upstart party risen up little above 20 years since,” p. 42, *infra*; that “their ugly Child and Daughter Rantisme rose from their Bowels,” p. 43; and that he had known the Ranters “almost sixty year,” p. 243,

“so he hath made the Child, according to his own Knowledge, nigh 40 years Elder than the *Mother*.”—*N. E. Fire-Brand Quenched*, Pt. i: 177.

For an account of *Theora John*, whom Williams incorrectly represents as a Quaker, see Burton, *Cromwellian Diary* i: cxxvi.

<sup>3</sup> p. 45 *infra*.

Quakers." Among the rest, a brother of Roger Williams, "Mr. Robert Williams,<sup>1</sup> School-Master in Newport," submitted a paper which the Quakers very properly declined to receive, as not included in the original propositions. The discussion naturally became quite discursive, the use which the Quakers made of Scripture becoming a subject of warm dispute. Both Coddington and Easton spoke, the latter "sharply," but throughout the day Williams paid chief attention to his principal antagonists, who were placed "on high in their Desks against him."<sup>2</sup> "John Stubs and John Burnet were more sober and manly, but W. Edmundson (who was the junior of three) would speak all like Solomon's foolish woman, loud and clamorous, simple and knowing nothing, being in truth nothing but a flash of wit, a Face of Bras's and a Tongue set on fire from the Hell of Lyes and Fury."<sup>3</sup> In one instance Edmundson was called to order by Cranston. When, near the close of the day, he inveighed against Williams for slandering the Quakers, the latter retorted by adducing the Quaker practice of going stark naked into public assemblies,<sup>4</sup> which led to a long discussion of the doctrine of Figures and Signs. In the

<sup>1</sup> The name of Robert Williams stands first in the list of those to whom "home lots" were assigned at the settlement of Providence. It is also subscribed to the agreements of 1640 and 1647. He was living in Providence as late as 1655.—Staples' *Annals*, pp. 35, 43, 112. In a letter to J. Winthrop, jr., dated Sept. 8, 1660, Roger Williams writes: "My brother runs strongly to Origin's notion of universal mercy at last, against an eternal sentence."—Knowles' *Life*, 314.

Besides Robert, Roger Williams had

another brother "a Turkey-Merchant," p 146, *infra*.

<sup>2</sup> Fox denies this, and says: "It was but upon a *Common Seat* as was at the other End."—*N. E. Fire-Brand Quenched*, i: 32.

<sup>3</sup> p. 57, *infra*.

<sup>4</sup> "We told thee then, we own'd no such *Practice* in any, unless they were called into it by the Lord, as a *Sign* of the *Nakedness* of the *Professors* of *Our Ages*, who want the *Covering* of the *Spirit*."—*N. E. Fire-Brand Quenched*, i: 28.

midst of the debate the sun was eclipsed, an event which Williams interpreted as betokening that the true Sun of Righteousness would only be for a time obscured by Quaker errors; but so far as the arguments on either side were concerned, the first day closed with no decisive result. Both sides were disappointed because the whole discussion was not ended.

The second day found Williams more inclined to keep his bed than to go forth to a fresh dispute. Loud speaking the day before, and wet feet, the result of a heavy rain that followed the eclipse, had combined to make him very hoarse. He chose a middle seat, nearer his three antagonists, so that he might be heard with less straining of his voice. On the second day there was again a "great Assembly," and as on the first the discussion continued until evening. The physical disability of Williams gave occasion to a slander, circulated in private, that he was drunk, but he states that though his daughter kindly offered him a dram for his illness, he declined it lest it might curdle the milk he had taken at breakfast.<sup>1</sup> The incident deserves notice only as illustrating the bitterness which the controversy had created. The day was devoted to the discussion of the Second of the 14 Propositions, *That the Christ they profess is not the true Lord Jesus Christ*. The main point on which Williams insisted was that the Quaker doctrine of the Christ within tended to obscure or destroy the Christ without.<sup>2</sup>

<sup>1</sup> p. 67, *infra*. Fox makes no allusion to this report.

<sup>2</sup> Fox earnestly repudiates this charge, "As for his *Ungracious, Unfavourable* words, they are not worth mentioning: let the Reader see, if *G. F.* ever denied *Christ*

(*that died at Jerusalem*) in any of these pages, that he hath wrought, or any of the *Quakers Writings*?"

"*Roger*, thou addst *Lie* with *Lie*. For that *Christ, that died at Jerusalem bodily*, we own."—*N. E. Fire-Brand*, Pt. i: 49.

The argument turned, even more than on the day before, upon the teachings of Fox, whose "Book in folio" was in constant requisition. Burnyeat held a copy in his hands, and followed Williams closely in all quotations. "Ever and anon," in the midst of this examination, Williams "made sallies out upon them, and had some *Skirmishings* and sometimes sharp *Disputes*." He charged that the Quakers' notion of Christ was "Frantick and Whimfical; Gros and Blockish." Although Williams desired to complete the discussion of the first seven positions on the second day he was prevented by two long harangues which Edmundson and Stubbs were moved to address to those present. When they had ended Williams complained with justice that a mutual disputation had been turned into a preaching service.<sup>1</sup> He closed the day's debate by showing that the denial of the "Christ Without" involved the denial of the visible Church. When, at this point, Williams was taunted with "not being in Church ordinance," himself,<sup>2</sup> he briefly explained his own peculiar position with respect to Church communion. After complaints on both sides about the time already consumed, the Quakers agreed to meet Williams "on the second Day following *at nine in the Morning*, only they would not endure any long and tedious Discourses."

<sup>1</sup> Fox rejoins: "And when *W. E.* did *Appeal to the People*, thou hast not shewed, that the people was dissatisfied with *W. E.'s Appeal*; and were not *W. E.'s* and *J. S.'s*, their *Speeches* (which thou scoffingly call'st *Sermons*) to the Matter of the *False Charges*, which thou could'st not make Good?"—*N. E. Fire-Brand*, Pt. i: 59.

<sup>2</sup> "J. Stubs had *Good Reason* to ask then this *Question*, seeing thou livest not in the *Practi e*, nor under the *Exercise* of none thyself, as we understand. And whom hath *R. W.* Fellowship withal? or of what *Church* is he a *Member* of? but is not *R. W.'s* (like wild *Ismael*) *bis Hand against every man*?"—*N. E. Fire-Brand*, Pt. i: p 63.

On the third day, it was agreed that Williams should devote but fifteen minutes to each Proposition, in order that the remaining five might be despatched at a single session. In consequence of this he was obliged to omit the reading of many passages from Fox, but these have been supplied in his account of the debate. Before he began to speak a sealed letter was handed to him directed in the handwriting of his brother Robert. The letter was not read but is printed by Williams.<sup>1</sup> While it appears that Robert Williams did not approve of the manner in which his brother had assailed the Quakers, whom he recognizes as "servants of the Lord," and salutes as "Loving Friends," he complains of their rudeness in constantly addressing their opponent as "Old Man,"<sup>2</sup> and of their unfairness in reproaching him with waste of time when it was their own fault that the arguments had so much exceeded the anticipated bounds.

Putting the letter unopened into his pocket, Williams proceeded to his third Position; *That the Spirit by which they acted was not the true Spirit of God.* On this point he argued that the ordinary operation of the Holy Spirit was "by means," while the Quakers claimed that it was immediate.<sup>3</sup> Before, however, he had spoken for the stipulated fifteen minutes he was interrupted, as usual, by the other side. In the warm debate that followed, Williams

<sup>1</sup> p. 111, *infra*.

<sup>2</sup> "But as to our saying OLD MAN to thy Brother, it was not in *Dis-respect* to his *Person*, nor to set at nought his *Old-Age* (for we have learned better;) but it was a True Title to him, and not *Dis-honorable*, nor by us given in *Derision*, though thou and thy Brother take it so."

*N. E. Fire-Brand Quenched*, Pt. i: 73.

<sup>3</sup> p 120, *infra*. Fox replies: "But we never denied the *means* of the *Spirit* of God to work withal; but your *Means*, which are without the *Immediate Spirit* of God, and the *Light* of Christ *Jesus*, which thou *Blasphemously* callest an *Idol*." *N. E. Fire-Brand*, Pt. i: 74.

was accused by Edmundson of uttering blasphemy, but Cranston declared that his meaning had been mistaken. As one proof that the Quakers were not led by the true Spirit of God, Williams adduced "their monstrous way of Singing and Toning and Humming many at once, as they often do, and notoriously did at *Portsmouth*, in *Rhode Island* this last year."

"After some few interchanges and altercations," the fourth Position was taken up; *That the People called Quakers did not own the Holy Scriptures*. On this point Williams argued that the doctrine of the Inner Light, as held by the Quakers, was no less fatal to the authority of Scripture than the Papal theory of Infallibility. He stood strictly on the common Protestant ground. There was no middle course between "subscribing to the Papists," or with Luther and Calvin "searching the originals alone."<sup>1</sup> He maintained that a pure Christianity had always been marked by "Love to the *Holy Scriptures*." It was no wonder that the Quakers "cried out so fiercely against the Schools of Learning in *Old and New England*," since "the right and regular propagation of natural, of civil, and especially of *Divine Knowledge* scatters the thick Fogs of the *Quakers* affected hellish ignorance."

The fifth Position was that their *Principles and Professions are full of Contradictions and Hypocrisies*, which Williams explained to mean not that the Quakers knowingly deceived, but that they were "*blind Guides or Followers*."<sup>2</sup> On this point he claimed that the statements of the Quakers respecting Christ, the Church, the Scriptures, and the

<sup>1</sup> p. 142, *infra*. "R. W. may subscribe to the Papists. How can he search the Scriptures and study the Originals without the *Light of Christ*?" *N. E. Fire-Brand*, Pt. i: 92.

<sup>2</sup> p. 164, *infra*.



power of the Civil Magistrates were at variance. He quoted Fox to prove that the Quakers owned no magistrates but such as were godly in their sense.

With regard to the sixth Position, that *The Religion of the Quakers is not only an Heresy in the matters of Gods holy worship, but also in the Doctrines of Repentance, Faith, &c.*, Williams claimed that as to worship, they denied the Visible Church and its Ordinances; and as to Repentance, a true sorrow for sin and godly contrition. They were haunted for the most part by “a soure, proud, and melancholy”<sup>1</sup> spirit; while they talked of Faith in Christ they turned him into a “meer Fiction.”

At last, “by God’s merciful help,” Williams reached the seventh and final Position to be discussed at Newport, that *Their Religion is but a confused mixture of Popery, Arminianisme, Socinianisme, Judaisme, &c.* As Williams was proposing to return to Providence by boat the same night, he was here compelled “not to exceed his quarter glass,” but in the printed account he gives his argument more fully. He declared that the Quakers “were downright Papists in many points.”<sup>2</sup> They both agreed in denying Total Depravity; in maintaining “that *dolefully, uncomfortable, and desperate Doctrine* of falling away from *true and saving grace*;” they “were *great Confederates* in their endeavours to raze the *Records of Heaven* ;” they “shake hands in the most bel-

<sup>1</sup> Compare the statement of Evelyn. At Colchester, July 8, 1656, he writes: “I had the curiosity to visit some Quakers here in prison; a new fanatic sect, of dangerous principles, who show no respect to any man, magistrate, or other, and seem a melancholy, proud sort of people, and exceedingly ignorant.”—

Evelyn’s *Diary*, i: 315. So Henry More speaks of the “Pharisaical *Sourness*” of the Quakers, and says, that they “undoubtedly are the most *Melancholy Sect* that ever was yet in the world.”—See *Theological Works*, 371; *Enthusiasmus Triumphatus*, 19.

<sup>2</sup> p. 196, *infra*.

lish Doctrine of Justification by what is within us;" they "arrogate Infallibility;" agree in the "lofty Conceit of their Perfection;" in their notion of "Revelations;" and in various other matters of belief and practice.<sup>1</sup> Their agreement with Arminians and other sects was also not less fully insisted upon.

Thus ended the three days' debate at Newport, and the discussion of the first seven of the fourteen Positions which Williams had advanced. The unusual spectacle had drawn together a great number, who had watched, with eager interest, the fortunes of the strife. During the course of the debate, they had, from time to time, freely expressed their views, and their judgment seems to have been divided. Even those who sympathised with Williams, were not wholly satisfied with the manner in which his self-imposed task had been accomplished. The only full report of the proceedings is from his pen, and from the pains which he took to preserve and publish this account it is evident that, in his own opinion, he had vanquished his opponents. They naturally took a very different view. The second day after the discussion at Newport closed, John Stubbs, in a

<sup>1</sup> The coincidence of the Quaker doctrine with the Roman Catholic was early noticed. One of the first publications of Penn, was a Reply to Clapham's *Guide to the True Religion*, in which Papists, Socinians and Quakers had been classed together. In a public discussion about the same time, (1668) Penn was called a Jesuit.—Clarkson's *Life*, i: 39. In his address before the House of Commons, during the excitement occasioned by the Popish Plot, he says, "for a long

time I have not only been supposed a Papist, but a Seminary, a Jesuit, an emissary of Rome, and in pay from the Pope," *do*: 215. An opponent of the Quakers, Leslie, declared, "The *Quaker Infallibility* was contrived on purpose to bring men back to the Infallibility of the Church of Rome."—*The Snake in the Grass*, p. 188. Barclay defended the Quakers in *The Anarchy of the Ranters; the Hierarchy of the Romanists; equally re-proved and refuted.* 1674.

letter to Margaret Fox,<sup>1</sup> the wife of George, gave this curious account of the proceedings.

*John Stubbs to Margaret Fox, at Swathmoor Hall.*<sup>2</sup>

Newport in Rhode Island, y<sup>e</sup>. 14: 6: 1672.

“Since thy husband’s departure from this place we have had a dispute with one a great linguist & a Scholler, an Orthodox man soe called, who lives at a place called providence about 30 miles from this place; he sent a challenge to this place to thy husband or any of his Countrey-men to Argue with him in 14 positions which he would maintaine ag: all commers. Wee could not avoyd it but to give him a meeting, the first Seaven he was to performe at this place and the others at providence. Soe y<sup>e</sup> last sixt day being ye 9<sup>th</sup> of this instant we gave him a meeting and y<sup>e</sup> Countreys adjacent came in from all parts soe that there was a very great congregation of high and lowe; and before he began we laid it upon him to prove all his charges against us by the Scriptures, and Soe he be-

<sup>1</sup> Margaret Fox was the widow of Judge Fell, of Swathmore Hall. “A conviction of the Lord’s truth came upon her” early in Fox’s ministry. Fell remained a Churchman, but favored the Quakers. In 1669, eleven years after his death, Margaret married Fox, she being fifty-five and he ten years younger. He writes in his *Journal*: “I had seen from the Lord a considerable time before, that I should take Margaret Fell to be my wife; and when I first mentioned it to her she felt the answer of Life from God thereunto.” At the marriage “in the public meeting-houfe at Broad Mead

in Bristol,” “living and weighty testimonials were borne thereunto by friends in the movings of the heavenly power.” Fox’s *Journal*, pp. 71, 412.

<sup>2</sup> Swathmoor Hall, the seat of Judge Fell, was near Ulverstone, in Lancashire, just north of Morecambe Bay. After his wife had adopted the views of Fox, the Judge gave the Quakers permission to hold a regular meeting at the Hall. This continued to be held until 1686, when Fox built a meeting house adjoining the Hall, which is still used.—Tallack, *George Fox*, p. 110.

gan about y<sup>e</sup> Ninth houre in y<sup>e</sup> morning and continued till about 6 in the afternoone, and could not prove y<sup>e</sup> first charge, for we would not let him proceed to a second till he had proved the first, or if he could not, then to acknowledge the wrong to us; but nothing he could prove neither from Scripture nor Argument nor Example. He could give Satisfaction noe not to his owne friends wh. consisted mostly of Baptiste and some other Separated people, for y<sup>e</sup> Baptists here were full of rage agt. us,<sup>1</sup> soe the night in a manner put a period to y<sup>e</sup> first dayes Dispute. And the next day being y<sup>e</sup> seaventh day of y<sup>e</sup> week, about y<sup>e</sup> 9<sup>th</sup> houre in the Morning we begunne againe: and then wee desired him to be as full and as short as he could in things, and if the Scriptures of truth would not beare us out in our principal Doctrines and practice then let us fall with shame. And soe we desired him to proceed to y<sup>e</sup> Second seing in a whole dayes time before he had made nothing of the first to to prove anything but had altogether disatisfied y<sup>e</sup> Auditt. Soe then he told us he would be as Briefe as he could. And he had the day before spoken of such & such greevous errors and Blasphemies &c, by Such & Such, & in Such & Such Bookes of ye Quakers & most Especially in a Book of Georg ffox's in folio and this he mentioned the day before, and soe the second dayes discourse in y<sup>e</sup> beginning of y<sup>e</sup> discourse as was Said before we desired him to be as full and as Briefe as he could, and

<sup>1</sup> The striking resemblance between the views of the Quakers and the early Baptists which has been before referred to, and the fact that George Fox and other preachers were so often "moved by the Lord" to go among them, natur-

ally made such Baptists as did not adopt his views especially bitter in their opposition. Edmundson's *Journal* attests his desire to meet the Baptists, and the mingled favor and opposition with which he was received. pp. 35, 95, 102.

whereas y<sup>e</sup> day before in y<sup>e</sup> Audience of y<sup>e</sup> people he had spoken much of Errors in Bookes and Especially in a Book of folio of Georg ffoxes we bid him read those errors to y<sup>e</sup> people y<sup>t</sup> all y<sup>e</sup> Congregation might hear him and judg of them, and soe he began and read w<sup>thout</sup> interruption and gave his own inferences and continued reading and giving his inferences all y<sup>e</sup> day almost, for he had noted (as he conceived) abundance of errors in y<sup>e</sup> Book in near 40 pages, and Soe is said before he read distinctly to y<sup>e</sup> Auditt. y<sup>e</sup> Preists and y<sup>e</sup> Professors principles & G F.; answers in those heads y<sup>t</sup> he had noted for Errors. And truly those wh. he had marked wh. they came to be read proved quite contrary to his Expectations for y<sup>e</sup> people generally saw and were fully satisfied y<sup>t</sup> those places wh. he alledged out of y<sup>t</sup> Book as great Errors and Soe to make for him ag<sup>t</sup> us, but as I said before it proved quite contrary, for indeed when \*hat wh. he called errors were read Generally peoples Eyes and eares were opened and their hearts and minds satisfied<sup>t</sup> wh. made us greatly rejoyced w<sup>hin</sup> ourselves when we saw how the Lord vindicated his own cause and how the crafty was caught in his own snare, and y<sup>e</sup> innocent delivered; and Soe most of y<sup>t</sup> Second dayes dispute was ended in turning over from page to page in y<sup>t</sup> prementioned Book wh. proved better service for the truth than my tongue or pen can demonstrate, and then w<sup>n</sup> the night ended y<sup>e</sup> dayes worke, he desired to have another day, and soe we told him we would give him 3 houres time upon y<sup>e</sup> second day of the ffollowing week,

<sup>1</sup> “And did not a *stranger* speak aloud against himself, and not for himself.”—*N. E. Fire-Brand Quenched*, i: 73.  
then, and said; *I am no Quaker; yet I see, that Mr. Williams hath rather proved*

and w<sup>n</sup> he came he made a preamble and proceeded on in the Book ag<sup>n</sup> in some other pages and soe continued some houres, and y<sup>e</sup> Book vindicated itself still ag. him and for us. And then the man began to be much confounded and amazed in himself when he understood his friends were dissatisfied<sup>1</sup> & every thing made ag.<sup>t</sup> him soe y<sup>t</sup> not any one of y<sup>e</sup> first 7 propositions he could make good. Soe W<sup>m</sup>. Edmundson stood up and spoke a pretty while to y<sup>e</sup> people very well, and then Jn<sup>o</sup> Burnyeat, and the truth came over all, Blessed be the Lord for it. And now the next Seventh day, wh. is the 7<sup>th</sup> of this instant W<sup>m</sup> Edmundson and I are to goe to providence to give him a meeting about y<sup>e</sup> last 7 propositions and the day following, if y<sup>e</sup> Lord will, to have a meeting for y<sup>e</sup> Town for there is a great opennes in those parts of late.”<sup>2</sup>

<sup>1</sup> All were not, for as Williams was stepping down to the boat the Lord “opened the mouth” of Elizabeth Williams, his brother Robert’s wife, “one of the Society of the *Baptists* in *Newport*” to declare that he had “fully proved” what he undertook.—p. 213, *infra*.

<sup>2</sup> The original of this letter is in the Cabinet of the R. I. Hist. Society.

Of the proceedings at Newport, Edmundson, who as we have seen met Fox at Shelter Island, gives the following account:

“After some Day’s Travel by *Narraganset* and those Parts, I came to *Rhode-Island*, where I met with *John Burnyeat*, *John Stubbs* and *John Cartwright*; then one *Roger Williams* an old Priest and an Enemy to Truth, had put forth fourteen Propositions, as he called them, which he would maintain against any of the *Quakers*, that came from *Old-England*,

and challenged a Dispute of seven of them at *Newport* in *Rhode-Island*, and the other seven at *Providence*.”

“I joined with Friends in answering the Challenge, at the Time and Place appointed for the Dispute, which was to be in Friends’ Meeting-house at *Newport*; thither a great Concourse of People of all Sorts gathered. When those Propositions, as he called them, came to be discoursed of, they were all but Slanders, and Accusations against the *Quakers*; the bitter old Man could make Nothing out, but on the contrary they were turned back upon himself; He was baffled, and the People saw his Weakness, Folly, and Envy against the Truth and Friends.”

“There were many prejudiced Baptists who would fain have helped the old Priest against Friends; but they durst not undertake his Charge against us, for they saw it was false and weak. So the Tes-

On the seventeenth of August, the discussion, according to agreement was continued at Providence; as at Newport there was a very large assemblage. Of the place where it was held no tradition has been preserved.<sup>1</sup> Possibly it was the "great barn" in which Fox had so copiously perspired. In Rhode Island, it must be remembered, the meeting house was not, as in Massachusetts, the nucleus of each new settlement. Providence had been founded for more than two generations before any place of public worship was erected. By adhering to the fifteen minutes rule the remaining seven Propositions were dispatched in a single day.<sup>2</sup> On the side of the Quakers, only Stubbs and Edmundson appeared; but, as in Newport, the debate was not confined to the principal antagonists. At the outset, Thomas Olney, "an able and *Leading man* amongst the People called *Baptists* at *Providence*," Captain Holden, Captain John Green, and Mr. Caverly, of Warwick, all made themselves heard, the latter urging that a Moderator should be chosen. When the first Position, *that the Quakers in Effect held no God, no Christ, no Spirit, &c., but what was in Man*, had been a little while debated, Samuel Gorton desired to speak. He argued that if the soul, as Fox held, was "a part of God," the argument of Williams was conclusive. In the application of Scripture he proved himself more than a match for Stubbs.<sup>3</sup> As the short time allowed

timony of Truth in the Power of God was set over all his false charges, to the great Satisfaction of the People."—Edmundson's *Journal*, p. 73.

<sup>1</sup> Staples' *Annals*, p. 422.

<sup>2</sup> It would seem from a dispute about time, that Williams was not the owner of a watch.—p. 106, *infra*.

<sup>3</sup> Gorton like Williams had received a good classical training. His religious views at this period of his life may be found in an interesting letter to John Winthrop, jr., dated Warwick, Oct. 21, 1674.—4 *Mass. Hist. Coll.* vii: 604. He seems never to have inclined to the Quakers.

him did not enable Williams to bring forward all his quotations from Fox, he has commented upon them more freely in his printed account.

The remaining Positions discussed at Providence related not to doctrine so much as to matters of personal opinion. Williams must have had uncommon confidence in his own powers if he ever cherished the remotest expectation that his opponents would be brought to acknowledge that their religion required no more than a reprobate might easily attain to; that the Popes did not swell with a greater pride; that their belief was more destructive to salvation than most religions extant; that their books were poor and made up of boasting and vapor. Burnyeat was right in saying that these were charges rather than propositions to be debated. At length Williams closed, with his 14th Position, in which the spirit of Quakerism was affirmed to tend to Barbarism; to arbitrary Government; to Assassination and to Persecution. In point of breeding the Quakers, he declared, were worse than the Indians; for the latter would return a salutation,<sup>1</sup> and did not show themselves stark naked in private houses. This latter imputation caused great irritation. Stubbs asserted that in nineteen years experience as a Quaker he had never seen a woman naked, and some among the Quakers, who had been Williams' friends, were so enraged that he deemed it expedient to drop the subject. That Quakerism would logically result in arbitrary government Williams argued on the ground that those acting from the immediate in-

<sup>1</sup> Fox replies: "It is also false, that even the *Quakers* were against *Taking by the Hand*, or true *Courtesy*; though to *half or whole* they are against, and lost upon us in *Apostacy*, if done by any of them."—*N. E. Fire-Brand Quenched*, i: 222.



piration of Grace would not need to be "cumbered with Lawes." An aged man, Thomas Arnold, "though much of late adhering to the *Quakers*," thought there was weight in this reasoning. With regard to the charge that the "Quaker Spirit tended to the sudden cutting off of People," Williams acknowledged that he had no facts to bring forward, and that he only charged them "with a tendency." Ravaillac, the assassin of Henry IV, "that famous and wonderful man," had claimed to act as the instrument of God, and a Quaker might do the same. At this point Edmundson retorted by accusing Williams of having approved the execution of Charles First. William Harris handed Edmundson a book from which to substantiate this charge, but Captain Green, a Magistrate, interfered, and the book was laid aside. The passage, as Williams explains, expressed some approval of Parliament, but had no reference to the King's death, "which God knows I never approved to this day." Williams did not forget the part played by Harris in this episode, and in the account of the discussion devotes to him a bitter paragraph.<sup>1</sup>

<sup>1</sup> p. 316, *infra*. William Harris was one of those who joined Williams at Seekonk. With John Throckmorton and others he is named in the "Initial deed" of the territory on which Providence was settled. On the "Towne Street" his lot was next to Throckmorton's. When the town made its first remove from pure democracy, in 1640, he was one of the four to whom the administration of affairs was entrusted. In the winter of 1654-5 he seems to have been concerned, with Robert Williams and others, in some disturbance. In consequence of this a paper was sent to the town

asserting "that it was blood-guiltiness and against the rule of the gospel, to execute judgment upon transgressors against the private or public weal." For asserting this doctrine Harris, two years later, was arrested for high treason on a warrant issued by Williams in his capacity as President of the Colony. The matter was referred to the Agent of the Colony, and seems to have been carried no further, but it was the beginning of a feud between Williams and Harris that only closed with death. In 1660, Harris was one of the Commissioners from Providence, and also in 1662 and 1663,

The last point of the 14th Position, *that the Quaker Spirit tended to Persecution*, Williams did not urge, as he had already touched upon it at Newport, and was wearied with the long debate. After he had withdrawn, Captain Green desired to return to the more strictly theological questions, whether revelations were immediate, and whether the soul was a part of God, but the Quakers waved them as too abstruse. Then Pardon Tillinghast, "a leading man among the People called *Baptists*," raised the question of Ordinances. After a brief discussion Edmundson "fell to prayer," when Tillinghast also withdrew, declaring "that he was free to discourse with them, but not to join with them in worship."<sup>1</sup> Thus ended the discussion at Providence, much in the same way that the previous one in Newport had ended, each side apparently well satisfied with the result. From Providence, Stubbs and Edmundson went to Warwick, where the next day they had a meeting in which "the Lord's Power and Presence were largely manifested."<sup>2</sup>

facts which go to show that the charges of Williams was not endorsed by the majority of the community. In 1667, Harris brought a charge against Arthur Fenner for riot, but Fenner was acquitted and Harris fined fifty pounds for causing the Assembly to be called without cause. Yet afterwards the General Assembly remitted the fine. A statement of the facts was drawn up by order of the town, and sent to other towns of the Colony in which Harris was described as a "Firebrand." Notwithstanding this, Harris was reelected Assistant in May following, when the town addressed to the Governor and Council a second remonstrance, in which Harris was severely denounced. The circum-

stance that rendered Harris unpopular was his usually acting as the attorney of Connecticut in the frequent disputes between that Colony and Rhode Island. He seems to have been the more successful before courts of law, while Williams had the greater influence with the community. Staples' *Annals*, pp. 20, 40, 143, 147. Arnold, *Hist. R. I.*, i: 254, 262.

<sup>1</sup> The Baptists seem to have been very strict upon this point. As late as May 25, 1732, the Church in Providence agreed, "that if any brother or sister shall join in prayers without the bounds of the church, they are liable to be dealt with by the church for their offending their brethren."—Staples' *Annals*, 413.

<sup>2</sup> Edmundson's *Journal* p. 75.

Thence Stubbs went to Narraganfett, while Edmundson returned by boat to Newport.<sup>1</sup>

The following narrative of the discussion, though not published by Williams until four years later, was drawn up, as appears from the title, soon after the debates took place. In preparing it he seems to have had no help beyond his memory; he endeavored to procure a short-hand writer, but could not.<sup>2</sup> In this respect his opponents were better provided, for when a dispute arose, during the third

<sup>1</sup> Of the proceedings in Providence Edmundson gives the following account:

“When this Meeting (i. e. in Newport) was ended, which lasted three Days, *John Stubbs* and I went to *Providence*, accompanied with many Friends, to hear the other seven Propositions, which lasted one Day, *John Burnyeat* and *John Cartwright* going another Way in Truth’s Service. Now at *Providence* there was a very great Gathering of People, both *Presbyterians*, *Baptists* and *Ranters*. *Roger Williams* being there, I stood up and told him in Public, We had spent so many Days at *Newport*, where he could make Nothing out agreeable to his *Challenge*; but on the contrary manifested his Clamour, rash and false Accusations, which he could not prove against us; that I was not willing to spend much Time in hearing his Clamour and false Accusations, having other Service for the Lord, therefore would only spend that Day. So he went on, as he had done at *Newport* in *Rhode-Island*. We answered to all his Charges against Friends, and disproved them.”

“Now the old prejudiced Man was silenced; then the Professors desired to know our Belief, *What the Soul of Man*

*was made of?* I told them, I believed what the Scriptures said, that when God made man, he breathed into man the breath of Life, and he became a living Soul; and that it was sufficient for me to know Christ Jesus who redeemed my Soul. But if any of them, that were great Professors and old Disputants, would undertake to show, what God made the Soul of man of, he might. Then one that was an ancient leading Man among them said, *He would not meddle with it*: This ended the Dispute. Then we had a seasonable Opportunity to open many Things to the People, appertaining to the Kingdom of God, and Way of Eternal Life and Salvation. The Meeting concluded in Prayer to Almighty God, the People went away satisfied and loving.”—Edmundson’s *Journal*, p. 75.

Soon after this Edmundson returned to England. In 1676, directly after the excitement occasioned by King Philip’s war, he again visited Rhode Island. He had “many blessed and heavenly Meetings,” but makes no further mention of Roger Williams. do. p. 93.

<sup>2</sup> See his Address *To the People called Quakers*, *infra*. Short-hand was much used in the 17th century.

day's discussion at Newport, respecting the precise words used by Williams, Edmundson insisted that these words should be read by "one of theirs," who had taken them down in short-hand.<sup>1</sup> But while Williams was thus compelled to rely upon his memory, Fox and Burnyeat, in their Reply, although bitterly denouncing his statements, do not question the general accuracy of his report.

Not only was the manuscript prepared, but the book seems to have been actually in print before the spring of 1673, since in the address *To the People called Quakers*, the author refers to the pages as they now stand. Why the publication should have been so long delayed does not appear. Although Williams had assigned as a principal motive in proposing the discussion the vindicating of Rhode Island, much interest seems to have been manifested in the work by prominent persons in the neighboring colonies. Governor Leverett, of Massachusetts, declared that he would give twenty pounds rather than that the book should not be printed, and to this the Governor of Plymouth offered to add five pounds more.<sup>2</sup> Williams himself attached so much importance to the discussion, that had he failed to secure a publisher on this side the water, he had "great thoughts" of having his "large narrative of all those four days' agitation" printed in England.<sup>3</sup> He spared no pains to secure for his work the most

<sup>1</sup> Burnyeat says: "There is a Book in *Manuscript*, of what was taken in *Short-hand* of the Discourse at that present." *Truth Exalted*, p. 54.

<sup>2</sup> Coddington's letter to Fox, in *New-Eng. Fire-Brand Quenched*, Pt. ii: 246.

<sup>3</sup> See his letter to Samuel Hubbard, in Backus, *History of the Baptists* i: 511.

Williams seems to have had some difficulty in getting his later works printed. In a letter to Governor Bradstreet, in May, 1662, referring to a proposed volume of his sermons preached to the Narragansett Indians, he writes: "For printing, I am forced to write to my friends at Massachusetts, Connecticut, Plymouth,

favorable reception. It was prefaced with an "Epistle Dedicatory" to Charles the Second, a monarch whose name stands in odd connection with such a controversy, but whom Williams thus addressed because His Majesty had been liberally provided with Quaker publications. Barclay's *Apology*, which appeared in 1676, was also dedicated to the King but in a strain of sober eloquence, for which we shall search in vain the pages of the following work. For writing this Dedication, Fox charged Williams with "manifesting a temporizing spirit," and with now flattering the King as he formerly had flattered the Parliament.<sup>1</sup> But if Williams laid himself open to the charge of flattery in his Dedication to the King, he certainly guarded against any such accusation in the brief address which follows, *To the People called Quakers*. He here accuses the Quakers of denying the fundamental doctrine of Protestantism; repeats in offensive language his charge that Fox purposely avoided meeting him at Newport; and affirms that spiritual pride was the "Root and Branch" of the whole Quaker religion. His aim was "to give testimony in his generation," with the expectation, as he confesses, that few would be influenced by his arguments. While, however, hoping little from the Quakers, Williams

and our own colony, that he that hath a shilling and a heart to countenance and promote such a foul-work, may trust the Paymaster (who is beforehand with us already) for a hundreth for one in this life."—Knowles' *Life*, p. 353.

<sup>1</sup> "And *R. W.* who hath now so much flattered the *King* in his Epistle (in his Book 1676) and would have us to be punished; but let *R. W.* read his Book called *The Bloody Tenant*, &c. (1652,) and his Epistle to the *High Court of Parliament*, what he saith then of the *King*. *R. W.*'s words are, as followeth: *The late King Charles his Conscience, to oppress the Conscience of others, no small Occasion of the Ruin of him and his.* So *Roger*, read thy words in thy Book (1652) and those in thy Epistle to the *King* now (in 1676) against the Quakers." *N. E. Fire-Brand Quenched*, Pt. ii: 241.

and our own colony, that he that hath a shilling and a heart to countenance and promote such a foul-work, may trust the Paymaster (who is beforehand with us already) for a hundreth for one in this life."—Knowles' *Life*, p. 353.

was anxious to conciliate the favorable judgment of another class. Accordingly he added a third Epistle, to the "many Learned and Pious Men" whom Fox had attacked, especially Richard Baxter and John Owen.<sup>1</sup> These Epistles all bear the same date, and were written after the body of the work had been put to press. Appended to the account of the Discussion was a copious collection of Proofs of the Thirteenth Position, consisting of passages from Fox's book.

The origin of the punning title of the book, Williams explains as follows: During the first day's discussion at Newport, Edmundson reproved him for speaking of Fox and Burrowes "in scorn and derision," understanding him to say "Fox in his Burrowes." Williams protested at the time that he had used no such language, but afterwards, when he came to write his narrative, he wittily followed the hint of his antagonist, seeing in it "the finger of God directing and pointing him to so proper and pertinent an use and application."<sup>2</sup>

However favorable in some quarters may have been the impression made by the book, among the Quakers of Rhode Island it aroused the most bitter rage. William Coddington, like Roger Williams long past three score and ten, wrote to George Fox denouncing the author in unmeasured strains. Richard Scot, a neighbor of Williams for nearly forty years, wrote to the same effect, and

<sup>1</sup> The impression made by the work upon the orthodox party may be inferred from the remark of Cotton Mather, in his account of Roger Williams: "And against the Quakers he afterwards maintained the main principles of the Protestant religion with much vigour in some disputations; whereof he afterwards pub-

lished a large account, in a book against George Fox and Edward Burrowes." *Magnalia*, ii: 499.

Mather, charitably remarks of Williams "that many judicious persons judged him to have had the 'root of the matter' in him."

<sup>2</sup> p. 53 *infra*.

with equal acrimony.<sup>1</sup> Fox seems already to have had his attention called to the work, which in its published form was a still more direct attack upon himself than the discussion which it narrated. The book was deemed worthy of an elaborate answer. In June, of the following summer, he attended the yearly meeting of the Quakers, held at London. Immediately after, he went with William Penn to Worminghurst, in Sussex, a country place where Penn had established his residence not long before, and there, with the assistance of John Bur-

<sup>1</sup> These letters are interesting as illustrations of contemporary opinion. Codrington under date of June 25, 1677, writes of Williams; "He began with a *Thunder*, and had *Three Days* time to bewilder and befool himself, and so ended in a great *E lips* of the *Sun* (which was taken notice of.) I have known him about 50 Years, a meer *Weather Cock*, Constant only in Unconstancy; Poor Man! that doth not know, what should become of his *Soul*, if *this Night* it should be taken from him. He was for the *Priests*, and took up their principles to fight against the *Truth*, and to gratify them and bad *Magistrates*, that licked up his *Vomit*, and wrote the said *Scurrilous Book*: and so hath transgressed for a Piece of Bread."

"Dear G. F. I may yet more prove, what I have said. One while he is a *Separatist* at *New-Plymouth* in *New England*, joining with them till they are weary of him (as from *Morton's Memorials* in Print doth appear:) Another time you may have him a *Teacher* or Member of the Church at *Salem* in *New England*: O! Then a great deal of Devotion is placed in *Women wearing of Vails*

in their Assemblies, as if the Power of Godliness was in it; and to have the *Cross* out of the *Colors*: and then be against the *King's Patent* and Authority; and writeth a large Book in *Quarto* against it. And another time he is Hired for *Money*, and gets a *Patent* from the *Long Parliament*; so that it is not long, but he is *off* and *on* it again; One time for mens wearing *Caps* and not *Hats* for Covering their Faces; and again *Hats* and no *Caps*: One time for *Water-Baptism*, Men and Women must be *plunged* into the *Water*; and then throw it all down again. So that Cotton (who in his day did know the Power of God to Salvation) said of him, That he was a *Haberdasher* of small Questions against the Power." *N. E. Fire-Brand Quenched*, Pt. ii: 216.

Scot writes: "Concerning the Conversation and Carriage of this Man *Roger Williams*, I have been his neighbor these 38 years: I have only been Absent in the time of the Wars with the *Indians*, till this present. I walked with him in the *Baptists* way about 3 or 4 Months, but in that short time of his Standing I discerned, that he must have the *Order-*

nyeat,<sup>1</sup> drew up the work which was published in 1678, "*A New-England Fire-Brand Quenched*, Being Something in Answer unto a Lying, Slanderous Book, Entitled *George Fox Digged out of his Burrowes &c.* Printed at Boston in the year 1676, of one *Roger Williams* of *Providence in New England.*"

The Reply of Fox was in two parts. The first contained an examination, page by page, of the narrative which Williams had given of the discussions at Newport and Providence. The quotations that have already been made from this portion of the work, renders superfluous any further illustration of its method and temper. The second part was an answer to the Appendix, with which Williams had reinforced his narrative. To the second part was added a "*Catalogue of R. W.'s Envious, Malitious, Scornful Railing Stuff, false Accusations and Blasphemies, which he foully and Un-Christian-like hath Scattered and Dispersed throughout his Book, and calls it Scripture-Language.*" The Letters of William Coddington and Richard Scot, to which reference has already been made, were also

ing of all their *Affairs*, or else there would be no Quiet Argument amongst them. In which time he brake off from his *Society*, and declared at large the Ground and *Reasons* of it: That their *Baptism* could not be right, because it was not *Administered* by an *Apostle*. After that he set upon a *Way of Seeking* (with two or three of them, that had dissented with him) by way of *Preaching* and *Praying*; and then he continued a Year or two, till *Two* of the *Three* left him."

"That which took most with him, and was his *Life*, was, *To get honor amongst*

*men*, especially amongst the *Great Ones.*" *N.E. Fire-Brand Quenched*, Pt. ii: 247.

<sup>1</sup> "I staid at Wornthingurst about three weeks, in which time John Burnyeat and I answered a very wicked and envious book, which Roger Williams, a priest of New England (or some Colony thereabouts) had written against truth and friends."—Fox's *Journal*, p. 500.

From the circumstance that this reply was written at Penn's house, his biographer thinks it probable that Penn assisted in preparing it.—Clarkson, *Life of Penn*, i: 177. But would not the fact have been stated?



included in the volume. The example which Williams himself had set of resorting to invective in place of argument, his Quaker opponents were not slack in following. Amply supplied as his vocabulary was with the language of personal vituperation, it must be confessed that, on this occasion, he was fairly beaten with his chosen weapons.

It is well for the fame of Roger Williams that it does not rest upon his latest work. Compared with his earlier productions it leaves the impression that what Cotton Mather terms "the long winter of his retirement" had as little promoted his spiritual as his intellectual growth. Forty years incessant contact with the petty animosities of a settlement singularly rich in disputes of every sort, isolation from all external religious communion, bitter personal feuds with his nearest neighbors, had neither enlarged his understanding nor subdued his temper. The hot Welsh blood that coursed through his veins did not lose any of its fire till his heart ceased to beat. In his old age he is as quick to hurl denunciations against those who differed with him as when forty years before he had questioned the validity of the Massachusetts charter. For one who had laid so much stress upon spiritual liberty, he is singularly harsh in his treatment of such as had exercised that liberty in arriving at conclusions not coincident with his own. As an examination of the theological system of the Quakers the present work is inconclusive and unfair. Not only does Williams fail wholly to detect, beneath wild eccentricities of speech and action, the "essence and marrow" of this great protest against the formal orthodoxy of the age, but in urging particular objections he continually forces the meaning of his opponents' language, and insists upon drawing conclusions against which they strenuously

protested. Much of the argumentation, if it may be so called, is weak and quibbling. We search in vain for any searching, dispassionate discussion of the real principles of difference between the Quakers and their opponents. It may be urged, and with truth, that the first generation of "old Foxian-Quakers" differed from the more moderate disciples of Penn and Barclay, yet surely his own experience should have taught Williams to treat with greater forbearance follies which, for the most part, had been provoked by harsh persecution. And when reproaching the Quakers for rudeness of manners, he might have remembered his own former scruples about taking off hats.<sup>1</sup>

But while the present work possesses no value whatever as a theological treatise, it is the most interesting of all the author's writings for its local and personal coloring. There is no book that throws so much light upon the heterogeneous society then struggling into being along the shores of the Narragansett. We find nowhere else the character and opinions of Williams himself so clearly revealed. His love of disputation is illustrated on every page. His vehement and inaccurate habit of speech is not less apparent. His tenacious recollection of real or imagined injuries is shown in the evident satisfaction with which he turns aside from George Fox to deal a blow at William Harris;<sup>2</sup> and his readiness to jump at erroneous conclusions, in his repeated charge that Fox had "silly departed." Yet, at the same

<sup>1</sup> "And he that could not put off his Cap at Prayer in his *Worship*, can now put it off to every Man or Boy that pulls off his *Hat* to him." Letter of R. Scot, *N. E. Fire-Brand Quenched*, Pt. ii: 247.

<sup>2</sup> That Williams did not regret this part of his work is shown in his letter

to the Commissioners dated Oct. 18, 1677: he says of Harris; "I have presented a character of him to his Majesty, (in defence of myself against him) in my narrative against George Fox, printed at Boston."—Knowles, *Memoir of Roger Williams*, p. 498.

time, it should be remembered that the personal peculiarities so conspicuously shown in the present work do not reveal the whole man. Reading this alone we should be at a loss to understand how he retained, till the day of his death, the affection and esteem of the best men in Connecticut and Massachusetts.

Perhaps nothing is more striking in this volume than the very slight difference which it reveals between the views of Roger Williams and the prevailing Calvinism of his day.<sup>1</sup> We habitually think of him as "having a windmill in his head," but he was a conservative in religious opinion, and on nearly all fundamental points of belief was fully in accord with the churches of New England. Nothing can be more hearty than his commendations of their doctrinal purity. On one point alone did he radically depart from them, in refusing to be connected with any visible body of believers. Still on this point he agreed as little with the Quakers. They denied that there was any Visible Church, and held that external ordinances had been forever done away; Williams, on the other hand, professed belief in a Visible Church; and rejected the ministry and ordinances of his own day, simply because he deemed them unauthorized.<sup>2</sup> For the earnestness, indeed, with which he insists upon a regular administration of the sacraments, he almost deserves to be reckoned a High Churchman. He condemned as "unnatural" the preaching of women in public,<sup>3</sup> a practice which not only the Quakers but the Baptists encouraged. For a very brief

<sup>1</sup> "This is the main ground of my controversy with the proud Quakers, they flie up in their Illuminations in themselves, and Condemnations against others, but they magnify (with the Pa-

*pists and Arminians*) Cursed rotten Nature."—*infra*, p. 343.

<sup>2</sup> Compare *Hireling Ministry*, p. 4, and Winthrop's *Journal*, i: 307.

<sup>3</sup> *infra*, p. 134.

period, three or four months, Williams had "walked in the Baptist way,"<sup>1</sup> but while in the present volume he repeatedly refers to "the People called Baptists," it is plain that he did not regard himself as having the least connection with them. He denies that the doctrine of Baptism is one of the "great fundamentals" of the Christian Religion.<sup>2</sup> It is no less plain, that as years had lessened the bitterness of his early sufferings, he had come to look with a far more kindly feeling upon the Churches of the Bay. He commends the "heavenly Principles" of the "*Leaders and Corner Stones*" of the New England Colonies; he considers that holding as they did to the necessity of some evidence of an inward change, they "came nearer than others to the *first primitive Churches*, and the *Institutions and Appointments* of Christ Jesus."<sup>3</sup> It is also to be noted that neither does Fox, nor the three Quakers who managed the dispute at Newport, associate Williams in any manner with the Baptists, on the contrary they repeatedly describe him as a "New England Priest."<sup>4</sup>

For thus bitterly denouncing the Quakers, Williams has been charged with inconsistency, but this is an entire misapprehension of his position. He simply discussed their doctrines; he did not seek to exclude them from the Colony, nor did he invoke against them the interference of the civil power. It was because of the full toleration extended to them that he deemed it necessary to "vindicate the Colony" from the reproach of being counted their abettors. The only ground for the charge, which was first urged by Fox, was the declaration of Williams "that a due

<sup>1</sup> Letter of Richard Scot.

<sup>2</sup> *infra*, p. 177.

<sup>3</sup> Compare *infra*, pp. 103 and 343.

<sup>4</sup> Edmundson's *Journal*, p. 74. *N. E. Fire-Brand Quenched*, Pt. i: 36, Pt. ii: 177, &c.

and moderate restraint and punishing of incivilities" was not persecution.<sup>1</sup> Williams has reference here simply to breaches of ordinary decorum. The position he takes does not differ from that stated with so much clearness in his Letter to the Town of Providence.<sup>2</sup>

In point of style the present volume is inferior to the author's earlier compositions, a circumstance no doubt in part to be explained from the nature of the work. Yet it is throughout characteristic of the writer. A feature which deserves attention is the marked preference, shown in all his writings, for metaphors drawn from his experience of sea life. Thus in addressing the King, he speaks of Charles V. as having his "Trick at Helm;" he tells Baxter and Owen "that many able and honest Sea-men differ in their Reckonings;" he terms the declaration of the Quakers "an English Flag in an Enemies Bottome;" in his argument he was "glad to *bale* his *Tacks* and *Bolings* close home, and now and then *loof* up into the wind;" of Edmundson he says, "upon a sudden, a violent, tumultuous, disorderly *Wind* filled all his sails;" to one of Fox's answers he rejoins, "may not half an eye see what a *simple* Sophister this is, to make such Yaws as not to come near the Ships Course and point in hand." These instances show how much force should be attached to the phrase "steered my course," in proof of the theory that Roger Williams came from Salem to Seekonk by water.<sup>3</sup>

In this reprint the NARRAGANSETT CLUB has made use of a copy of the original work, courteously placed at their disposal by Charles Deane, Esq., of Cambridge. But

<sup>1</sup> *infra*. p. 307.

<sup>2</sup> Knowles' *Memoir*, p. 279.

<sup>3</sup> *Pub. Narr. Club*, vol. i. Biog. In-

trod. p. 33. Fox says of Williams that he "went to the woods."—*N. E. Fire-Brand Quenched*, Pt. i: 172.

throughout, the volume has been carefully collated with a copy in the Library of Brown University, which contains marginal corrections in the handwriting of the author. Unfortunately this volume is not perfect, the first thirty-two pages, pages 97 to 104 inclusive, and the last seventeen pages, having been reprinted from the copy in the Library of Harvard College. In the Prince Collection there is a one in all respects like that belonging to Harvard College, while the Boston Athenæum has another in which the title reads G. Fox, and the Letter to Baxter and Owen precedes the Address to the King. The latter change seems, however, to have been inadvertently made when the volume was rebound. As the paper and watermarks in all the copies are similar, it is probable that the slight change on the title page was simply to improve the typographical appearance.

J. L. D.

PROVIDENCE, October 15, 1872.

George Fox  
Digg'd out of his  
Burrovves,  
Or an Offer of  
**DISPUTATION**

On fourteen *Propofalls* made this laft Summer 1672 (fo call'd)  
unto *G. Fox* then present on *Rode-Ifland*  
in *New-England*, by *R.W.*

As alfo how (*G. Fox* fliely departing) the Difputation went on  
being managed three dayes at *Newport* on *Rode-Ifland*, and  
one day at *Providence*, between *John Stubs*, *John Burnet*, and  
*William Edmondson* on the one part, and *R.W.* on the other.

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

WITH AN

**A P E N D I X**

Of fome fcores of *G. F.* his fimple lame Answers to his Oppo-  
fites in that Book, quoted and replied to  
By *R. W.* of *Providence* in *N. E.*

---

B O S T O N

Printed by *John Foster*, 1 6 7 6 .







T O

*The KINGS MAJESTY*  
**Charles the IIId: &c.**  
*Whom the King of Heaven long  
and eternally Preserve.*

*Royal Sir.*

**T**HE Most High hath adorned you with an *High Birth*, with a *gallant Temper*, and Endowments of Nature, with *Princely Education*, and *rare Experiences* &c. The Crown of all, the *Sanctifier* of all must be *L'esprit de Djeu*, or else all that is under the Sun *in fumum abeunt*.

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

I am

### *The Epistle Dedicatory.*

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

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

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

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

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

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

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

By Gods most wise and righteous Permission, the *Pope* and *Quakers* pretend their *Enthusiasmes* and *Infallibilityes*: I know and have detected much of both of their *Impostures*,  
and

*The Epistle Dedicatory.*

and I beseech him who is the eternal *Pater Luminum*, to preserve your *Royal Spirit* from both their *Cheatings*, that is from the *Oracles of Hell* in their mouths.

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

*Providence in N-England,*

*March 10th. 167<sub>3</sub>.*

*(ut Vulgò,)*

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

*Roger Williams.*



*To the People called Quakers.*

*Friends & Country-men :*

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

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

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

4. Bear with me while I say, that as the *Jesuites* pretend to deifie the *Pope*, but it is known, the end is to deifie themselves under the cloak of the *Popes* Name: so Satan pretends

pretends to exalt and deifie you, under the name of *God*, and *Christ*, and *Spirit*, &c. but his end is as *Peter* tells us, to exalt himself, and fill his hellish Paunch with Souls.

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

6. I have used some sharp Scripture Language, but not (as commonly you do) passionately and unjustly: I sometimes call you *Foxians*, (as *Nicolaitans* from *Nicholas*) because *G. Fox* hath appeared the greatest Writer, and the greatest Preacher amongst you, and the most deified that I can hear of, sure it is that here he subtly run for it: he ordered that my Letters to our Deputy Governour Captain *Cranstone* (in which my Proposals to *G. F.* were, should not be delivered to the Deputy, until *G. F.* was some hours under sayle, that he might say he never saw my Paper, though it is as clear as noon-day that he knew all matters by Copies, Letters and Relations, perfectly many dayes before his departure.

7. My disadvantage (in our Contests (especially at *Newport*) were great and many: for though *J. Stubs.* and *J. Burnet* were more civil and ingenious: yet *W. Edmondson* was nothing but a bundle of Ignorance, and Boisterousness, he would speak first end all (though all three were constantly on me at once) no man might speak at all in favour of my Positions: any might freely speak against them: they sat in the midst of the Governour & Magistrates (of their Opinion) and the whole Assembly (of their way) *W. Edmondson* (though *J. Stubs* twice said in publick, that I had not inter- interrupted them) yet *W. Edmondson* would frequently and insolently interrupt me: so that I was not only  
forced

forced to bear patiently (through Gods only help) but to suppress my thoughts, which here I have added in some places. 8. I know that a great weight of your Opinions and Actings lye upon your believing your selves guided by the immediate Spirit of God: but I believe that I have proved that it is no more the holy Spirit of God, that speaks and acts in you, then it was the true *Samuel* that spake such heavenly words in the appearance of *Sam.* Mantle amongst a cloud of other witnesses you shall never persuade Souls (not bewitched) that the holy spirit of God would persuade your Women and Maidens to appear in publick (streets & assemblies) stark naked, &c. of which I have spoke more particularly in our disputations. 9. It is hard to persuade a Fox or a Wolf that he is so, &c. or that he doth Rob or Steal, or Murther; it is hard to persuade a man while he dreams that he is in a Dream: yea though he be a filthy Dreamer as Gods Spirit speaks: In our Dreams we believe lyes and impossibilities to be true as that we are many thousand miles of, that we talk with dead men, &c. that we are at Marriages or Burials and are Kings and Queens. &c.

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

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

167 $\frac{2}{3}$  (so called)

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

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

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

Sirs,

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

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

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

*I humbly beg of you. 1. That you will more and more earnestly, candidly and christianly study the things that differ without reflecting upon Credit, Maintenance, Liberty and Life it self, remembring who it was that said it; He that loves his life shall lose it. 2. More and more to study the Prophecies and the Signs of the Times, You know when it was that five  
Bishops*

*Bishops, twenty-two Ministers & almost three hundred other precious Believers in the true Lord Jesus, were sacrificed in the Flames, for his ever blessed sake, against that monstrous Man of Sin and bloody Whore of Rome. These Foxians fancy is but a feather to those high Pico's and Tenariffs, the Pope and Mahomet whom some of you may live to see flung into the Lake that burns with Fire and Brimstone.*

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

*Prov. March 10, 167<sup>2</sup><sub>3</sub>. I am unworthy to be yours R. W.*





A Narration of  
**A CONFERENCE**  
OR  
**DISPUTE,**

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

**H**aving long heard of the great name of *G. Fox*, (a man cried up by the People called *Quakers*) and having read his book in Folio (some years since) against, as I think above *six score Books* and *Papers* (written by pious and able pens against them) and now this Summer hearing of his coming into these Parts

The Occasion of the Disputation.

Parts of *N England*, and the poor cheated Souls the *Quakers* with joy expecting his coming, as the coming of *an Angel of light* from Heaven: I read over his Book afresh (as in the holy presence and eye of God, (with a single Eye and Heart) and more clearly finding his *Answers* so weak and silly, so Anti-Christian and Blasphemous, and yet so Imperious and Scornfull, so Cursing and Censorious, [2] Damning and Reprobating all that bow not down to their new *Upstart Image*, my Spirit rose up within me, and I believe the holy *Spirit of God* (in answer to my poor Petitions and Meditations) resolved and quickened my Spirit to the present *Undertake* and Service. And therefore for his most holy Names sake, and the name of his most holy only begotten, the true *Lord Jesus the God-Man and Mediator* &c, And for the honour of the most holy *Spirit of God* (so horribly torn in pieces by this foul *Spirit of the Quakers*) For the vindicating of many of the precious Truths of the old *Christian purity*, and for the sake of so many precious Souls lying slain and bleeding before me, I made this Offer following to *G. Fox*, and any or all his Followers or Associates, then together at *New-port on Rode-Island*. Tis true *G. Fox* was at *Providence* some few dayes before, and spake publickly; and it was free for me publickly to have heard him, and opposed him; But going the last year to one of their general Assemblies at *New-Port*, and having begun to present to them some Considerations about the *True Christ* and the *false*, the *True spirit* and the *False* and being cut of in the midst, by sudden *Prayer* of one, and the *Singing*

*G Fox* his  
Book in  
*Folio*  
weighed.

A Spirit of  
Confusion  
in the *Qua-*  
*kers* Meet-  
ings.

*Singing* of another, and then by the *Prayer* of another and the sudden dissolving of the Assembly, I resolv'd to try another way, and to offer a fair and full *Dispute*, according to *Ed. Burrowes* (and therein *G. Foxes*) Offer in his large *Epistle* to *Foxes* Book. To this Purpose I drew up my thoughts into fourteen *Propositions*; and knowing that *New-Port* was the chief Town on *Rode-Iland* and *Providence* on the *Main*, and that *G. Fox* had spake at both places and *bewitched* many with his *Sorceries*, I sent this Paper following to *G. Fox* at *Newport*, viz,

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

Only I desire

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

2 That without Interruption (or many speaking at once) the Conference may continue from Nine in the morning till [3] about four in the afternoon. and

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

4 That either of us Disputing shall have free uninterrupted

*uninterrupted liberty to speak (in Answers and Replies) as much and as long as wee please, and then give the Opposite the same Liberty.*

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

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

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

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

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

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

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

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

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

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

10 *That the Popes of Rome doe not swell with, and exercise*

*exercise a greater Pride, then the Quakers Spirit bath exprest, and doth aspire unto, although many truly humble Soules may be captivated amongst them, as may be in other Religions.*

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

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

13 *That their many Books and writings are extremely Poor, Lame, Naked, and sweld up only with high Titles and words of Boasting and Vapour.*

[4] 14. *That the Spirit of their Religion tends mainly,*

1 *To reduce Persons from Civility to Barbarisme.*

3 *To an Arbitrary Government, and the Dictates and Decrees of that sudden Spirit that acts them,*

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

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

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

Roger Williams.

This

THIS Paper above-said I sent inclosed in a Letter to my kind friend *Capt. Cranston* Deputy Governour of the *Colony*, that being such a publick person, he might timely be informed of such a publick Assembly, and as also might vouchsafe (as afterwards he carefully did) to afford his *Courtenance and Assistance* to such *Peaceable and Pious Exercises*. But before the *Boat* went down with the Letter aforesaid from *Providence* to *Newport*, I sent a Copy of my Positions to a Neighbour *J T.* whom I heard was inclining to them. He takes a Copy of them and reads them in their Meeting, before *John Crofman* Master of the *Boat* (one of them also) who presently the same hour, called me *Blind Sot* in the open *Street*, upbraiding me, how I durst send my 14 *Lyes* to such a man as *G. Fox* (one of them called him) *the eternall Son of God*; so that before my Letter went to *Newport* (which *Crofman* carried) by Letters, & *Crofman* his and other Relations, all was known, even long before my Letters were opened, or delivered to the Deputy Governour: For in the *Junto* of the *Foxians* at *Newport* it was concluded for *Infallible Reasons*, that His *Holinefs G. Fox* should withdraw, seeing there was such a Knot of the Apostles of Christ Jesus now at *Newport* together, (especially *John Stubs*, a man knowing the *Greek* and *Hebrew*) Therefore that it might appear that such a *Nehemiah* as he would not fly, it was [5] agreed that my Letters should not be delivered to the *Deputy Governour*, untill *G. Fox* was gone; so that it might be truly said, that he never saw the Paper which I sent unto him. I had

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

The deceit  
fulness of  
*Fox* &  
*Foxians*.

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

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

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

He

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

A great  
private  
*Conflict*  
before my  
publick.

He first gave fire upon me in this following Letter.

Providence. 18. 5. 72.

Roger Williams

J. T. his  
Letter to  
me upon  
the sight of  
my Propo-  
sitions to  
G. Fox.

**T**Hy Scurrilous Paper in thy Propositions to G. Fox. and others (who in scorn are called Quakers) I advise thee to refrain any further publishing thereof, and as it is written keep thee far from an evill matter, thy paper being full fraught with impudent Lyes and Slanders, with high flown airy imaginations, which if thou shouldst live the dayes of Methuselah, thou couldst not perform. In Love to thy Person and Name, [6] which ought to be precious, I advise thee not upon a sudden motion (as thou termest us to act by) but from the spirit of Truth and tender love unto thy soul, which Spirit by thy writing appears thou art a stranger to. Consider thy latter end, least with Cardinal Mazarin, thou cry out in a dying hour Oh my poor Soul, what will become of thee? whither art thou a going? And said if he should longer have lived, he would leave the Court, and be a Capuchin. Time is precious, Repent, Repent, and mind the manifestation of the Spirit, which is given to every one to profit withall., and knocks at the door of thy Heart, for entrance, which being rejected will be thy Condemnation. If thou rejectest this my faithfull witness for the Lord, I then say with John in the Revelation, let him that is filthy be be filthy still, and so remaines

A Note of  
Card  
Mazarin

thy friend and Neighbour J. T.

Having



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

My ancient loving Friend,

**I** *F you pluck out the eyes of your Understanding,* <sup>My Answer to the fore-going Letter from J.T.</sup> *Profession, and Experience, yet (through the mercy of the Father of Lights and Mercyes) I cannot do so with mine. You tell me my Paper to G. Fox, is Scurrilous, &c. full fraught with [7] Impudent Lyes and Slanders, &c. And you say you write in Love, from the Spirit of Truth, to which*

which (*you say*) I am a stranger. *You mind mee of Death &c. and bid me Repent, Repent, or else be filthy still, and be damned.*

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

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

*Crying sins  
in N. Eng-  
land.*

*The infin-  
ite Justice  
of God  
must be  
satisfied.*

can sin against us; as you know who Blasphemously and Horribly maintain it.

*In your lines I pray you to Consider,*

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

The  
Brutish  
Simplicity  
of the  
Quakers  
Spirit.

2. Can Reason imagine, that after much struggling within my self, and the Birth of my Propositions and Resolutions, that I can so suddenly strike Sail, and bear up, and immediately [8] Stifle, and Smother, and Burn my Conceptions and Resolutions, as soon as I hear your simple and childish spirit Countermand me?

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

2. I charge your Lines with Impiety, where you infer that the most holy Spirit (from that Scripture [The manifestation of the Spirit &c.] is poured forth upon every Individuall person in the World.

The Man-  
ifestation  
of the  
Spirit. 1.  
Cor. 12.

*World. Did the Oyl most precious and holy, the holy Ointments and the Blood in the Law, respect the whole world, or the Messiah the anointed and his Members (Christians or anointed also)? Was not 1. Cor. 12. written to the Christians, or Saints gathered into the Christian flock or Congregation at Corinth, unto whom the Father of Spirits (as in that place) vouchsafeth those three heavenly Favours.*

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

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

*The Papists catch hold upon a Letter [This is my body] You as simply as doe the Generalists catch hold upon the Letter [All, every man that comes into the world &c.] whereas the Scope and Connection in all writings, and in all matters in the world are rationally to be minded. The Sence and Meaning is in all Speech and Writing,*  
(in

Gods wonderful Justice.

The words All and every one, Considered.

(in our own and other Languages) the very Speech or Writing it self. These Words [All and every one] in our own and other Tongues, [9] are often used figuratively: it is so all the Scripture over, and thrice in one verse, Colloff. 1. 28. where Reason cannot imagine that Paul did literally and individually admonish every man, teach every man, and present every man that comes into the world, perfect in Christ Jesus which could not, cannot possibly be true without another Sense and Exposition, then the words literally hold out.

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

The Impudency and Uncleaness of the Quakers Spirit.

5. In

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

your old unworthy Friend R.W.

*Providence 18th. 5th. 72.*

I had hoped that I had Conjur'd down (at least for the present) that *Waspsish spirit*, but he flies out against me (within a few dayes) in this second Letter following.

10] Providence, 23. 5. 75.

J. T. his  
second  
Letter to  
me.

**A**ncient Friend and Acquaintance, I read thy Note four dayes after the subscribing it, that so thy Councillors might thoroughly be informed of thy continued Zeal in a dangerous Case. What I write to thee in Love hath a contrary effect in thy Spirit, being so prejudiced against us; according to the Proverb, Nothing is well spoken, that is not well taken. Upon  
*Discourse*

*Discourse thou didst say the Quakers could not be believed on their Words or Writings, having a secret Reservation within them, which gives me to conclude, that wee are Judged before wee Speak. For my charging upon thee Slanders and Lyes, Examine but thy Positions, which will make manifest what I say. As for the Terror which thou speakest of &c. I leave it to thee to consider what thou art about, least thou be called to Account for it before thou art ready. As for charging me with Irrationality for not alleadging Scripture for what I write, yet I alleadged three Scriptures, one of which thou wrestest, adding what I wrote not, so that if I had urged more, I should have had the like Catching: But we both must come to give an Account of what is done in the Body. In this my Letter thou mayest see my witnessing against most of thy Slanderous Propositions. Concerning the Spirits manifestations, 1 Cor. 12. 13. I freely consent that they were the Saints by Calling, who are there Considered. As thou alleadgest the Papists Catch at a word [This is my body] so we catch at a word [All] and misapply Scripture; so that I perceive thou hast not a Guide to thy mind, but utterest thine own Conceiving. John. 3.16. The Promise is to them that Believe, and not to All.*

*Again, Thou findest fault with my rash judging thee, and abusing Scripture: Take it to thy self, for the word Damning, thou foistest in thyself, neither dare I pass Sentence of Damnation upon any: For Judgment belongeth to the Lord, and we must stand or fall to our own Master. As for my Fickleness and Inconstancy, Lay thy hand upon thy mouth and Consider thy Windings*

ings and Turnings, in thy Judgment and Practice, how thankfull thou wast to J. Burnet, whome thou highly commendest after thou camest home, and now reproachest the Truth, which then thou assentest to: and in thy 14 Positions, thou hintest (by thy wicked Surmises) what the sudden spirit of the Quakers is, to take away the Lives of Kings, &c. but I told thee in my first Letter, thou art a stranger to that holy Spirit we act by.

But further thy Malice appeareth in going to one thou saidst, that [11] if the spirit of the Governour were to cut of his head, he must doe it. Call to mind what thou didst to thy peaceable Neighbours seeking their Blood, crying out Treason, when the Court discerned thy Blood-thirsty spirit, which thy friends at Newport were ashamed of, and thy Accusations proved Invalid. How childish didst thou act to swear against One, when another told thee of somewhat spoken to allay thy fury against William Harris? Call to mind thy Books written, and see thy Fickleness, wanting a Guid to thy mind, being for and against Persecution. Thou chargest me to have gotten into the Chair of Judging: thy two Scripts I return upon thy self, Physitian heal thy self. The Wisdom of man puffeth up; but the Wisdom of God humbleth, that God may be all in all. I desire thee to look back to thy Lines, and where thou mentionest the Satisfaction of infinite Justice: who

The high  
Opinion G  
Fox his  
Followers  
have of  
him yet he  
saïd & run  
for it.

payes the old score? &c. Also to consider my Irrationality, that thy great Education, great Search &c. as also thy great Travels and Struglings to bring forth thy Positions, all being in thine own will, and in the Apostacy wherein the great Whore hath made all Nations drunk with her Fornications, which the Lord

will



*will in his Time, consume with the breath of his mouth. I know thou hast undertaken a great Burthen in Challenging G. Fox to answer thy Positions; I wish thee to provide thy Armour of Proof, as Goliath that defied the Army of Israel. G. Fox is furnished with that Armour that thou hast no skill to make use of; having also the Sword of the Spirit to cut down all thy airy Imaginations: Therefore cease from further troubling thee: a Word to the Wise is Sufficient, if thou have a heart to make use of it.*

thy Friend and Neighbour, J. T.

To this Second Letter *I Replied* in this following

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

2. For your charging my *Positions* to be Lyes, and Impudent *Slanders*, without giving me one *Scripture* or *Reason* to prove them so; and here you say [*For my charging upon thee Lyes and Slanders, examine but thy Positions, which will make manifest what I say*] But is this any more *Rationall* or *Man-like*? or is it not brutish to say, you are a *Liar* because you are a *Liar*; [12] Or you are a *Liar* because you say these *Positions* are true, and offer to prove them. It is a *Man-like spirit* to lead a *Beast* with an *Halter*, but a *Man* with *Reason*; but to lead or drive a *Man* with an *Halter* or *Cudgel*, and not with

with a *Reason*, (in *Naturalls* and *Rationalls*, most of all in *Spirittalls*) is not the *Spirit* of *God* nor of *Humanity*: For what will my *Chargings*, and *Cenfures* and *Clamors*, and *Curfings*, and *Damnings* effect and beget upon a rationall *Soul*, without a proof of *Reason*, but an *Opinion* of my wicked false brutish and irracionall *Spirit*?

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

4. As to *John Burnet*, I said before him and afterwards, that he delivered many *Truths*: yet withall, I then at the same time (in their *Publick Assembly* at *Newport*) I told them, that it lay upon them to manifest to their own *Souls* and others, 1. That their *Christ* was true 2. That their *Spirit* was *Gods*, and the rather because they were charged with denying the *Institutions* of *Christ Jesus*, and with the setting up of many *Will-worships*, as *Preaching of Women* &c. And I went on purpose to *Discourse* of these matters (this being the time of their *Generall Assembly*, and a great *Concourse*) I

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

was

was stopt by the sudden praying of the *Governour's Wife*, who also told me of her asking her husband at home (meaning *Christ* which I had toucht upon) I rose up and said, if a man had so alleadged, I would have answered him: But I would not Countenance so much the violation of *Gods Order* in making a Reply to a *Woman* in Publick: Hereupon *J. Nicols* stood up and said [*In Christ Jesus neither male or female &c.*] I was Replying to him and to *J. Burnets* Speech also concerning their *Spirit*, but I was stopt by *John Burnets* sudden falling to Prayer, and dismissing the *Assembly*. I resolved (with *Gods* help) to be *Patient* and *Civill*, and so I ceased, not seeing a willingness in them for me to proceed; which experience made me not to trouble [13] *G. Fox* and the *Assembly* at *Providence*, but rather to make a fair and Solemn offer of *Dispute* about these matters: so that it is notorioussly false, that I *Owne*d or *Countenanced* any of their *Opinions*.

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

There are two *Damnations*, one which all Mankind is under, (*He that believeth not is condemned already*) the other, that finall Sentence [*Goe ye Cursed*] my *Charity* bids judge that you meant not the latter: But my *Knowledg* tells me amongst  
*Jews*

*Jews and Turks, Papists and Protestants and Pagans* (with all of which I have conversed) I never met with such a Judging Censuring Reviling *Spirit* as is the *Spirit* of the *Quakers*.

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

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

*W. Harris*  
his late  
Case of deny-  
ing that  
the *King*  
hath pow-  
er to dif-  
ference with  
his Sub-  
jects in  
*Religious*  
matters.

I was in place and engaged more than others to maintain the righteous splendor of the *Kings Crown* and *Majesty* and *Prerogative*, and the *Colonies* safety  
peace

peace and Liberty, and yet I acted not without the Counsel and Concurrence of all the rest of the 14] *Magistrates* who did no more but what belonged to our *Duty* and Alleagiance as faithfull *Officers* to his *Majesty* and this *Colony* under him: nor did we any more then *Necessity* and common Prudence compeld us to, for who knoweth what *after Reckonings* may befall us? Did not *W. Harris* (when in place) more than justifie us, by judging himself bound to hurry your self, and about twenty more to *Newport*, to answer for Contempt of the Kings *Authority*, though but in an accidentall, peaceable, and (by his Covetous violence) occasioned Meeting. Was not *Mr Clark* (though favourable to *W. H.*) so amazed at *W. Harris* his desperate *Presumptions*, that he readily acted with us in *Examination* and *Commitment*? Yea did not *W. Harris* (upon the point) Confess that we could not but Commit him, and therefore provided beforehand his Bedding, and other Conveniences for a *Prison*?

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

Oh Friend, whither will thy poor Soul next be hurried? Is not the Gap and Gate now left open for *W. Harris* or any man to Dispute openly against  
His Majesty's Declaration  
 the

against *W. Harris* his presumptuous Attempt the *Kings Prerogative*, and tell him that he knowes not, nor his *Councill* nor *Judges* the *Laws*? that he cannot dispence with *penall Laws* on the *Consciencs* of his *Subjects*, *Papists* or *Protestants*, at *Home* or *Abroad*? But see the *Finger* of the most High! the *Kings Majesty* (as if he knew all our proceedings against *W. Harris* his presumptions, debasing the *Kings Power* and *Prerogative*) in the present juncture of these Affairs, sent forth his *Royall Declaration* to the World, asserting his *Supream Power* and *Authority* in such matters, and by virtue of many Statutes and Acts of *Parliament*.

9. In the last place, that your self and others may admire your *new spirit*, how much, and how often, and how long hath your own *Mouth* and *Hand* (and *Capt. Fenner* and diverse with you) declared and remonstranced to the *Generall Assembly* against *W. Harris* (which Assembly therefore fined him and outed him) as the restless *Fire-brand* of *Town* and *Colony* and who hath with all his power now kindled and blown this *Fire* between [15] *Conecticut Colony* and our selves. Yet now in your, and the *Quakers* bosom, must *W. Harris* be hug'd, as an innocent and peaceable Soul, and the *Kings* faithfull *Officers* reproached and threatned as *Blood-thirsty* and cruel *Oppressors*.

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

11. As to *G. Fox* his  *Armour, Sword, and Cuttings*

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

*Roger Williams.*

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

Neighbour,

**C**Concerning the mistaking the *Date* of my *Letter* as *J. T.* His *third and last Letter* thou writest, which could not be, seing I sent it thee the same day I writ it, but thine, I heard of it some dayes before I received it. As for my passing over many particulars (which did not concern the matter in handling) I willingly omitted them, discerning thy subtil spirit, in no respect answering by scripture or reason my loving *Admonitions* to thee: But in thine own words, is it not brutish, irrationall, childish to affirm

we

*we are worse then Barbarians, which thy sordid Positions do hold forth? How childish, yea how foolish dost thou shew thy self in thy first Position, for G.Fox to prove what he and all friends disown, and in scorn thou callest Quakers. And in thy 12th Position dost affirm, That our Sufferings are no Evidence of the truth of our Religion, Thou mightest have spar'd thy*

*a Whore is as bold in her whoredoms, as a Chast Wife in her Innocency.*

*paines in bringing [16] forth this Brat, which is of thine owne begetting: But we are Jure it is an Evidence against thee, & all other of thy Spirit, which persecute, that they have drunk deep of the Cup of Fornication, upon whom the Violls of Gods wrath are powred forth in spirituall Fornications.*

*How darest thou find fault with me in not alleadging scripture, nor reason in declaring against thy impious Charges mentioned in thy railing & impious positions? Wouldst thou have me to take the matter in hand (which thou challengest G.Fox to answer) to give like a fool scripture & reason for what thou assignest another to doe? Oh what Serpent-like spirit dost thou act by, that dost not own my plain dealing with thee in owning the scripture & wrestest & foistest in, as I meant not, nor writ: If thy spirit were reall (as before men thy words seem to import) thou wouldest not then shew a smiling Countenance when War is in thine heart, in witnessing against thy Neighbours secretly, against that Golden rule, Doe as thou wouldst be done by. Thou countest it open violence for a Woman to speak in the Church: but if thou knewest what Woman that should not speake thou wouldst have spared me these lines writing, & have eased thy selfe of thy great struglings & strivings within thee to bring forth on*

*Abortive.*



Abortive. *Thou chargest me in making a great Outcry against thy Blood-thirsty spirit, concerning W. Harris, as though thou didst at no time cry out Treason Treason. Answ. how dost thou shift of as one that is guilty, and dare not mention the case I writ upon, shuffling it to be his last imprisonment, which I know not the ground of, but as I had it related by thee: But the Circumstances considered, it cannot possibly be paralleled (as my Letter declareth) with this last Case of W. Harris. First, thy taking Oath against my wife upon an other mans word on purpose to allay thy furious spirit against W. Harris, he not thinking thou wouldst have prosecuted against her, as also against sixteen of thy peaceable neighbours, Can thou deny that at that Court thou cryed not out Treason Treason, making all as guilty as W. Harris? Thou sayest I bid thee mind thy Book written against Persecution, and yet thy self a Persecutor of thy peaceable Neighbours even unto death. Answ. How canst thou in peace (through the God of peace, (as thou sayest) look upon thy wicked Travels to murther the Innocent as thou didst at Newport, crying out Treason being President.*

*Also what I have spoken against W. Harris touching his firing the Town and Colony, I thought so, and therefore contended against him, but I never sought his life, note that R. W. Thou sayst [17] thou art not conscious of any recoyling in thy spirit, so much as in a thought. Here thou manifest's an impious spirit that seekes to murther the Innocent: what Fury possesseth thee to talk of the God of peace & yet retainest a murtherous mind, not having repented of thy wickednesse, how is thy heart hardned in seeking the lives of such*

If there were any Colour for any of these horrible Outcries, I should have heard of them

from *W. Edmunson* who rak'd up all he could against me both in the Dispute at *Newport* and *Providence*. *such as thou thy self hast confest to be the Children of God? Oh murtherous man that bath not any Remorse for thy long-liv'd Wickedness, I am sorry for thee, though thou slight all my writings & counsells, & take all in the worst sence; yet I beseech thee to consider thy latter end, & my desire for thee is that the Lord would awaken thy Soul & give thee Repentance unto life.*

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

Thy Neighbour I. T.

**T**HUS Reader it pleased the Infinite *Wisdom* of the most holy and only Wise, to pierce through my heart with the thrusts and stabs of a of a foul-mouth'd *slanderous spirit*, by the hands of long professed *friends* and lovers, yet pretending the name of God and of Scripture, as wel as my self. How doth it behoove us then to make sure that we can in truth say as *Jeremiah*, Lam. 3. *Thou art my portion saith my Soul O Lord; Thou and none else, Thou alone without Health, Strength, Beauty, Honour,*

our, *Lands, Goods, Friends, &c.* How should we make sure that with *Thomas*, we may say unto the Lord Jesus, *my Lord and my God?* for whose sake we ought joyfully to bear what *false Christs, false spirits* and their Souldiers can dart from *Earth* or *Hell* against us.

*My Answer was as followeth.*

MY ancient Friend, it pleaseth the most High to give to all mankind (his *Children* also and them especially) many *bitter Cups*, and that oftentimes by the hands of *dear friends* and [18] *dear Relations*, that we might fall more in love with himself then ever who is infinitely more sweet, and even Holiness and Power and Wisdom and Love it self.

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

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

In this, *First*. You tell me you willingly omitted the Particulars I mentioned as not concerning the matters in handling: I am not of your mind, it is an *Easie* yet a *suspicious* way of answering, and implies not only unwillingness, but a *willing Ignorance* and *Guilt* also: For is it not concerning the matter in hand (especially when so personally provoked)

A deceitful way of Answ.

voked) to vindicate our selves and friends, our Teachers and *Apostles*, our *Spirits* and Religion also?

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

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

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

the name Quakers.

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

say [19] that name is given them in scorn, and yet we also know it hath its denomination from those great bodily *Shakings* which have been believed to have come in mightily upon them by the power of *Deviillish spirits* (for many Reasons of which afterward) However *G. Fox* in 370th. page of his *Book in Folio* writes thus in the title of each page [*The Quakers answer. The Quakers Answer*] I know what may be said; and I know may be said and justly to that excuse, and what shall be said in the Dispute following.

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

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

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

mon *Modesty* and humane *Sobriety* would have taught a little *Patience*, till *G. Fox* had answered, or untill you had answered something of *Scripture* or *Reason* your self.

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

Womens  
Preaching.

8. As to *Womens preaching* in the Church, you tell me that I know not what that *Woman* is, *Answ.* I know the allegoricall Interpretations given of both those Scriptures, to the *Corinths* and *Timothy*, But where the holy *Scripture* is plain, and agrees 20] even with *Nature* it self; where the holy *Spirit* of *God* gives Reasons why *Scripture* should be so expounded (which is an extraordinary signification of *Gods* soveraign will and pleasure) where else one part must be *Literall* and an other part *Allegoricall*, (which is most improper and not suiting to the *Majesty* and *Purity* of *Gods Spirit*) what can be soberly in the fear of *God* and with any sober reason collected, but that the most High, the *God* of *Order* (and all *Order* and *Wisdom* it self) is pleased there to set down the *Order* of his *Worship* in the *Christian Congregations*.

9. Concerning *W Harris* you tell me I shift  
of

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

*W Harris*  
his former  
practices  
against all  
*Government*  
but that of  
*Saints* as  
the *Quakers*  
now  
speak.

And

And it is not true that I fought his life as you upbraid me, much less theirs, who purposely (as the most high God is witness) were presented, that some prudent course might be taken by the Court for the preventing of their greater danger, and the *Colonies* also. By your reason the *Kings Majesty*, his *Judges* (yea all *Judges*) [21] yea the *King* himself, yea the *most High*, and *King of Kings* shall be condemned as *Blood-thirsty*, bloody seekers of the lives (though of high handed wilfull and dangerous *Transgressors*) as though *Justice* and *Mercy*, true *Pitty* and just *Severity* might not harmonize, and make up the blessed concord of Peace together.

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

My Right-  
eousness as  
to my deal-  
ing with  
*W. H.*

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

The hor-  
rible Mur-  
thering of

And for your self, who cry out so much of *Blood* and *Murther* for my being impartiall to *God*, to the  
*King*



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

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

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

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

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

As

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

R. W.

*Providence*, July 30. 1672. (so called)

They were the *Dog-dayes* when these hot and doged *barkings* were made at me.

*Death* and the *Resurrection*.

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

Within some few dayes after that our *Deputy Governour* had [23] delivered my Paper to them, the strange *Quakers* (as was agreed with *G. Fox*) came to *Providence*. *John Stubs*, *John Burnet*, and others, and came to my house six or seven together: their *Salutations* were (like the meetings of their *dumb spirit*) in silence. I bid them welcome &c. *John Stubs* began and said, they had received a Paper from me, and they came to me to tell me, that they accepted my *Offer*, and that they had appointed (according to the liberty given them by my self in my Paper) the 9th. of the present *August* to be the day at *Newport*. I told them they were welcome, and the more welcome because they brought me tidings of their *Resolution*: for I longed for *Opportunityes* of such *Exercises*, to which I thought the most High invited us by our precious *Libertyes* &c. I added that my Paper was in the first place directed to *G. Fox*: but they suddenly catcht at my word, and *John Burnet* told me that *G. Fox* was departed before my *Letters* were opened, and that *G. Fox* never saw my Paper (and probably as afterward in the dispute he spake honestlie not knowing the Mistry) *John Stubs* added that my Paper

The first  
Interven-  
ence at  
Provi-  
dence of  
the Qu. and  
my self.

*G Fox* his  
cunning  
Departure

Paper gave liberty to *G. Fox* or his friends. I said therefore I would not fail (if God pleased) to meet them at the place, and by nine in the morning, on the day they had appointed.

My care of  
ingaging  
hem to  
my whole  
*Offer* and  
of discuf-  
fing the  
latter seven  
at *Provi-  
dence*.

They departed (after drink offered and accepted by some) but the next morning being the first of the Week I sent them word in writing, that diverse of our Neighbours were grieved that the *Conference* should be carried away from *Providence* to *Newport* wholly, (as some of them had also spoken) I told them that the accepting of my *Proffer* necessarily included the Conference about the latter seven at *Providence*: I told them their *Consciences* and *Credits* lay on it, and therefore desired them to fix on a day for the dispute of the latter seven at *Providence* before their departure hence. This Paper was delivered to one of their Company in the room where they were together, but whither on purpose or (as tis possible) by mistake, they say the Paper was lost: so receiving no Answer from them, I late in the evening sent them another writing, signifying, that I could not hold my self ingaged to meet them at *Newport* about the first seven, without their promise of discussing the latter seven at *Providence*. Then they wrote to me that I had seemed willing, and that they had given notice, and the Countrey would come in, therefore they challenged me to appear and prove my malicious [24] and bitter charges against them, and withall promised that upon the finishing of the first seven at *Newport*, some of them would give me a meeting a *Providence* &c. Upon the receipt of this,

this, I sent them a third writing signifying that I rested in their Promise, and therefore (if God pleased) I would not fail to be with them at the time and place appointed. And God graciously assisted me in rowing all day with my old bones so that I got to *Newport* toward the *Midnight* before the morning appointed.

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

I knew our aged *Governour Mr. Nich. Easton* & other *Magistrates* (of their judgment) would be there, & so the *Civill Peace* maintained, & I had a strange

Scruples  
about  
meeting in  
the *Qua-  
kers Meet-  
ing house  
at Newport*

*the way to  
Conquer.*

strange assurance given in to my *spirit* from God in answer to my poor requests &c. viz, that by *Moderation* and *Patience* I should conquer their *Immoderations* and *impatencies*, I therefore thought it in vain to spend time about a *Moderatour*: 'Tis true they gave me no Answer either by Speech, or writing concerning their coming on me one at once, but to their seeming great advantage they constantly fell on me *all at once*, and one of them *William Edmundson* with grievous Language and insulting.

The Per-  
sons dis-  
puting  
with me.

W Ed-  
mundson  
described.

When I came into the place aforefaid I found three able and noted preachers amongst them, viz *John Stubs*, *John Burnet*, *William Edmundson* sitting together on an high Bench with some of the *Magistrates* of their Judgment with them: I had heard [25] that *John Stubs* was learned in the *Hebrew* and the *Greek* (and I found him so) as for *John Burnet* I found him to be of a moderate *Spirit*, and a very able Speaker. The third *W. Edmundson* was newly come (as was said) from *Virginia*, and he proved the *Chief Speaker*, a man not so able nor so moderate as the other two: For the two first would speak *Argument*, and discuss and produce *Scripture*: but *William Edmundson* was very ignorant in the *Scripture* or any other Learning: He had been a souldier in the late warres, a stout portly man of a great voice, and fit to make a *Bragadocia* (as he did) and a constant exercise meerly of my *Patience*: he would often *Vapour* and preach long, and when I had patiently waited till the *Gust* was over, and began to speak, then would he stop my mouth with a very unhandsome Clout of a  
grievous

grievous *Interruption*: so that sometimes I was forc't to play the *Moderator*, and to protest that such practises were against the sober rules of *Civillity* and *Humanity*. It pleased God to help me with such *Patience* to weather them, that *John Stubs* <sup>of Stubs</sup> openly confest twice, that though some others had <sup>his Inge-</sup> given them some interruptions, yet that I had not <sup>nuity.</sup> done it.

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

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

1. My end was, the vindicating his *most holy* <sup>My ends.</sup> *Name*, which my Soul saw was trodden in the dirt by *Sathan* clothed with *Samuels Mantle*, and the  
bright

bright garment of an *Angel of Light*, which once he was, but pride deceived him.

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

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

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

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

What Prayer was used.

I had many thoughts of beginning such an exercise with *Prayer* unto God for his Presence: but I knew



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

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

*That the People called Quakers are not true Quakers according to the Scriptures.* The first Position.

1. I said I knew they did not owne that name *Quakers*, as imposed on them by God, or taken up by themselves, but given them in scorn and derision, as *G. Fox*, *Ed. Burrowes* (and I had heard *John Stubs* who joined with them) declared, and that 27] one *Gervace Bennet*, a Justice in *Derby* first so called them in the year 1650 And yet I had cause to judg that the name was given by Justice *Bennet* and others to them from that strange and uncouth possessing of their bodyes. with quaking and shaking of their *Bodyes* even in publick *Assemblies* and *Congregations*, which extraordinary motions I judged to come upon them, not from the holy *Spirit* and *Power* of God, but from the spirit and power of *Sathan* for diverse *Reasons*.

*First.* Although they pretend that *Moses* and *David* and *Habbacouck* and *Daniel* were *Quakers*, yet

as

as to the Christian Profession, and the dayes since our gallant fore-Fathers in *Germany* (at *Spiers*) protested against the whore of *Rome*, and from that *Profestation*, by the *Papists*, they were called in scorn and wrath the *Protesters*, or Protestants (about 150 years since) unto this day. I say as to the Protestant Professors and Confessors, the *Quakers* are but a new upstart party or *Faction* risen up little above 20 yeares since in the northern parts of *England*, *Lancashire* &c. Tis true, tis probable they are the Offspring of the *Grindletonians* in the same *Lancashire* about two yeares before, who held those two grand Points (though many wicked paths of *Doctrine* and *Practice* were amongst them) *viz.*

1 *That God doth all.* 2 *They could not sin*, taking it according to the Letter. These *Grindletonians* were the Offspring of the late *Nicholaitans*, (as all of them are in truth justly so called) from *Henery Nichols* who put forth his Books of the same Poison in *K. James* his time, (which long since I read) and were confuted by many, and by Mr *Ainsworth* and Mr *Robinson*, precious and powerfull *Witnesses* of Christ Jesus. *H. Nichols* and his *Nicholaitans* were the Litter of those *Spiritualls* and *Libertines* which spread in *Germany* and *France* in *Calvin's* dayes; against whome that heavenly soul, gave his powerfull and heavenly witness in his Book against the *Libertines*. These *Libertines* Satan raised up about the *Protestant Reformation* from the ruines and rubbish of the old *Manicheans* and *Gnosticks*, and other blind Guides who swarmed in the first third and fourth *Christian Centuries*, until the *Pope* swallowed

*The Rise  
of the word  
Protestant.*

*The Grin-  
dletonians.*

*The Lib-  
ertines.*

swallowed up all the lesser *Serpents*, and so became a *Dragon* with seven Heads and ten Horns, forcing all with fire and Fagot to deny *Christ Jesus*, and to march under Anti-Christ (the *Anti-christ* the man of sin) his Colours.

Some of these Particulars I could not then express, but think [28] fit here to remember the former dayes, for Information of such as doe desire it.

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

The Rant-  
ers are but  
the Quak-  
ers  
Daughter

2. Again I said unto my *Antagonists* that the manner of these *quakings* and *shakings* were not as of those *quakings* and *tremblings* of *David, Moses*, and the

*True Quaking* the *Corinths* receiving *Titus* with Trembling, or the working out Salvation with *Fear* and *Trembling*: for that may many wayes be proved to be the *Soul* and *Spirit*, out of a holy *Awe* and *Dread* of the *Majesty* of Heaven with whome we have to deal, who only can pittie and help us in our deplorable and forlorn conditions: Hee it is who worketh the *Will* and the *Deed*, and therefore with deep impressions of *Awe* and *Dread* we ought to attend upon all his holy meanes appointed, wherein (as of old in the Tabernacle and Temple) he hath promised to come to us. Beside, as it is naturall for the Body to tremble when the mind doth, as we see in many Persons in the beginning of a Battle, or going over a deep Water, or going to suffer Death, or looking over a high *Clift* into the sea &c. So when the Bodies of those holy men, or any now doe so tremble *Experience* proves it that it is no ordinary motion, but extraordinary, and upon extraordinary occasions, and those holy and heavenly Occasions, as may be instanced.

*The horrid shaking of the Quakers.* But the quaking and shaking motions of the *Quakers* (as I shall prove) they proceeded not from those holie Affections [29] proper to Gods Children, so also they were horrid and monstrous casting their bodies into horrid and monstrous motions and Gestures which mine eyes have seen: Besides the abundance of notorious Instances, what strange horrid motions are those which *Theora John* (as he madly calls himself) and *John Toldervy* were tost and tumbled up and down with? which cannot be

be imagined to proceed from the holy *Spirit of God*, but from Sathan to delude and cheat poor sinners with.

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

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

I waited patiently till these *Gusts* of their angry Spirit

Spirit was over, and then I told them I had not wronged them in a tittle: But by the help of the most High I would make all good against them, & to enleave it to every mans and womens Soul to judge at their own Perill.

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

*Quaking and Trembling* I replied I in no way opposed the awfull and most ferious impressions of *Gods Majesty* in all his appearances & ordinances upon the Soules and Spirits, yea and *Bodies* of Gods Children. [30] But I denied that those places to the *Corinthians* and *Philippians* concerned any such bodily shakings and quakings as we now debated.

*No Ordinance of God* Beside I said if *Quaking* and *Trembling* were a Command and an Ordinance, and institution of God to be practised, then was it constantly to be practised (as the *Jewes* say of *Cain* that the Mark which God set upon him was a constant *Trembling*) Or if not alwayes, yet alwayes in *Worship*, or if not alwayes in *Worship* yet at some certain times. But the plain truth is, the *Devill* will be *Gods Ape* in most things: He subornes and substitutes a bastard *Quaking and Trembling* of the body in Imitation of *David*, *Moses* &c. on purpose to thrust out the true Fear and Trembling which ought to be constantly in us, raising up all our Affections and all within us to a due sence of the *Terror* of the Lord, the dreadfulness of our *Danger*, and the wonder of our *Deliverance* (which we can never make too sure) from sin and wrath to come to all eternity.

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

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

Mine own Brother Mr *Robert Williams*, School-Master in *Newport*, desired to speak: nor he nor others dissenting from them could be permitted, except they would set their hands to my Paper. My Brother (unknown to me) put in a paper to them, which he took the liberty to read, desiring that two things might be answered by the *Quakers*. A Paper put in of two great Considerations

1. The matter of the true sence of *Sin* as *Sin*. 2. Of the *Materiality* of such a Person as the *Lord Jesus Christ*, and the materiality of his [31] *Bloudshedding*. This Paper they took but waved it. *W. Edmunson* openly charged me with breach of Covenant, *viz.* That if any would speak on my behalf, they should set their hand to my *Propositions*. This true

The unequal  
 Terms of  
 the Quakers  
 enjoining  
 Subscription.

& their  
 open Partiality.

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

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

I was ready and waited to put forth my third Reason to prove they were not true Christian Quakers, it was from *Isai. 66. To this man will I look that is poor and contrite, and trembleth at my Word.* I told



told them that *G. Fox* in his Book all along was so far from trembling at the *Word of God* in the holy Writings or *Scriptures*, that he could not endure they should have that name, or be once called the *Word of God*, *The Quakers will* Tis true I know his pretence, that *Christ Jesus* is called the *Word of God*, *Spirit toward the* Rev. 19. But I know tis true also that he grants the *Scriptures* to be true, and inspired from the holy *Spirit* *of God,* and to be Gods words, though not his *Word*. Well, to pass by the simplicity of the *Distinction*, and let us take what he grants, and is it not prodigious and monstrous Contempt that these holy Words, this holy Book and Writing of God should be so undervalued and slighted, yea vilified [32] and nullified, if compar'd with their pretended *new found* *The Light of each man in the World* *Light* within them, which was (say they) before the *Scriptures*, and gave forth the *Scriptures*, and therefore was above the *Scriptures* and gave forth the *Scriptures*, and therefore was above the *Scriptures*, and therefore is not judged or tried by the *Scriptures*, but they by it. Yea, and this light must be in every one of mankind in the whole World: Hence it was that these holy Writings were so dispersed in their own private Readings, in their Publick Worship, and in their Families.

I told them God was little beholding to the *Pope* *The Pope and the Quakers* and the *Quakers* for their humble Reverence and great Affection to his holy *Letters, Declarations* and *Proclamations*. The *Pope* had his *Infallibility* *great affection and ownness* as well as they, his immediate *Inspirations* *against the holy Scriptures.* as well as they: They both owned, and yet did not own the *holy Scriptures*, the *Pope* and they only must interpret

interpret *Scriptures*, they only give the *Sence*, they only judge all *Controversies*: yea they dispence with the *Scriptures*, and if they were quite lost and burn'd and not a Copy of them left in the World, yet there were no loss but a good Turn, a good Rid-dance, for then the *Pope* and the *Quakers Infallible Spirit* and its immediate *Inspirations*, would be more esteemed and set by.

An In-  
stance of a  
long-haired  
profane  
Qua.slight-  
ing *Nature*  
and the  
*Scriptures*.

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

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

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

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

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

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

*I Answered,* That many things were infallibly so, and true although not in so many Terms and Words mentioned: But yet there were abundance of *Scriptures* wherin the *Prophets* did expresly say,

The *Scriptures* the word of *God.*

*Thus*

*Thus saith the Lord, The Word of the Lord came unto me, and Hebr. 1. The Lord spake diverse wayes, and at diverse times in the Prophets, but now he hath spoken by his Son. Sure his Speech is his Word: Hence the Word of God is the Word preached, as Paul, 2 Theff. 1. Not as the word of man, but as it is indeed the Word of God, Act. 19 which preaching of the Word & growing of the word were not competent and proper expressions to be affirmed of the person of the Lord Jesus; especially I told them I would use the words of the Lord Jesus when he fought with the Devil that famous Combate, Math. 4. No other Weapon did he use against him but *ῥῆγματοι* It is written, and again, It is written, It is written, here Christ Jesus quotes Dut 8. Man shall not live by bread only, but by every word that proceedeth out of the mouth of God: where Moses and Christ Jesus affirm [34] that God hath many words, contrary to what some Quakers hath affirmed to me saying, that God hath no more words but one, and Christ Jesus here affirmeth, That every appearance and providence of God, is a word proceeding out of the mouth of God, as well as this holy Scripture he alleadged. Though yet it is true, that Christ Jesus is the Word, or declared Mind of God, incomparably above all his spoken or written or providentiall Words and Expressions: He came out of the Bosome of the Eternal Father, and brought the brightest Revelations of his eternal God-head & Councils, and therefore is most justly and eminently stiled the Word of God.*

I urged that the *Word* or *Words* of God were *Figurative* Speeches, for properly God had no *Mouth*,

nor

nor *Tongue*, nor *Lips*, nor *Heart* nor *Brains* &c. but as our Kings Majesty his *Declaration* touching *Religion*, his royal *Charters*, his *Letters* from *Breda* are often insisted on and urged by the *Quakers* as the word of a King, though his writings contain many hundred words; so it is with the *King of Heaven* his *Scriptures* and writings &c.

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

Thus the only Wise and Righteous *King* catcheth  
the

the craftiest *Foxes* in their own *Burrowes*, and turns their proud *Surmises* & *Censures* upon their own *Pates*. This occasioneth me with Amaze- [35] ment and Astonishment to cry out *O God how deep are thy Being, thy Attributes, thy Providences, thy Self and all thy wayes beyond our thoughts and finding out!*

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

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

*G Fox* his  
prodigious  
Folly and  
Impiety.

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

Pertinent  
Queries  
and unan-  
swerable.

Whether it was in all *Mankind* before the coming  
and

and death of *Christ Jesus* or whether to those that are in the world since his coming, or both? Whether it be in the *Understanding, Will, Memory, Affections* in any of them severally, or lodg'd in all of them jointly? For it was a prodigious *Fable* to imagine such a *Sun* to shine in every Room of an *house*, and yet none of the *Inhabitants*, nor any that come into the house discern and see it: *Christ Jesus* saith, *as the mouth is, the heart is, and before a true turning unto God, we are in darkness*, we are darkness, we hate the light of *God* and endure not to see it, but wish there were no *God*, no *Father of Lights* to discover and plague us for our dark Courses: yet our *Hearts* are so *cunning* and *cheating* that they will tell us that we have *Light* and *Christ* and *God* within us, and that we can speak and write *holy Scripture*, not remembring that (as *Christ Jesus* said of the *Temple*) our hearts are *Dens* of *Thieves* and (like painted *Tombs*) full of dead mens bones and rottenness, [36] untill a second *Birth* by the *Word* and *Spirit* of *Christ Jesus*.

Again, in the same Page *G. Fox* brings his Opposite saying, [*And to say every mans Light is the true word of Prophecy is an old Fable, no man shall be able to spell out a syllable of the Gospel by all that is written in a mans Heart.*] This subtle *Fox* answers, [*The Light that enlightens every man is Christ, and the sure Word of Prophecy to him he shall find it*] In this Passage who can but see their *horrible* and *simple* profaning and wresting of plain *Scripture*: Is it not clear as day to him that is not willingly *blind*, that this *word of prophecy* in *Peter*, is the  
Word

Word which the *Prophets* spake and writ of *Christ Iesus*, unto whome the spirit of God in *Peter* sends us, as being a more sure and convincing *word* to us then that voice which *Peter* and *Iohn* affirmed that they heard from heaven in the Mount of *Transfiguration*? But thus *profanely* and *simply* do others of them affirm this *Light* to be that *Prophet* which *Moses* wrote of, *Deut.* 18. whereas the *holy Spirit* in *Stephen Acts* 7. applies expressly that *Prophecie* to the person of the *Lord Iesus*, that *God-man* in one person, whome *Moses* and *Stephen* preached the great *Messiah*, or *Christ* the anointed *Prophet*, *Priest* and *King* unto all that receive or believe in him.

The tu-  
multuous  
spirit of the  
Quakers in  
Disputing.

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

Tis hard to  
bold the

*Conference*



*Conference* unto the end of the 4<sup>th</sup> day, resolving to make use of and (like dying men by drowning) to catch at any ridiculous *Advantage* though *unchristian* and *uncivill*. Foxians  
or any guilty  
disputant  
to a fair  
Dispute.

But the truth is, this and many other *Discouragements* and *Disadvantages* and *Difficultyes* the Lord *Iesus* graciously and faithfully [37] (For his name sake) enabled me to cut through, otherwise I saw the *Debate* would not have held on so many *Hours* as it did *Dayes*, I knew they had as much mind to this work (no nor any guilty *Soul* in the world) as *Bears* to be tyed to a stake to be baited; and I must humbly declare and predicate it (to the praise of the *Father of mercyes*, and for the incouragement of others to be *Patient* for *Christ Iesus* sake) that an hand from heaven caried me through to the end of each day, and to the end of the whole business.

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

One *Instance* here fell out, for when I urged that it was not what man had *within him* already, and brought into the world with him, that made a true *Quaker*, but the *Spirit of God* accompanying and blessing the *Reading* and *Hearing* of the *writings of God* preached and opened: I said the *Heart* of man was shut up lockt and barr'd up in *willing Ignorance* and *darkness* until the *finger of God* in the use of those and other blessed meanes, *pick* open in a more gentle way, or *break* open by great afflictions and and *terrors* the *Soul* and *Spirit* of man. I said that *Paul* preached the *word* by the River side, but the Lord opened the heart of *Lydia*: and while I was saying that, *It was not Paul nor Pauls Preaching nor the word that he preached-----* at this word *VV. Edmondson* clamour'd out, *He speakes Blasphemy*: But it pleased God to move the heart of our *Deputy-Governour Capt. Cranston* justly and seasonably to witness against this *Interruption* saying, *Let him have liberty to make out his mind*: So I proceeded and said, it may be *VV. Edmondson* is offended as thinking I spoke against the *word Christ*; but *Christ Iesus* knowes that I had no such thought, but of the words which *Paul* spake. And I added that it was not *Lydia* nor all her *Light* within her, nor *Paul* nor [38] his *Preaching*, nor the *word* nor *words* that he uttered, but the *Finger of Gods Spirit* (according to *Election*) that set the *word* or *words* of *Paul* home, opening her *heart*, and not every heart, (shewing what free grace is against the *Papist* and *Arminian* and *Foxians* exalting of *Cursed Nature*) and then it was that she being by the Lord turned, she

*W. Edmondson*  
justly re-  
proved by  
the Deputy  
Governor  
Capt.  
*Cranston*

she turned to attend & apply to her soul the words which were spoken by *Paul*, as a poor *Rams-born* made use of in the hand of *God*.

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

*The Fo-  
rians boast  
of their  
Number.*

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

God, as an act of *Christian Religion* proceeding from the immediate moving of the most holy *Spirit of God*, most glorious in purity, and purity and holiness it self.

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

Two of the  
Foxian  
women na-  
ked in New  
England.

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

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

*John Stubbs* said, that they did condemn all immodest *Appearances* in women, both in *Behaviour* and *Gestures*. But if God stirred them up and commanded them to this service to discover the *Nakedness* of others, they could not but acknowledge  
Gods

Gods hand, and submit to it: And he further added, that it was a great *Cross* to a sober womans spirit so to act, as well as an affliction and suffering to her body.

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

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

2. Although it were so threatned that the *Ethiopiens* and *Egyptians* should so goe *totally* and *stark Naked*, and that *Isaiab* did so, which is much questioned: yet it is not to be questioned but that the *Egyptians* and *Ethiopiens* in their flight, would cover [40] their *Secret parts* with the first cloaths or raggs they could get, as it is no question but the *Prophet Isaiab* did.

3. The

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

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

The true  
voice of  
God, and  
many false  
and pre-  
tended.

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

They seemed to me to be *Confounded* with this  
Argumnet

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

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

And 2. I said *God* did furnish them with a Spirit of discerning the *true* dream from the false, the true voice from the false, the voice of *God* from the voice of *Sathan*: But in our day wherein *God* had altered his Dispensations and Revelations which he [41] used to the *Fathers*, and had spoken to us by his *Son*, and had left his mind both in the *old* and *new Scriptures* or Writings: We have the example and Prefident of the *Lord Jesus*, that is, to attend to the holy *Scriptures* only, and to use the weapon of [ *It is written it is written* ] against *Sathans* immediate *Inspirations* and temptations.

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

ences. Some of the Auditors spake to this Purpose, especially *W. Hitchcocks* who insisted upon the *Water Baptisme*.

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

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



true *Lord Jesus* sake the murdering Stones to lay him down to sleep.

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

*My great  
Indisposi-  
ness of body  
to the sec-  
ond dayes  
Contest.*

*Prayer  
and  
Patience.*

the name of God to them who (I knew) waited and watched for it, nor any *Disappointment* to such as were resolved to attend the Meeting.

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

Spiritual  
Bowmen &  
Gunners

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

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

The second  
days  
Contest.

*Secondly*. This dayes Discourse was but accidental and additional; for they and I desired to have finished the the whole first seven *Positions* in one day at *Newport*, only in my paper I added, that if the whole seven were not finished in one day, the *Conference* might continue some few hours the next day

day following: on this second day therefore was a great Assembly, the *Governour, Magistrates, Inhabitants and strangers*, Men and Women, &c. And this dayes Contest also held unto the Evening.

*Thirdly.* As I had beg'd of God a Spirit of *Patience* to bear all their *Censures, Reproachings, Revilings, Vapourings and Insultings*, so it pleased God to exercise me with one notorious though private,<sup>1</sup> *That I was Drunk, and could not speak that day as I had done the day before:* But my Daughter *Hart*, at whose house I lodged, and *John Trip* sen. who lodged with me can testify that I complained of *Illness*, and eat but a few spoonfulls of milk with Mr. *Trip* at Breakfast: and though my daughter kindly offered me a *Dram* for my *Illness*, but I refused it knowing it might curdle the milk I had taken, and so increase my cold and *Obstruction*: & this the most holy God knowes, and these Witnesses know was all I took that morning which might conduce to that foul *Slander*, of being so *Drunk* that I could not speak plainly that day.

*Fourthly.* This day also I encountred with that *Disadvantage* of all the three aforesaid *Disputants* at once with all their might fighting for their *Idolls* and *Images* against me: I spake of it, and so did others again and again; But *W. Edmundson* still bruit-  
ithly

In the copy of this book belonging to the Library of Brown University, are many manuscript erasures, corrections and annotations, in the well-known handwriting of Roger Williams. They were possibly made with the intention of correcting a second edition of the book, if

such had proved desirable. These alterations will all be noted in this reprint and will be designated as Roger Williams' Manuscript Annotations.

<sup>1</sup> though private "Vizt." *R. W. Ms. Ann.*

ishly pleaded that it was mine own *Offer* to undertake all *Comers*: I answered as before, that I took them to be *rational Men*, and by all *Comers* not to understand *ten* or *twenty* or *an hundred* confusedly at once, but in a fair and equal way, one after an other: it was grievous & often exprest by some of the Audience: But as before on the first day I resolved not to lose time, or suffer a *Breach*: and the Lord was pleased to make my *Yoke easie* and *Burthen light*.

*The second  
Position.*

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

*Concerning  
true &  
false  
Christs*

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

*Traitors  
& Rebels  
against the  
King eter-  
nai &  
Murther-  
ers of him.*

My proof was, *First*. Because the *Description* and *Character* which the holy Scripture gives to the true

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

*The true  
Lord Jesus  
Christ*

2. As to his humane *Nature* and being a man and *One Man Moses* and the Prophets wrote of him: of his *Mother a Virgin*, of the place of his birth *Bethlehem*, of his bringing up at *Nazareth*: of his *Scourging* and other sufferings, drinking *Vinegar* and *Gall*, the piercing of his hands and feet, the numbering of him with *Malefactors*, the parting of his *Garments* and casting *Lots*, his *burying*, *rising* and *Ascending* &c. and I said all those *Prophecies* and many more were exactly, literally, and punctually fulfilled in and upon that *Individual Person*: so that I affirm, there is such an exact *material and literal Harmony* between the *Prophecies* and the historical *Narration* of his *Birth*, *Life*, *Death*, *Resurrection*, &c. that he must needs be an *Unbeliever*, (*Jew* or *Gentile*) that doth not acknowledge the admirable Consent and Musick of [45] them in a *literal and historical Declaration*.

*His hu-  
mane na-  
ture which  
G. Fox al-  
night long  
so barks  
against.*

On the other hand I affirmed their *Christ* was but *half a Christ*, a *Light*, an *Image* or *Picture* or *Fancy* of

*The Qua-  
kers Christ  
of*

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

*Humphrey Norton deals plainly against the Person of Christ* To this purpose I told them that *Humphrey Norton* (one that blew the *Trumpet* and beat up the *Drums* in the Name of *Christ Iesus* as loud as any of them) expressly writes openly in his *Book* printed at *London* after his return from hence, to wit, *Is not Christ*

*Christ God and is not God a Spirit? you look for a Christ without you, from what coast or Countrey shall he come? what Country-man is he? You stand gazing up in the clouds after a man, but we stand by in white chiding of you.* So that if you fix now really and truly upon a *Man* the *Manhood* and *Humanity* of *Christ*, and that he did consist and still doth of body and soul (as we doe) then you are gone from, (and *Christopher Houlder* in his late Answer to *Nathaniell Morton*) are gone from your former *Religion, Tenents* and *Principles*, or else you are miserably bewilder'd in your Souls and Consciences, and some of you most fearfully *equivocate*, and others must be fearfully up to the ears in *Boggs & Swamps* not knowing what to hold between this *Christ* without, and the [46] *Christ* within which you so much charge upon all except they be *Reprobates*.

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

*The Equivocation of the Foxians.*

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

Christ Jesus, and it perpetuated and continues to *Eternity*.

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

*The Quakers painted Christ.*

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

*Christ within and Christ without.*

*Two Questions to Quakers.*

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



2. Ask them now what is become of this *Man*, this person that thus suffered at *Ierusalem*, and they are forced to confesse he [47] is within, and can give no other account of him, as they answered to me at *Newport* the last day of the Conference.

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

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

I said *G. Fox* had pickt out some particular Lines, Sayings & Sentences out of the Books and Writings of his *Opposites*, (it is not to be questioned but to his utmost *Advantage*, as knowing best how to *Answer* what he chose and *cull'd* out) and since they were free and willing, I would produce some Instances: I took up the Book and read in the 3d. *page*, where he brings in his *Opposite Samuel Eaton* saying [The Saints have not Christ in the *Flesh*] *G. F.* his Answer is [*Contrary to Christ and the Apostles "Doctrine, who said they were of his Flesh, and of his "Bone, and should eat his Flesh, and they that eat his "Flesh have it in them.*] Whence I affirmed that Christ Jesus had such a Body as might be really and materially in the Saints, and it was clear that they were

GF x bis  
Book in Fo-  
lio pro-  
duced.  
Page 3.

*The Pa-  
pists &  
Quakers  
destroy the  
Person of  
Christ.*

were one with the *Papists* in their Sayings and *Doctrines* denying the Flesh, Body and Person of Christ Jesus: For as the *Papists* in stead of a *Spiritual* feeding upon his *bloud* and Merits, they substitute and bring in a *Real, Material* and Carnal, in their horrible and fantastical *Transubstantiation*; so do the *Quakers* professing to eat Christ *spiritually*, wholly destroy his *material* and fleshly being.

*The being  
of Christ  
in the  
Heavens*

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

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

*The Qua-  
kers endure  
not trying*

The truth is they were gravel'd with these *Con-*  
*siderations*, and they were willing that *G Fox* his book and his Answers should answer for them, and although the oppositions of *G. Fox* his Opposites were

were mighty, and *G. Foxes* were meer simple *bark-*<sup>but are</sup>  
*ings* of dogs or foxes compar'd with the rational <sup>willingly</sup>  
 and prudential Answers of a man, yet when I be- <sup>ignorant.</sup>  
 gan to open and compare the *Affertions* of the  
 Opposite and *Fox* his answer, they would cry out  
 (especially *W. E.* like a galled horse winching) *Why*  
*dost thou make thy Observations upon G. Fox his*  
*words? G. Fox his words need not thy Expositions, let*  
*G. Fox his words alone they are able to speak for them-*  
*selves.*

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

They were *Obstinately* (that is in *Greek Hereti-*<sup>Willing</sup>  
*cally*) resolved to avoid this Course, therefore I was <sup>Ignorance.</sup>  
 glad to *bale* my *Tacks* & *Bolings* close home, and  
 make my best of a *bare Wind* and now and then  
*loof* up into the wind, and get liberty to say some-  
 thing and omit abundance of my Thoughts.

Once I was forced to say to *W. Edmondson*: Friend  
 yesterday you quoted the 9 of *Nehem.* how it pleased  
 God to send them his good *Spirit* to guide them: I  
 pray remember now a word in the 8 of *Nehem.* <sup>Nehem 8</sup>  
 They read and gave the *Sence* and caused the People <sup>they gave</sup>  
 to understand the *Reading.* Without this searching <sup>the Sence</sup>  
 for the *Sence* and meaning, the Pith and Marrow of  
 the

*The Quakers non-sensical Spirit.*

the holy *Scriptures*, or any other *Scriptures* or *Writings* we make use of, what are our *Readings* but the *Papists Latine*, the *reading Ministers*, the *prattling of Children* and *Parrets*? yet notwithstanding all that I could say and urge, it is known to all the *Audience* the *Song* was, *let G. Fox words alone to speak for themselves, if thou hast any* [49] more to bring forth let us have them: so that as before I was forced to wave my *Observations* and *Intentions*, and pass on to new *Allegations*: Though now I shall crave liberty to touch and point at (as with the finger) the *Opposites Assertions* of *Truth* and *G. Fox* his unfavoury and rotten *Answers*

*John Bunyan Christs twofold Presence.*

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

*The Quakers Conjure with Christs Body.*

is

is gone & vanished, so that with the ancient enemies of *Christs Humane Nature*, the *Manicheans*, they say and *unsay* and at last affirm a *Christ* only *God* and *Spirit* dwelling in them, and in all mankind also.

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

In *Page 9*. He brings in *John Bunyan &c.* affirming that the Son of *Mary*, God-Man is absent from his Church, *G. Fox* answers, but never touching Scripture about it. [*contrary to* [50] *Christs* words, *I in them and they in me: and I will be with you to the ends: and Christ the Head of the Church. & where two or three are gathered &c. and the Saints are bone of his bone and flesh of his flesh.*]

*I Reply*, here half an eye may see as before, how he gives no other *Presence* or *Absence* of a *Christ* but invisible and Spiritual, and subtilly affirms that *Christ Iesus* hath no bodily *Presence* at all, in the  
fence

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

*The old question of Christs Presence.*

fence which all Christians of what sort or Sect soever (but these *Juglers* (and themselves also in word and horrible hypocrisie) do acknowledg and profess,

*Fox & Bonnet no difference.* In Page 10 He brings in the same Author saying [*Christ was not in his Disciples when he said I am the Light of the world*] G Fox answers. [*And so corrected by Christ, I in you and you in me.*]

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

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

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

51 | It is remarkable that *Nicholas* the *Deacon* Nicholas the Deacon and Nicholas Fathers of the old and new Nicholaitans. was the Father (as I believed)<sup>1</sup> of the old *Nicholaitans* and *Henery Nichols* in *King James* his time the Father of the new *Nicholaitans* in *London* and other places, crying up their perfection, their *Spirituality* and *Godhead*, all leading from the purity of *Gods Worship* and Authority of the *Holy Scripture*, and at last to carnal *Filthiness* as the *Daughters* of these the *Ranters* declare evidently.

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

As to the word *Humane*, such an odious Word and *Bugbear* to *G. Fox* in all this Book: I said in publick; many Words truly and properly *English* The word Humane considered were well and commendably used that were not in  
the

<sup>1</sup> "believe." *R. W. Ms. Ann.*

the Scripture in *English*: it is true the word *Humane* comes from the word in *Latin Humanus*, signifying partaining or belonging to Man: so a *Humane Soul* or *Body* is no more but such a *Soul* or *Body* as all *Mankinde* have. Hence I told them, that the word *Anthropinos peirasmos*, 1. *Cor.* 10. (I presumed *John Stubbs* knew) might have been turned *Humane*, but is truly turned no *Temptation* or *Trial* but such as is common to Men. This *Fox* knows, that if *Christ Jesus* be granted to have had such a *Soul* and *Body* as is *Humane* or *Common* to Men, down falls their *Dagon* before the *Chest* or *Ark* of God, viz. their *Horrible, Monstrous Idol* of a *Christ* called *Light within them*.

Used in the  
Scripture,  
1 Cor 10.

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

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

I was not desirous to trouble the *Audience* with more *Quotations*, but they still urged, haste thou any more, hast thou any more, &c. upon their provocation I Quoted many more (to [52] make up an overwhelming Cloud of Witnesses against these



these *Protestant Jesuites* and *Judasites*, Betrayers of the Son of God the true Lord Jesus Christ.

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

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

In *Page 276.* he brings in *Richard Meyo* saying, that he did believe in a *Christ* that dyed at *Ierusalem*:

*The personal coming of the Lord Jesus.*

*A visible and in visible eye and object.*

*Christ  
itbin  
Christ  
without.*

lem: and that he doth not believe in a Christ *within*, and preach Christ within, is a Reprobate. *Colloff.* 2. *2. Cor.* 13. And he is not in a true Belief of *Christ without*, that doth not believe in a *Christ within*, but is in the *Devils Belief*, and believes as the *Devils* do.

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

*The Pa-  
pists and  
Quakers  
Christ is  
no where*

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

*Christoph  
Wade.*

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

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

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

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

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

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

I Reply, this Author *Christopher Wade* I know not many of his opposites (living and dead, whome he here vapours to answer in his Book, I know *The Author whome G.Fox opposeth and in Pride and madnes rageth against.* were worthy of Christian esteem and honour for the grace and Knowledge of Christ Jesus in them, and for other worthy respects: and whither this Opposite or any other whome he pretends to puffe at or Answer, have thought this audacious *Quack-salver* worthy of any Reply, I know not: For certainly (as he commonly concludes his Answer in his

his Book (*Thy many notorious Lyes and Slanders and Blasphemyes are not worth the mentioning*: however for the proof of my *Position* I am occasioned [54] to follow this *Fox* into his holes and *Burrowes*, and to hale him out before God, Angels and Men as a most greedy audacious *Fox* and *Wolfe*, not sparing the Son and Lamb of God, nor his precious Lambs and Sheep.

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

In Pag. 221. He brings in the Author to a Book called *Hofanna to the Son of David*, saying, [*Christ is without the Saints in respect of his Bodily presence,*] He Answereth, (They are of his Flesh and of his Bone, and eat his Flesh and drink his Blood: and how have the Saints his Mind and Spirit, and he with them and they with him, and sit with him in Heavenly places, and he is the *Head* of the *Church*: how then is he absent? the<sup>1</sup> poor *Apostates* from him who feel not Christ with you, but he is with the Saints, and they feel him.)

*I Reply*, I observe this *Viperous Tongue* saying to the unknown, heavenly *Author*, and *Fox* his other  
*Oppositee*

<sup>1</sup> "Ye" poor Apostates. R. W. Ms. Ann.

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

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

I Observe, This foolish *Fox* (for all his hiding Craft)

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

Craft) is here found out: He professeth (against his Will and Heart) a Christ that *died at Jerusalem*, and therefore is he forced to name a Christ without: but when the *Hole and Burrough* is *Digged* the *Fox* is found: For Examine what is this *Christ without*? is he that literal, real and material Person the Son of *Mary* (as all professing Christs Name generally agree? Is this he whom the *Quakers* acknowledge to have *lived* and *died* at *Jerusalem*? and do they intend a *Material Crosse*, a literal Death, a literal and real *Ierusalem*? some of them will say yes, but therein give the lye to others of themselves, and also to the rest of their own story, in acknowledging no other Christ but such as is in *every man*: such a Christ as really and bodily *died at Ierusalem*, they scorn and hate and fly from as the *Devils did*, crying out, *What have we to do with thee Jesus thou Son of the most High God, art thou come to torment us before the time*? Hence the former *Arch-deacon* or *Arch-bishop* of these parts *Humphrey Norton*: he

*Humph. Norton more plain in words then other Quakers.*

*Christ yesterday and to day.*

mocks at an outward Christ, he asks what Countryman he was and shall be: He reproves the Fools that have their Eyes abroad, and gazing after a man into Heaven, he jeers at the Crosse, and asks what manner of wood it was made of, seeing we must take it up dayly? And *Fox* saith, this *Jesus Christ without* and *within*, is *Jesus Christ yesterday*, and *to day*, and the same for ever: therefore in the *Logick* or *Reason* of this *Bruite*, Christ had no body that was born at *Bethlehem*, or died at *Ierusalem*: For he was born yesterday, and to day, and he is born forever: he dyed yesterday, and he dies

to

to day, and he dies forever, which is a most Heavenly Truth relating to Gods purpose, Christs Merit, and to Forefathers, our present times, and such as yet must be born and follow after us.

But such Mystical and figurative Scriptures (which are in themselves like *Sampsons Lion* and *Riddle*) through *Satans Policy*, and the proud simplicity of these simple *Foxes*, are made the common *Holes* and *Burroughs* where you may be sure to find them: just like the *Jesuites* (whose Cosens, if not Brethren of one belly of Hell [56] they are) who usually confound clear Scriptures with Spiritual and Mystical Illusions, and fly from Distinctions and openings necessary in places more dark, figurative and allegorical.

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

As I remember at the reading of this Quotation, I urged that herein *G. Fox* did plainly deny (as indeed in all the rest I have quoted) Christ Jesus to have had such a body as could be born of a woman, wrapped in swadling Cloathes, &c. as could be hungry, weary, sleep, discourse, apprehended, buffeted, whipped, nail'd to the Gallowes, die, be buried, and arise

*The Quakers endure not to be searched, temer of false and thievish spirits.*

<sup>1</sup> Interline "be." R. W. Ms. Ann.

*arise and ascend* up visibly into these visible Heavens, now in the presence of his Father, and absent from his People on Earth, as touching his bodily presence: But one of my *Opposites*, (I think two of them) bid me not wronge *G. Fox* by my *Observation*, for his words were not so. I Answ. In effect and Substance they were, for *G. Fox* here, (and in all his Answers) maintains the *Negative* to what his *Opposites Affirm*. And 2. As to the grounds of his deniall it is clear that sometimes they are most plain and clear, and sometimes most subtle, and commonly such as will bear a twofold Sence, on which they commonly ground some *Jesuitical equivocation*.

*The Quakers & Apolloes Oracles the same.*

*John Burton.*

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

Again in the same Page [*Those Believers that are in the body at this day are absent from the Lord:*]

*If ever there Equivocating Jesuites in the world the Quakers are.*

He Answers again, Doth not the *Apostle* say *Christ* is in them except they be *Reprobates?* and he is in them the *Hope of Glory?* and they have fellowship with *God*, and *God* will dwell in them, and walk in them, and he that believes believes in him, and *Christ* and so notabsent.

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



*the Apostle say they [57] are of his Flesh and of his Bone? and he that eats not his Flesh, hath no life in him, and they sit in heavenly places with him, and he that eats his flesh hath it in him.*

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

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

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

The

*The Quakers wonderful juggling about the true Christ*

John  
Burton:

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

Again in the same Page, it is a *Scripture* of the *Devils* making to apprehend this Christ within: He Answers, Now I say if there be any Christ but he that was crucified within he is a false Christ, and the *Scripture* holds forth this, and the *Devil* never made it, but he and his *Messengers* are against it: And he that hath not this Christ [58] that was risen and *Crucified* within is a *Reprobate* though *Devills* and *Reprobates* may talk of him without.

*The Quakers Traitors & Rebels against the true Lord Jesus*

This Quotation was read again in their own Book by *John Burnet*, and they magnified the Christ within, but they would not suffer me to observe the sence and argue from it, saying, *G. Foxes Words were plain concerning the true Christ; And so indeed I say they are to any penitent Soul truly (like Paul) unbottom'd from weak and filthy self, and his own Dunghil Righteousness, and burning with sincere Affection to the true Lord Jesus: For these subtle Foxes, and their Words discover (as the Sun at noon day) that as plainly as ever Absalom, Achitophel, Shimei, Sheba rose up in conspiracy and*

and Rebellion against *David*, &c. as plainly as ever *Judas* and *Peter* (for a time) and *Alexander* the *Copper-smith*, and *Hymeneus*, and *Julian* the *Apostate* denied *Dauids Antitype* the true *Lord Jesus*: so under the Cloak and Colour of *Christ Crucified* within, do their *Rebellious Traitors* bear Arms against the *Mediator* between God and Man, the Man *Christ Jesus*: For although it be *Scripture Phrase*, that we are *Crucified*, *Dead* and *Buried*, and *Risen with Christ*: yet what a poor proof is this, that *Christ* was Born and *Crucified* &c. yesterday, and to day within us, and there is no other *Birth* nor *Life*, nor *Death*, nor *Grave* but what is within us, and all are *Reprobates* and *Devils* that bow not down to this *painted devouring Monster*.

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

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

And

And Page 136. The same Author saith [*Christ is distinct from every one of us, and without us in our particular persons,*] He An- [59] swers, [*The Apostle said Christ was in them except they were Reprobates: and they were of his Flesh and of his Bone, and they eat his Flesh and drank his Blood, then it was in them, and he is distinct from none but Reprobates who hates the Light.*]

*The wonderful  
blindness  
and hard-  
ness of my  
Antago-  
nists*

Reply, I wondred not so much at this *Thunder*, and *Fire*, and *stinking Brimstone* from this *Foxes* mouth, and that all are *Reprobates* with him that bow not down to his *Carved Image*: but I wondred at my *Opposites*, who declared (publickly as before) that they would not follow *G. Fox* but in the Truth, &c. and yet when I read all their<sup>1</sup> plain Evidences to them of *Foxes* denying the true *Lord Jesus*, God and Man; and making only a *Spiritual Christ*, a *Mystical Invisible Jesus*, &c. that yet they should be so blinded and hardened, as to cover, excuse and plead for *G. Fox* in all particulars, and stop me from drawing the *Curtain* and letting in the *Light* by Opening and Arguing from the Sence and Meaning.

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

In Page 71. He brings in *Frances Higginson* saying, [*Christ's Humane Nature*] He Answers, [*Where doth*

<sup>1</sup> "the plain Evidences." *R. W. Ms. Ann.*

doth the Scripture speak of Humane, the Word Hu-<sup>The Qua-</sup>  
 mane where is it written that we may search for it: <sup>kers endure</sup>  
 Now we do not deny that Christ (according to the Flesh) <sup>not the</sup>  
 was of Abraham, but not the word Humane: And <sup>word</sup>  
 Christs Nature is not Humane which is Earthly, for <sup>Humane</sup>  
 that is the first Adam.]

Reply. This ignorant and simple Cavil (as I have before proved it to be from 1 Cor. 10.) is often brought by G. Fox in this Book, in an horrible equivocation to overthrow and destroy that *Humane Nature*, that Flesh and Body of the Lord Jesus, who yet had such a Body they say that died at *Jerusalem*: These Traiterous Jesuits or *Judasites* tell us *Humane* is of the Earth or Earthly, and that is the *first Adam*, but Christ Jesus is of the Seed of *Abraham* according to the flesh, that is, in their mental Reservation, according to their flesh, God in their flesh, Christ in their flesh suffering at a *Mystical Jerusalem* within them: They are *Abrahams* Seed, *Isaaks* Seed in whom all Nations (by this Christ the Light within them) must be blessed: And all that are not this Seed, this Flesh, [60] this Christ (which they are) are in the *Serpents Nature* <sup>Acts 13.</sup>  
 and *Reprobates*. But amongst all the most full and <sup>Opened of</sup>  
 heavenly *Scriptures* for the *Humane Nature* of the <sup>Christs</sup>  
 Lord Jesus: I shall touch but one at present, *Act.* <sup>Humanity.</sup>  
 13. at *Antioch*, *Barnabas* and *Paul* in a *Synagogue* of the *Jews* made the *Humane Nature* of the Lord Jesus, (as also in other places) the great Subject of their Discourse and Preaching: and concludes *ver.*  
 38. *Be it known unto you therefore Men & Brethren, that through this Man is Preached unto you the For-*  
*giveness*

*giveness of sins, and by Him all that Believe are Justified from all things from which you could not be justified by the Law of Moses. By the meritorious Sufferings, Death and Blood-shedding of this Jesus (literally in the History born at Bethlehem as the Quakers say, &c.) is only forgiveness of sin, and justification, &c. and not by a Chimerical and Diabolical Christ and Fancy within us, begot by the Devil on a proud and lazie Ignorance: Let therefore (as it follows) the Proud Despisers wonder and perish, believing not in him the true Light of the World, the true Brazen Serpent to all that look up unto him.*

Tho. Col-  
lier

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

*The second  
coming of  
the Lord  
Jesus*

I urged that here *G. Fox* did plainly deny the expected personal coming of the *Lord Jesus*: but they charged me to give none of my *Sences* and *Meanings* to *G. Fox* his words: but now I have leave (by Gods merciful hand) here to say, that their *Hypocrisie* and *Deceit* (whereby they cheat themselves and others) is so much the more gross and abominable, because they pretend in words to own Christ Jesus *Humane descending, or Ascending*

as a Man into Heaven, and Christs there abiding until the time of the *Restitution*, and Christs return the second time: They know also that all those *Scriptures* they produce (as *Christ in you except ye be Reprobates, &c.*) concern an inward invisible and Spiritual presence, and yet they bruitishly cry out contrary to the *Prophets, Christ, & the Apostles.*

61] It comes to my mind that in reading & urging some of these Passages concerning these *Foxians* denying the *Humane Nature and Person* of the *Lord Jesus*, one of my Opposites *John Stubs* insisted upon that 9. of *Isaiab* where Christ is called the *Everlasting Father*: and yet he said, *He was the Son of Man born of a Woman, &c.* I Answered, the *Hebrew* word rendred by our *Translators*, the *Everlasting Father* is Translated by some, the *Father of an age*, or *the Father of Ages*, alluding to the great increase and spreading of Christs Name, and the mighty increase of his Spiritual Seed (as the Lord promised to *Abraham* and *Isaac*) as the Stars of Heaven. *John Stubs* said the *Hebrew* word was [ *Abi Haad, &c.* ] and it was rendred *Pater Eternitatis*: I replied that it was rendred (and that more near the *Hebrew*) *Pater seculi*, or *seculorum*: But I told him it was not a seasonable time and place for him and me to spend much time about the Translation of the word: he said he had brought the *Hebrew Bible* with him, and it may be he understood the *Hebrew* and the *Greek* and other Languages as well as my self and better too: I was about to say that they were wonderfully altered and changed from their former principles and practises, for heretofore they

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

have professed to me that they had no need of Books, no not of the Scripture it self, for they had the Teacher within them that gave forth Scripture, &c. if now they were perswaded to study the Holy Scripture and the Translation of it, and to examine the Translations and the Copies of them, then they did err and sin before, (which they say the Saints cannot) in so wonderfully neglecting and slighting them as useles and needless things.

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

I know their Pretences of becoming *All to All* to win the more, and of removing the offence and stumbling block, *viz.* as if they denied the Scriptures, but the truth is, they look at the *Holy Scriptures* still but as the *Ceremonies* which the *Apostles* dispensed with for a season: they care no more for the Scriptures then the *Papists* do, they are forced to make use of them for an end, but all their hope is in their *Interpretations*, which both *Papists and Quakers* bend their utmost to secure, *viz.* the *Priviledge* of *Interpretation*, and chair of *Infallibility* to themselves, or else down they tumble, for most sure it is the *Holy Scriptures*, and both *Papists* and *Quakers* are at irreconcilable difference, if the one stand the other must fall for ever.

Although I desired to finish all the first seven Positions that day, and offered once or twice to proceed,



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

*First*, An *Invective* against the *Priests*, *False Teacher*, *False Apostles*, who had got on the *Sheeps cloathing*, and sold the words of *Scripture* for their *Game* and *Lucre* and he amplified this much how all their care and study was to get a good *Living* or *Benefice* of 50. 60. 100. or 200 pounds a year (more or less) and he that complained how I took up time, now (tediously) made us all to hear a *Story*, which he said he knew himself of one of the *Priests* that lived not many miles from the place where *W. Edmund* lived, who told with his own Mouth unto *William Edmund*. viz. how that having a good *Benefice*, another *Priest* of his acquaintance

W. Edmund.  
leaves the  
Dispute &  
is hurried  
into  
Preaching  
W. Edmund.  
his story  
concerning  
Benefices  
came

came to visit him, whom he entertained kindly, and this his Guest told him, that he was going to the *Bishop* of *Dublin*, who was his Friend: and the *Priest* the *Host* was afterward informed that this treacherous and ungrateful Guest, did use all the art he could with the *Bishop* of *Durham* (or *Dublin*) to get his Friends (that had entertained him) his Living from him.

2. The second part of his Sermon was (as usually it is of all their Sermons) an extolling and magnifying of that Light which [63] he said had appeared to him, which he advanced as the Principle and the Foundation, the Light, &c. he added how they had left all the Glory and Pleasures of the World for this Light: and how they had endured and suffered much for Preaching this Light to ungodly and ungrateful men, who had ill requited them: for their Message and Work was only to bring good News unto them, to tell them that they should be free from sin and have Christ Jesus live and dwell in them. I kept silence until this famous *Apostle* and *Preacher* of *Christ Jesus* had done this Speech or Sermon which he said he was moved in his heart to make unto them & (as he often said) to give an account of his Faith which he performed with very great zeal and fervency, both of mind and body.

*And b  
vain extol-  
ling of  
their Idol  
Light*

*John Stubs  
his sermon*

I had thought then to have spoke, but immediately *Jo. Stubs* stood up being moved (as he said) to Declare his mind and Thoughts unto the people also, and so he began a large *Oration*, *Speech* or *Sermon* also (though not so long as *William Edmundsons*)

*mundsons*) he declared how pleasant a thing the Light was, and how pleasant a thing it was to behold it? And he said, *are you angry because we bring you the Tidings of the Light?* This was the principle, this was the *Foundation* of all, the *Light, &c.* He added (for *John Stubs* his was but a Repetition of *William Edmundsons* his *Sermon*) that they had forsaken all the Glory of Honours and Pleasures of this World for this *Light*: and they had left their *Wives* and *Children*, and exposed themselves to hard Travels and to many Hardships and Sufferings for the *Light* sake: I heard him also patiently and gave him no *Interruption* (as he twice openly confessed that I had not interrupted them: but when he had finished his *Sermon* and I had gained a little calm and liberty of Speech, immediately before I could finish one Sentence; that *Pragmatical and Insulting Soul W. Edmundson* stopt and Interrupted me, so that I openly complained of incivility and inhumanity: that hearing patiently their two Sermons, they were set down, and common Reason said that it was my turn to speak, and every body desired what Answer I could frame to hear it, that then I should be *disturbed* and *stopt* was no way befitting the Societies of Civil and Moral men: I then Answered, that those very *Sermons* or *Orations* which they had now made to the People were so far beneath the merit of an Answer to them, that they ministred and afforded to me a mighty and invincible *Argument*, that the Spirit of God [64] was not the *Author of them*: For we all knew that the *Spirit of God* was most purely *Rational*, and a *Spirit*

*The Quakers unruly and rash interruptions*

*A short Answer to 2 Sermons*

of

of pure *Order*, and did not prompt or move men to break *Hedges* and leap over one *Ordinance* into another : We were engaged in a mutual *Conference* and *Disputation*, we were in the midst of it, how

The motions of Gods spirit not those of the Quakers

came we then to fall into *Popular Oration*s and *Sermons*? is it comely when persons are *Disputing* to fall upon our knees and Answer an *Argument* with a *Prayer* (as it is a frequent practice with the *Quakers*,) is it proper to break off *Prayer* and fall to disputing, or out of *Disputation* into *Preaching*?

The Quakers not orderly nor patient

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

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

I further said, that I had more to offer in the name and in the cause of the true *Lord Jesus Christ*, and after I had got liberty of speech, I said that as they which denied the person of the true

Lord

Lord Jesus denied the true *Lord Jesus* himself, so they which denied the Offices which God the Father had invested him with and *designed him* to fulfil, the *denied* the true *Lord Jesus Christ*. *The Offices of Christ Jesus*

They demanded of me wherein they denied the offices of *Christ Jesus*: I Answered, I had many things to declare in which they denied the Offices of *Christ Jesus* (as well as the *Papists* for which we seperated from them as *Antichristians*, not holding the Head the true *Lord Jesus* the *Sacrifice and Sacrificer*, the only *Prophet, Apostle and Messenger*, bringing in the last times, the last Dispensation and Will of his Father: contrary to the *Papists* who set up (some of them) the *Pope* and (some of them) the general counsel above the *Lord Jesus* declaring his mind in the *Holy Scriptures*: and contrary to the *Quakers* who set up a voice or motion within them overtopping and overpouring the voice of *Christ Jesus* in the *Scriptures*, some of them maintaining that this *Light* within them is that great *Prophet* that was to come which *Moses* Prophefied of, *Deut. 18*.

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

In particular I told them I had abundant proof there ready to bring forth from *G. Foxes* Book, that he and his Associates denied (yea all of them) that visible Kingdome and *Church* and *Institutions* which he

he as *King* over all his *Subjects* hath *Sovereign Right* unto, and most faithfully and wisely ordained to continue until his coming again.

*The visible  
Christian  
Church  
& Ordina-  
nces.*

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

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

*Touching  
the several  
Churches  
extant.*

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

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

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

But *Thirdly*. Not finding rest, they themselves knew, there is a *Time* of purity and *Primitive Sincerity*: there is a time of *Transgression & Apostacy*, there is a time of the coming out of the *Babylonian Apostacy & Wilderness*: there is a time of many *Flocks* pretending to be Christs and saying. *Loe here he is, &c.* and a Command of Christ Jesus, goe not into the *Wilderness*, goe not into the private *Chambers*: There is a time when *Christ Jesus* his Doves and Loves cry out to him, *O thou whome my Soul loveth, tell me where thou feedest, where thou makest thy Flock to rest at noon; for why should I be as one that turns aside to the Flocks of my Companions?*

ions? I doe not remember that any *Reply* was made to this by any of my *Opposites*, nor heard I any more of this *Objection*.

*My offer in the end of the second dayes conference*  
I now praied there<sup>1</sup> patience to hear me a few words: I said we had spent two whole dayes from morning to night and had proceeded no further then the Debates of the two first *Positions*, I told them if they were free I would attend them again in the Morning (being the first of the week) to fall upon the proof of my other five positions remaining for *Newport*: or if they were not willing to that, I would (if God permitted) attend them there on the second day called *Munday*, in the Morning to proceed upon the rest.

*Lying pretenders to Gods service*  
*W. Edmundson* said, they had spent so much time already upon but two of them: and both he and *John Stubbs* said they had other business in hand then to attend unto my *false Charges* which in all 67] this time I could not make out: they said they must go about the work of the Lord to which he had called them.

*The Authors just Apologie agai st*  
I told them I had used all diligence, I failed not to meet them about the exact hour appointed, and alwayes before the audience was come. I never withdrew nor absented a *Minute*, but put my old *Carcase* to constant pursuit of my promise which lay on me to fulfil, and to make out my proofs, although they had spoke never a word until I had finished: I used all possible brevetic, and oft times suppressed my thoughts pressing in upon me for  
Utterance

<sup>1</sup> "their." *R. W. Ms. Ann.*



Utterance and Audience; I rather chose thus to Apologize for my self, then down right to blame them, on whom (they saw well enough) I laid the blame of our long proceeding. I told them I had spoken nothing to them but the *Eternal truth* of God, which sooner or later would arrest them, and using aloud the words of the Lord Jesus [*viz. The words that I have spoken shall judge you at the last day.*] I withdrew.

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

I answered that their own souls knew, and the *Auditors* knew I used to be brief: and if they had pleased to have given me leave, I would have finished the whole seven by noon the first day: and would now promise them (by Gods help) to finish what I had to say to the other five remaining in a quarter of an hour, so that in five quarters of an hour I would present them with what I had to say: *W. Edmondson* said they would expect I should so do, and all of them seemed well pleased that I offered to

to difpatch each Pofition in a quarter of an hour ; I faid they muft not count me falfe& a *Promife-breaker* if I was not exact to a quarter of an hour poffible I might be within a quarter, poffible I might fomething exceed it, but I hoped not to exceed above a quarter.

*A quarter  
of an hour  
much can-  
vafed.*

*W. Edmundfon* replied, *Nay Roger* thou muft be punctual if [68] thou wilt be a Christian : and indeed afterward at *Providence* he unjuftly more then once upbraided me faying, *Is this your quarter of an hour?* I answered that Christians nor any prudent man would be fo curious and critical as to raife Cenfures and Accufations upon the nicities and uncertaintyes of a few *Minutes*, for unless we had Clocks and Watches and quarter-Glaſſes (as in fome Ships) it was impoffible to be exactly punctual : however by Gods help I faid I would ftudy fuch *Exactnefs*, that I would rather omit much I had to fay then fail in my promife to them.

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

*The Qua-  
kers Spirit  
& policy*

I was told by many of *Providence*, that I knew them they would not ftand a *Disputation* : or if they did they would not continue without great *Advantages* and be as flippery as *Eeles*, and break off abruptly, as their fpirit hurried them, I therefore ftudiously endeavoured to tole and drive them to the finishing of my remaining five at *Newport*, and the other feven at *Providence*. And thus by the moft wife and gracious hand of God we came to the end of the fecond dayes work, and the fecond Pofition and the end of the Week. It

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

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

af

af the other five in a quarter of an hour, we will keep our promise and hear thee.

*A Letter  
sent in to  
all of us.*

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

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

were the two *Daggers* which they knew stab'd at the heart of their feigned *Christ* and *Light* within them.

I knew my Brother patiently waited there the two first dayes, and was (with others) silenced: and now I guessed he had sent them his mind and would trouble them no more. I told them [70] the whole *Assembly* had Interest in the Letter, as directed to us to read to the rest. *The Letter refused to be opened by the Quakers*

*W. Edmundson* and the rest desired the *Auditors* to speak if they desired to have it read: some of the *Quakers* said it might be read when the business was over: so I to make no breach put it up, and in the end of the day offered it again, claiming their *Promise*, but they regarded it not, so that after the *Conference* ended (we of *Providence* being called away by a Boat preparing to depart) I stept to my Brothers house and acquainted him with Passages, who said that not only the *Superscription* was his hand but the Letter also, and I might open and read it, and (if it might be) present it to the intended *Assembly* at *Providence*: of which we shall hear when it pleaseth the mercifull hand of the Lord to bring us to those Transactions. In short, it was refused there also, & therefore I have judged it fit, since it was so solemnly flung out both at *Providence* and *Newport* that it should have as solemn a *Publication* to the whole world, and the rather because it is a *witness* of Truth as to the two first dayes transactions, impartially reprov-  
ing my *Opposites* and me also where he conceived we were failing: It is true I am not of my Brothers *The Sum of the Letter*  
*My self reprov'd in the Letter in 3 particulars*  
*Conscience*

*Conscience* as to the *Discipline* of Christ, viz. that I ought to have admonished the *Quakers* in private, before I had so publickly &c. since they proclaimed their sin like *Sodom* on the house top: and it is preposterous to run from *House-top-sins* to closet *Concealments* and *Admonitions*.

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

*The difference of the Quakers*

3. Nor doe I think I charged them too deep or too sharply, as my Brother speaks: I knew the *Foxes* and *Wolves* (the able Leaders amongst them) do not run away with *Pigs* and *Worldly Swine* only, but that some *Lambs* and *Chickens* of Christ Jesus are carried away in their (Soul bloody) jaws also, whom I beseech to remember themselves, and I humbly beseech the God and Father of mercies to pull them out, and help all that love his Name, to help pull them out as *Brands* from the *Eternal Burnings*. As for the *Wolves* and *Foxes* the *Blind Leaders*, the *Chapmen* that by feigned words make *Merchandize* of Souls (2 *Pet.* 2.) their [71] mouths must be stopped, and the *Prey* rescued from their Jaws, and because we ought to save what is saveable, and to recover poor sinners Leaders and Followers from their corrupt and rotten Profession we ought to use *Sharpness*, *Tit.* 1. *Reprove them sharply* (*Apotómoce*, cuttingly) that they may be found, or recover in the Faith of Jesus.

*Sharpness sometimes a duty.*

These

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

*The Superscription.*

*To his Loving Friends Roger Williams  
and the Quakers now assembled at  
Newport deliver,*

*Humbly desiring the reading of it to publick* *The Letter*  
*Audience for the Truths sake of Christ Jesus.* *it self.*

**L**oving Friends, though the Lord in his Wisdome hath denied me from Nature the gift of utterance, yet in his infinite mercy he hath vouchsafed to me his free gift as to writing, whereby the private motions arising between God and my own Soul (without knowledge unto any) may be declared, being moved hereunto out of a sensible sadness, which is upon my Spirit in beholding the Cloudings and Vailings of the most precious Truths of my Lord and Master Jesus Christ: But (Loving Friends) herein mistake me not at first: This is no charge nor discharge, but an appearance unto my Soul, even unto the moving of my Bowels within me: For my Beloved at his putting in his hand at the hole of the door, when all my Lovers, Priests and Elders gave up the Ghost in the City: (for gladness) is taken away, and joy out of the pleasant field, and in the Vineyard there is no (true) singing, and the Treaders

ers tread out no (pure) Wine, for the Lord hath made the Vintage shouting to cease: But to avoid Prolixity, I write not to charge nor admonish, neither for contending Argumentation, it being against my understanding, and as the taking of a Dog by the ear: But sincerely unto edification, in signifying the appearances unto my Soul in what I have gotten from these your so earnest and tedious Debates.

72] Therefore I am humbly bold to speak, unto all the contending Disputants in the plainness of my heart.

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

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

2. Unto the Defending Complainants (the loving Quakers)



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

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

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

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

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

To the first appearance you would not begin before you had stated by forced Covenant that none should speak (though with leave in modesty and sobriety) but those that would joyn issue with the complainant, and  
that

*True liberty infringed*

*that under hand writing. And herein (loving friends) you have infringed upon those great Liberties and Mercies which God hath bestowed upon these parts, and which you do enjoy, and cannot enjoy else where: And will you now shut up your common Wine-presses that we can have no fruit nor refreshing but what comes from your private Presses? Know (Loving Friends) this is a sad grievance that lies upon us. Yea, you do infringe not only upon our Souls but upon our Temporal Liberties.*

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

*But into what a condition shall we be brought (I hope not into an high Commission nor Inquisition Court)*

Court) if this Imprimator goes on, that none shall speak, no not so much as suffered to desire to speak, though they are great with Childe with the Man Christ Jesus: But I hope the People will see their Liberties, and your selves know this was not the true Apostles practises.

2. Your sad quenching of the Spirit when the motion of it arose in any for Soul-satisfaction in any to speak, you would not suffer them to be expressed but <sup>Quenching of the Spirit</sup> stifle them in their coming forth: O dear Friends consider, you would not be so dealt with: For what did you know but [74] the Lord might bring forth from any of the Auditors for witnessing his Eternal Truth and Glory? therefore as your Heavenly Master is bountifully free, be not you Niggards in shutting up his Bounties and suffering none to pass but through your own Purses: I speak as the Apostle did after the manner of men.

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

1. But by unseemly smiles of Derision, saying often <sup>The insulting Spirit of the Quakers</sup> (for a time) Thou old Man, thou old Man, thereby appearing to provoke to passion:

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

3. Again (not Apostle or Gospel like) seeking and taking advantages against the Aged, and contrary to Covenant by three or four baiting him at once, unto the confounding of his memory, or stopping of his utterance,  
under

*under the pretence of challenging all comers (when reasons considers of coming in Order) But your defence was that you were but one Man, then you should have been but one Mouth.*

*Again your improper charging of the complainant with mispending of time, when in Truth it was your selves (in not suffering of him orderly to proceed) But by your often Iterations, Tautologies, Indecorum Behaviours and Expressions, with improper Preachments at that time, and yet lay the defect upon the aged, and would not be satisfied with his substantial Proofs, divine Reasons and Argumental Demonstrations. And herein your Conscience (if unsatisfied) had liberty in timely Order, to have made your substantial Defence, if patience had been suffered to have had her perfect work. It is acknowledged by Auditors, that as the Complainant brought substantial proof (for so far as he proceeded) so you the Defendants also brought substantial defence (in what was substantial) but now who shall judge? ye will not suffer the Gospel rule, that the standers by, the Spirits of the Prophets shall judge. Then both of your own private Interpretations doth aim to be judges, and so will be endless and true judgeless: And by proceedings, the cause of Christ Jesus (being now at stake) much dishonoured unto the sadness of my Soul and unsatisfied Conscience, and also the expectation of the Auditors which was for Soul-edification frustrated, and unto publick shame (as yet) only self contendings bath the supream Appearance. Therefore (Loving Friends) [75] pleading and defending for your Lord and Masters sake, shew your selves faithful Servants of Christ Jesus in all Humility, self-denial,*

*The true  
cause of our  
long dis-  
course at  
Newport*

*self-denial, Love, Charity, Tendernefs, in bowels of compassion, in Gospel Peace and Unity: only unto your Masters praise and Glory: that the Auditors may receive the plain naked Truth of the Lord Jefus unto their Souls Edification, even the real Truth as it in Jefus, and not as words of man which is only Vanity and vexation of Spirit under the Sun of eternal and univerfal Righteousnefs, whose infinite glory is witnessed by*

*Robert Willams.*

*Newport* Auguft. 6.

1 6 7 2.

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

*The modesty of this letter*

But from this finger of God this providential Letter appearing upon the Wall before us: I return to the work of the day, which was the Discussion and

and Probation (on my part) of the other five Proposals remaining.

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

*The word spirit* 76] I reminded them first of the nature of the Word Spirit in Latine *Spiritus*, in Greek *Pneuma*, in the Hebrew *Ruch* and *Ruach*, signifying sometimes *Breath*, sometimes *Wind*, and from thence applied unto God himself, unto Angels, unto Men, as denoting a spiritual, powerful, invifible fine Substance distinct from flesh and earthly Bodies: Hence God was said to be a Spirit, not properly but that his Being was pure, powerful, invifible, &c.

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

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

3. It

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

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

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

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

77] The second is extraordinary and 'immediate, such as was pour'd upon the Lord Jesus, *Isai. 11.*  
such

such as Christ breathed upon the *Apostles*, and by the *Apostles* hands upon others when they spake with *Tongues*, foretelling things to come, and penning the Holy Scriptures or Records, as did the Prophets of old, and the first Messengers the Apostles of Christ Jesus.

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

1. Because the Holy Spirit of God was given by means, but the *Quakers* pretended all along in *G. Fox* and other Books, that their Spirit was immediate or without means: I said in the 8<sup>th</sup> of the *Romans* was a *Golden Chain* of Gods Order or Method of Working from *Predestination* to *Glorification*: In the 10<sup>th</sup>. to the *Romans* was a *Golden Chain* of the Means appointed, &c. How shall a Man be saved? by calling upon God? How shall he call on him except he believe in him? how shall a Man believe in him except he hear of him? how shall a Man hear of him except some Preach? how shall a Man Preach except he be sent, &c, Hence *Peter* Preaching Christ Jesus to the first Converts, they were some thousands brought to Christ, when they were pierced to the heart, and cried out *what shall we do?* *Peter* sends them nor to a light within them, but bids them *Repent and be Baptized*, Act.



14. *Paul* so spake that many believed, *Act.* 16. <sup>The Quakers at</sup> while *Paul* spake the Lord opened *Lydias* heart: <sup>Newport</sup> and I appealed to the Consciences of those called <sup>appealed</sup> *Quakers* at *Newport* there present, whether in a <sup>too pub-</sup> contradiction this Spirit they now professed, descended immediately upon them from God (as they spake) or was not conveyed unto them by the Ministry of the former Preaching *Quakers* that came unto them: so that these now are but the waterers and confirmers of this Doctrine of the Spirit in them.

2. As Believing and Conversion comes by hearing, &c. so these extraordinary gifts and powrings forth of Gods Spirits was generally by means also: Christ used Breathing upon the *Apostles*: the Spirit of God descended, *Act.* 8. 19. in the laying on of hands: in *Peters* Preaching, *Acts.* 10. the miraculous Spirit of [78] *Tongues* and *Prophecy* descended upon *Cornelius* and his company, and not before, yea, and what is that waiting in silence used in private, and in the publick Assemblies of the *Quakers*, but a confessed means in which they wait for the Spirit of God (as poor Souls they think) descending on them.

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

In page 6. of this Book in Folio, *G. Fox* brings <sup>Samuel</sup> in *Samuel Eaton* saying [*The Prophets and Apostles* <sup>Eaton</sup> drew people to an outward Word] He Answers, Now is that which lives and endures forever, outward?  
and

and did not they bring them to Christ the power of God, which is the end of words which is immediate.

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

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

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

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

In Page 15. *G. F.* brings in *Henoch Howet* saying [*There is nothing in Man to be ministered to but man*] He Answers, How then ministered the Apostle to the Spirit? and Christ spake to the Spirits in Prison :

and

and *Tim.* was to stir up the Gift that was in him and the Spirit of the Father speaks within them : and the Light shines in the Heart : and the Son of God is revealed in me faith the *Apostle*: that which may be known of God is manifest in man, for God hath shewed it unto them, *Rom.* 1. and the *Apostle* was [79] manifest to every ones Conscience in the sight of God, and that was of God which the Children disobeyed.

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

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

3. How *Sottish* and *Blind* doth this *Deceiver* pro- G. Fox  
claim himself in the *Christian Doctrines* of *Preach-* ignorant of  
*ing, Conversion, Faith* and the *Grace and Spirit of* the true  
*God* confounding *Gold* and *Drosse, Pearls* and *Peb-* spirit of  
*bles, Harps* and *Harrows* (as all one) altogether. God

In Page 136, 137. He brings in *Thomas Moor*, Tho.  
saying [*Nor are we to wait for a further Revelation* Moor.  
*to be given forth then the Scripture for the Word of*  
*God came not first immediately to the Gentiles but to*  
*the*

*the Apostles:]* He Answers, The Apostles that Preached the Word of God, it was immediate to whomsoever they preached it, for they had read it immediately, for the Word it self is immediate with more that follows to the same senseless and absurd purpose.

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

*Fox and the Quakers above all Kings and Princes, Popes & Emperors Saints and Angels* In Page 5. he brings in *Samuel Eaton*, saying [*Though all the Saints have the Spirit of Christ dwelling in them, which is Eternal and Infallible, yet that this Spirit should do all which Saints do, and should say all that Saints say, and should judge for them, both persons [80] and things after an infallible manner, and that they should neither say nor do any thing by any understanding of their own but the Spirit: all this we deny*] He Answers, [Which is contrary to the Apostle, who saith, as many as are the Sons of God are led by the Spirit of God: and Christ acts all in them and for them: and the fruits of the Spirit, &c. and the Spiritual man judgeth all things: And that

that is it which leads the Saints to divide and discern all things both temporal and spiritual; the spiritual Wisdom of God which gives them a spiritual understanding, which men must rule withal, but not with their own which comes to nought: and you that have not that which is infallible to judge in you, know not the Spirit of Christ, neither can you judge of persons or things that have not the infallible judgement, nor have the Spiritual man: neither have you the Word of God in your hearts, nor Christ which is eternal and infallible all which the *Quakers* have to judge persons and things.]

I Reply, *Mahomet* the *Grand Segnior*, or *Elder*, and *Prophet* transcending *Moses* and *Christ* (as he and his followers *Mahometans* say) he pretended that he had the mind of God by immediate Revelation, and that by Revelation of the *Holy Spirit* in the shape of a *Dove*, he wrote the *Minde*, the Word or Scriptures of God the *Alcoran*: But poor silly Souls were *Mahomet* and all his Disciples compared with the *Seraphical Doctors*, the *Foxians*, who neither say nor do any thing with any understanding of their own, but the immediate and infallible Spirit of God says and does all in them: who are fit to be Kings and Princes, Governours and Judges, Masters of Ships and Families, &c. indeed of any place of power or trust, but these walking *Gods*, and *Christs*, and *Spirits*, even the meanest of the *Quakers*? May not the meanest Youth or Wench, if but a pretended *Quaker* (according to this rule or rate of being immediately inspired in all they do

*The Mahometans & Quakers considered and found one*  
*The Quakers Gods upon Earth*  
or

*all other* or say) transcend all other *Teachers, Translators, In-*  
*Beasts Re-* *terpreters, Kings and Counsellors, Navigators, Histori-*  
*probates* *ans, Geographers, Rulers and Judges, &c.* It is true  
*& Devils* that *Thomas Munster* and *Becold*, and *Knipperdoling*,  
 and *Fifer* pretending immediate *Revelations*, and so  
 have other Leaders of these *Nicolaitans* in *France*  
 and *England*, &c. but none were so large and open  
 hearted as to communicate so freely and bounti-  
 fully to all their followers, the immediate Inspira-  
 tions of their pretended holy spirit, as these [81]  
 foolish and filthy Dreamers do: for so saith *Fox*  
 [*All the Quakers say or do is by the infallible and*  
*eternal Spirit*] but how horribly their Spirits, Prin-  
 ciples, Divisions, Miscarriages (in many sinful prac-  
 tises) and Apostacies amongst themselves give the lye  
 and contradict this their infallibility is notoriously  
 proclaimed on the house top: and I may say some-  
 thing more to this Head afterward.

*The lead-*  
*ing of the*  
*Spirits*  
*debated.*

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

I then answered that there was a leading of a  
*Beast* by an *Halter* or *Bridle*, and there was a lead-  
 ing of a Man with a *Reason* when his understand-  
 ing and judgement is satisfied, and if so, I presumed  
 they

they intended, that the leading of the Spirit did not lead them as *Beasts*, but as Rational, satisfying their Reasons and Judgements: and if so Reason grants that there are false Spirits, lying Prophets, Seducers and Deceivers, &c. Reason therefore further saith, that every Soul must be satisfied, whether this *Leading*, or *Anointing*, or *Teaching of the Spirit* be by means of *Praying, Preaching, Reading, Meditating, Conferring*, &c. or immediate without the use of these: if motions without the use of these be pretended *Reasons* tells us that a *Rational Soul* must be able to try whether the Spirit pretending to be a true or lying Spirit, and that it must have some *Rule* or *Touch-stone* to make their Tryal by, that the Rule must be my own Reason, or some Testimony of unquestionable Witnesses satisfying my Reason, or some heavenly inspired Scripture or Writing which my Reason tells me came from God: Reason also tells each rational creature, that it is very suspicious to be a false, lying and devilish motion, which slights the *Holy Scripture* and other holy means wherein the *Holy Spirit, Presence and Power of God* hath appeared to Gods People formerly Reason tells me, that if I finde my self weak (as who doth not) to fight against the Devil (the roaring Lion and old Serpent) and I am bound to seek out for help, and what help more powerful [82] and proper then that of the eternal and all powerful Father of Spirits: and that it is best to take *James* his *Counsel*, if any Man wants wisdom let him ask of God who gives to all Men liberally and upbraideth not: if so, then Reason tells

tells us, that except we suffer our selves to be led as *Beasts* by *Sathan* (as the poor *Quakers* are) we must come to the use of Means, or a mediate leading and teaching, and then what is become of these hellish fancies of only immediate *Teachings* and *Inspirations*?

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

*The Spirit  
gotten of  
prayer*

*The Quakers  
Spirit*

*The omniscience  
of  
the Quakers*

I answered further, that if that *Scripture* alleadged by *John Stubs* [*To know all things*] be to be expounded literally, and (as *G. Fox* in this Book) viz. that the Saints know all things as God, then why are not the *Quakers* *Omnipotent* and *Almighty*



*Almighty* as well as *Omniscient*: yea as it is said of the *Pope*, if he can deliver all Souls out of *Purgatory* (if he please) without *Money*, surely he is very inhumane, impious and cruel that he doth not: so I said what impiety is it, what cruelty and inhumanity is it in the *Quakers* said I, so infallibly knowing all things as God, not to reveal unto Men, and especially in their publick Assemblies so many deep points of the Godhead, of Creation of the Holy Three in Heaven and Earth, (which they confess) and all the deep Mysteries and Prophecies in the *Holy Scripture* especially in *John* and *Daniel* their *Revelations*, &c. the *Most Holy, Omniscient*, and *Eternal Jehovah* knows that the *Pope* and his *Purgatory*, the *Quakers* and [83] their *Omniscieny* are but *Childrens* and *Frantick Persons Dreams* and *Phantasies*, and that the Saints knowing all things is the same with their doing all things through Christ which strengtheneth them that is not all things literally, (for that were ridiculous and blasphemous to affirm it) but all things *figuratively* and *Comparatively*, which his holy Wisdome thinks fit to require them to know and do in order to his *Glory* and their *Salvation*.

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

I Replied, it is notorious how many excellent men have been bewildred, and missed in the opening

*Their in  
humanity-  
and cruelty*

*Knowing  
and doing  
all things*

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

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

*The Light within.*

2 *Cor.* 4  
*God hath shined in our hearts*

*The darkness within*

motion within in heavenly things, in matters of supor- [84] natural light, is as proper as in matters of law to go for Counsel to a cheating thief or rogue, in matters of health, to a known cheating *Mountebank*, as to turn within to a mans heart which was the arrantest *Jugler* and *Cheater* in the world.

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

This did not satisfy *W. Edmundson*, but he replied, let the words be read then by him that took them in short-hand: so they cal'd upon one of theirs to read what he wrote: now I knowing what short-hand could doe as well as most in *England* from my *Childhood*, and that it is impossible for any to write *Verbatim* so fast as I then spake with vehemency, I concluded he had not exactly my words: yet I am confident in a faction and partiality he

*An Evidence was the Quakers spirit and a deceitful Heart are one*

*The testimony of the Deputy Governour Capt. Cranston*

*and others against W. E. slanderous rascals,*

he seemed to read some words favouring my calling their *spirit* the arrantest *Jugler and Cheater* in the word, extremely contrary to my certain knowledge of my intentions, and of what I uttered, beside the sudden and quick exception of our Deputy Governour and others: but alas this was a small business: but I was about to say (as before I did say) from the holy Scripture *Pro. 28. He that trusteth to his own heart is a fool*, and till a spirit of Regeneration and Conversion change the heart of man, there is no other *Christ* nor *Spirit* within, but the *spirit of Sathan*, which is the spirit by which the *Quakers* are acted, and is the arrantest *Jugler & Cheater* in the world: This *Jugler* is so cunning that he out-jugles the *Juglers*, he catcheth the craftiest foxes that catch so many others, he takes Captive and leads away in chains the *Wise and Prudent*, the High and Mighty, till the holy *Spirit of Christ Jesus* discover and break his snares and lead him Captive also.

*The great Cheater who cheats all Cheaters.*

*The great Magna Charta xi Ifa. 59.*

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

I said that that blessed *Son of God* and *Son of Man* the man *Christ Jesus*, lived and dyed a *Batchelour*, he never had any natural *Seed* or *Issue*: Believers are his *Offspring*, his *Seed*, his *Children* and *Grand-Children* and so downward to as many as the  
Lord

Lord shall call. And that *Fox* should not say the Word and the Spirit are all one (as commonly *G. Fox* doth) and that the Father and the Son are one without Distinction (as boldly and Babilonically he doth) Here is (most distinctly and exactly distinguishing) 1. The *Father promising*. 2. The Son the *Mediator* receiving this Promise. 3. The Promise it self, which is of a *Word* to the Son (though that blessed Son is also called the Word) *viz.* of the revealed Doctrine, Will and Mind of God recorded from and by the holy Scriptures, *viz.* that this Word should be in his mouth and in the mouth of all his *Seed*, or *Christian Children* after him, especially his *Messengers* and *Preachers* to the end and Consummation of all things.

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

I was also mentioning a *third Argument* against their spirit from the *Irrationallity* and *Unruliness* of it, contrary to the *Wisdom* and *Rationallity* and *Order* and *Holiness* of the holy *Spirit of God*: this is apparent from their bitter *Revilings*, and often fenceless and frantick *Revilings* in some of them, *Devil, Devil, Devil* The devillish *Inquisitors, Monks* and *Fryers, &c.* exceed them not in spattering out *Diablo, Diablo* against such as dare to oppose them: indeed they are both *Possessed* by one spirit of blasphemous *Railing* and *Revilings* against the

*The true Seed.*

*The railing spirit of the Quakers.*

the Witnesses: far from the holy Spirit of the *Gospel* who in *Meekness* instructeth those that oppose themselves. Was there ever fouler Language given by any poor *Oyster-woman* at *Billinggate* than is given by *M. F.* [86] against Capt. *Wiggan* (to be seen in print to the shame of the *Quakers Spirit*) of all their womanhood? What is all their notorious common censuring and cursing even of eminent and learned and holy persons) for *Cains, Judases, serpent Pharises, dumb Dogs, Witches, Blasphemers, Reprobates, Devils*, but a fruit of wicked and rotten flesh, deny and defying the holy *Spirit of God*.

*Their  
Cursing.*

*Mens and  
Womens  
Nakedness*

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

*Their  
Womens  
Preaching.*

*Dumb  
Meetings.*

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

*The monstrous Sing-  
ing of the  
Quakers.*

What is their monstrous way of Singing and Toning and Humming many at once, as they often  
do

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

4. I did also mention a fourth Reason against their Spirit, and had profecuted it but I knew that (by reason of my Adversaries interposure) I had exceeded my quarter of an hour: It was taken from the Holy Spirit of God subjecting it self to be tried, commanding all men to search the Records, commending the *Bereans* for examining *Pauls Preaching* and *Spirit* by the *Holy Scriptures*, and this is the true meaning of the Spirit of the Prophets are subject to the Prophets, not that a true *Prophet* or *Messenger* of God can subject the truth of God (which he believes so to be and will rather suffer many deaths then relinquish) to be sentenced by all the *Prophets* in the Church to be false, and he acquies or rest in, [87] or subject his *Spirit* and *Conscience* to that Sentence: but that the true *Prophets of God* are willing to have their *Teachings* questioned, examined and made clear by the holy *Records* to the Souls and Consciences of all men.

Hence it pleaseth God to give Rules for the trial and discerning between the true Spirit and the false, 1 *Job.* 3. & 4. chapters.

On the contrary, I would have shewed (which indeed all men know) that the thief endured not searching

*The true Spirit willing to be examined by the Scripture and every mans Conscience.*

*The false and jugglers endure not searching.*

fearching the *gall d Horfe* endures not rubbing, the guilty Debtor endures not Reckoning, the false and juggling Spirits escape in a Mist, and by the help of dark *Lantborns*, and under the covert of the night : who may not see this in *G. Fox*. all along his Book, running into the Thickets and Burroughs of Words of *divers significations*, Scriptures notoriously wrested, general, and sometimes uncouth and barbarous Language, which hath been the trade of the false and lying Murtherous Spirit in all ages, and will be until that short time be finished wherein the Lord will tread him under the Saints feet, and cast him into the Lake that burns with fire and brimstone.

*The Quakers cry is Light but they dare not come to it.*

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

*The two pretended Witnesses Reeve and Muggleton.*

But to return, while I was beginning to urge the tryal of the *Spirits*, *W. Edmundson* said the *Spirit of God* was above the *Scriptures* and not to be tryed by them: for it gave out the *Scriptures &c.* And I said and say it is easie to boast of the *Spirit*, but the *true Spirit* (in a Sense) and the holy *Scriptures* are one, as the *Father* and *Son* are one, and therefore can not but be willing to be examined by the holy

*Records,*

*The Quakers would set the Spirit and Scripture at odds.*



*Records*, as every man or author will stand to his own scripture, work or writing; for the Writers were but *Pens of Heaven writing*, and used by the hand of the holy Spirit. And I remember that I said to *W. Edmundson*, Friend, You yesterday in your long Sermon alleadged that *holy Scripture viz, Men will not come to the light, least they should be reproved*, [88] because their deeds are evil: This is the true cause of your quarrel against the *Scriptures*, and of exalting the Spirit above them that is upon a true ballance, your own Spirit, yea the Spirit of Sathan to be God, and Christ, and Spirit and all.

After some few interchanges and altercations, we descended to the fourth *Position*, which they read out of the Paper (as they did all the rest) which was this, viz. *That the People call'd Quakers did not own the Holy Scriptures.* The 4th Position concerning the Scriptures.

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

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

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

I said the *Jews* owned verbally and wonderfully that

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

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

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

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

4. Their *Interpretations* are so forraign and strange and many of them so absurd & monstrous from the genuine & proper Sence of the *Scriptures*, and adulterated with *Wresting* and *allegorizings* &c. that is truly said of them that they bring not their *Doctrines*, *Disciplines* and *Conversations* to the *Scriptures* but force the [89] *holy Scriptures* of God to attend and wait upon their Abomination as a *Negro Slave* and *Lacquey*.

I said the *Jews* and *Papists* did not more disowne the *holy Scriptures* upon the account of their *Popes* and *Traditions* and *Interpretations* than the *Quakers* did upon the account of their *Light* and *Spirit* and *Interpretations* also. Who knows not that in the beginning of their Profession, they generally fell from

*The Quakers slighting the holy Scriptures*

from the reading of them by themselves or in their <sup>in many</sup> Families, or in their <sup>horrible</sup> Publick Assemblies, only crying <sup>Partic-</sup> up the *Light within, the Spirit within, the Scriptures* <sup>lars.</sup> *within, their Teacher within.* They stil say *The Scripture was not the Word of God, the Scripture is but a dead Letter,* they have no need of *Paper-Teachers* having the spirit that gave it forth? Yea as the *Papists* say, if the *Scriptures* were lost and burnt out of the world, the *spirit* within them could give new *Scriptures.*

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

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

My Opposite said they owned the *Scriptures* in their

*A dissembling Show of Quakers respecting the Scriptures.*

*An Irish Papist confessing the Truth.*

their place as a *Declaration* of the Saints Conditions, & *John Burnet* took a *Bible* and read publickly that Passage in *Luke* 1. where *Luke* calls his Writing a *Declaration*. I urged that this will of God. (for this *Declaration* of what Christ said and did, and of all the rest of the Scripture, was a *Declaration and Revelation* of Gods Will to his People and to the whole World) this written and revealed [90] will of God I said was the Judge and Decider of all Questions, the tryer of all *Spirits*, all *Religions*, all *Churches*, all *Doctrines*, all *Opinions*, all *Actions*. They answered they did owne the *Scriptures*, and would be tryed by the *Scriptures* (which is a new trick, meaning according to their own not to be questioned *Interpretations*) I urged that they set up their Spirit above the *Scriptures*, (fathering all their Revilings Curfings and Abominations upon the holy Spirit) I asked whether they owned the Scripture as the square Rule or Guide according to whose sentence all the Knowledge of God and of our selves, the Knowledge of Gods Worship and Service and our own Blessedness and Salvation was to be determined, yea and the Spirit within them to be tryed, determined, approved and condemned also.

*The Scrip-  
tures  
miracu-  
lously pre-  
serv'd to  
be Gods  
standing  
outward  
Record &  
witness.*

They still fled to this *Burrough*, the Spirit that gave forth *Scripture* is greater then the *Scripture*: the spirit is in us, that Spirit only opens the *Scripture*: the Spirit is immediate and infallible and they only who have this Spirit know the *Scriptures*. I answered that I maintained the inward breathing of the holy *Spirit* more than themselves,  
for

for I quoted before *Luke* 11. *viz.* that we ought in all our *Preachings, Hearings, Readings, Prayings, &c.* to beg the help of the *Spirit* called the Finger and Power of God: and yet I also maintained that this Record, this Word Will or Mind of God written and pen'd by chosen Pen-men as Pens in the hand of his holy Spirit, and so miraculously preserved from the Rage of the Devils fiery Instruments, *Babylonian, Assyrian, Romane* and *Popish Tyrants* and that much among the Jewes and Papists (and much by their meanes also though they hate it) I say this Record is the outward and external *Light, Lantborn, Judge, Guide, Rule* by which God witnesseth himself and his Truth in the World, comforteth and feedeth his faints in their Dispersions, discovers and reforms the defects and wanderings of his People (as in *Josiah* his finding this Record, and *Ezekiel & John* eating the Book, out of which the holy Spirit inspired them to prophesie to Kings and Peoples &c.

Tis true who doubts it but that God and the Spirit were before the Scriptures, and so he was before the Creation, before Christ Jesus was born, and his Redemption actually accomplished: are the works of God therefore, and the several Dispensations and Institutions and Instruments of God in their several times and [91] places of any whit less power or esteem because the most holy *God* and his most holy Spirit were before them? *John the Baptist* saith that Christ Jesus was preferred before him, for he was before him and he was not worthy to unloose the Shoe-latchet of Jesus the *Lamb* of God;

God ; and yet for the fulfilling of all Righteousness the *Lord Jesus* must come to *John* to be baptized of him, and the holy *Spirit of Light* will declare himself to be true by the holy *Scriptures*, and discover all other Spirits to be spurious false and Bastards and notwithstanding their cracking and prating of Light if they slight this outward standing *Record* and Witness of God in the World it is because there is no light in them,

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

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

*The Holy  
Scriptures  
are Gods  
Love-let-  
ters*

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

but in a respect his mind and will it self that he sent in Writing to his Friend, and so the Scripture in a Sence is Gods mind and Will to us.

Upon this occasion I told them that the Scriptures were the *Love Letters of Christ Jesus* to his *Church*, as the *Love-Letters* of some mighty *Monarch* to his *Betrothed Queen* or *Empress*, they are dear, not as common *Paper* and *Ink*, but as the *Good-Will*, the dearest *Love* and *heart* of the *King* and *Emperour* himself: and thus are holy *Scriptures* highly prized and embraced, and laid up in the heart and bosome of the true *Children of God*, 92] believed listned to, and followed as the voice of *Christ Jesus* to his true *sheep* and *Spouse*: the *Bastard Children* and the *Wolves* covered only with the *sheepskins*: they have other *Words, Letters & Spirits*, 2 *Thef.* 2. whatever they prate of *Scripture*, and speak brave swelling empty words as *Jude* speaketh.

Tis true as *G. Fox* all along in his *Book* vapours that the *Spirit* was before *Scripture*, and gave forth *Scripture*: but I proved before, that their *Spirit*, their *Light*, their *Christ*, were but hellish *Darkness*, the *spirit* of *Sathan*, and a false lying *Christ*, &c. 2. The *Dispensations* of *God* were many and divers (as before the *Law* and after ( but in this last and third dispensation, he hath spoken (that is his word, mind and will whatever) the *Quakers* as well childishly as *Blasphemously* prate to the contrary by his *Son*: And as the *Son* himself the *Lord Jesus* in his own person, when he personally main-

*The admirable excellency of the Scripture*

other

other weapon but Prayer and Fasting and the Holy Scripture, so he left written this holy patern and example, that we through Patience and Comfort of the Scriptures might have hope, *Rom. 14.* *Luther* being demanded how he gain'd such knowledge and abilities in such blind *Popish darknes*, he freely confessed that the holy Scripture was his first help, the second Meditation, the third earnest Prayer to God to vouchsafe his Spirit to bleſs the two former unto him. The Lord Jeſus therefore not only ordained his Meſſenger or Preachers of his glad Tydings to *Jews* and *Gentiles*, but his Penmen alſo, *Job. 20.* for thoſe two great ends (as to us) to wit,

Luthers  
Light

*Job 20.2.*  
considered

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

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

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

It is the Spirit Breath or wind of the *Devil* in the lips of *Atheiſts*, *Jews*, *Papiſts*, *Quakers*, *Ranters*, &c. that puffs and blows [93] againſt this Holy Light (more precious infinitely then the Sun in the Heaven :) it hath been moſt wonderfully to amaze-  
ment,



ment preserved like the Sun in the Firmanent, and shines most gloriously again and again, after the blackest and longest storm and night of *Apostacies* and *Persecution*.

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

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

Messengers

*A famous  
vision in  
Turkey*

*The two  
Witnesses  
eat up the  
book of  
Script.*

*Tindal  
the first  
heavenly  
Translator  
burned*

Messengers in hand to break to pieces, or to nail up their<sup>1</sup> heavenly Ordinance.

*The Jews  
outward  
reverence  
to the  
Script.*

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

*The first  
Protestants  
aff'ction  
to the  
Scripture*

*Luther* relates of that blessed *Duke of Saxony*, whom [94] God stir'd up to favour and cherish *Luther*, &c *viz.* that he caused his six Pages each of them to read to him daily everyone his hour in the Holy Scripture. This was the affection in all the first Witnesses the *Waldensians*, the *Bohemians*, the *Englisb*, *French*, *Dutch*, *Scotch*, &c. who together with the Scriptures had mighty Affection to the study of the *Hebrew* and *Greek* in which golden *Cups* and *Bowles* the *King of Kings* was pleased to convey the Wine (like *Abasbuerosb*) of his Eternal Majesty and Goodness to us.

It is wonderful to consider how much the study of the *Scriptures* and of the *Hebrew and Greek Tongues*

<sup>1</sup> "nail up this." R. W. M. Ann.

*Tongues* confounded and put to flight the *Papists*, The Scriptures put both Pa-  
pists &  
Quakers to flight and forced them to study the *Scriptures* and the *Tongues* also, both which the barbarous dark Spirit of the *Quakers* hate, as darkness hates the Light.

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

The blessed *Martyrs* and *Witnesses* of Jesus in all ages have been ravished with holy delights like *David* in the holy Scripture, in *2 Maries* dayes, that famous *Ridley* (called *Bishop of London*) he had got Christis  
Martyrs or  
Witnesses  
love to  
Scriptures most of the holy Epistles in *Greek* by heart, even before he left *Pembroke Hall in Cambridge*: and as the fire of persecution grew hotter, so did those blessed *Witnesses* (like Jesus with *Moses* and *Elias*, and *Paul at Troas*) spend hours and nights in Prayer and holy Conference upon the *Scriptures*, and those things which the Lord Jesus should and hath now accomplished according to the *Scriptures*.

It is true (in print) *James Parnel* spake like a *Papist* an *Atheist*, and a *Quaker* of the holy *Martyrs* or *Witnesses* of Jesus Christ, and of the book of *Martyrs* it self. It is no wonder that the most Righteous and jealous Lord left him not to dye the common death of all Mankind, but to Murder himself by a proud presumptuous attempt of declaring himself to be Christ by fasting 40 dayes and 40 nights, I believe this to be a Truth from the Testimonies I have seen of *Parnels* case (being my self James  
Parnel his  
horrible sin  
& Judg-  
ment self

self then in *London*) whatever, *Fox* & the *Quakers* impudently affirm to the contrary.

How the  
Quakers  
own Scrip-  
ture

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

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

The word  
Effects

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

*Spirits* above them, and therefore the *Jewes & Papiſts* and *Quakers* do not owne the holy *Scriptures*.

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

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

But *Secondly*, Theſe poor *Foxes* fly to their *Burroughs* and confound the matter of the *Scripture* or *Writing*; being Paper [96] and ink, &c. with the contents the purport, and (as I may ſay) the matter contained in the matter: we uſe to ſay what have you to ſhew for it? what evidences have you? what Records, and ſometimes when no Witneſſes are living or can be had, an old poor Record is produced which proves the life and ſpirit of the buſineſs: what *Simpletons* do theſe (only) wiſe ones ſhew themſelves in affairs of men that know not, that (as *Solomon* ſayes of the *Tongue*, *Life* and *Death* is in the power of the *Tongue* ſo) *Life* and *Death* is in the power of a piece of Paper: what hath an *Executer* (yea many thouſand *Executors* to ſhew for their

their Estates sometimes of hundreds, yea thousands years but a little paper, and ink, and wax from the Testators? what gives life to a condemned soul but a *Pardon* or *Reprieve* in a piece of *Paper*? who knowes not that a Writ or Paper signed by his *Majesty, the Lord Chancellour, the Lord chief Justice* hath Death in it, and fetcheth off the heads of many, yea the *highest Offenders*?

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

Josh.  
Miller.

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

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

The Quakers  
notorious  
Covenant-  
Breakers.

I reply: I shall now freely declare to the Sence of this *Allegation*, though in the Dispute my *Adversaryes* would not suffer me to meddle with the Sence of *G. Fox* his words, contrary to our Covenant in my Writing, viz. that each Party should speak as long as they pleased, which Liberty they enjoyed without my *Interruption*: and first I doe not think that *Jos. Millers* words run so loosely in his own Book: I do not think that a man of Wisdom would call it an error to say that *Christ is the meanes*

*meanes of Salvation*: But to the second part, to which *G. Fox* opposeth, I believe it is an *Error*, and a damnable *Error*, and a Doctrine of *Devils*, to say there is no other meanes of Salvation: for this wretched *Jugler* subtilly confounds the *Instrumental Causes* of Salvation with [97] the *Efficient* in God the Father, and *Meritorious* in God the Son, Christ Jesus. 'Tis true, there is no *Redemption* and Forgiveness of sin, but in his Blood, *Ephes. 1.* though I know this *Jugler* (as before) means not a Christ, nor his Blood, nor Death as we do mean, but *Imaginary within, &c.* And yet as *Means* and *Instruments*: Christs Messengers are said to save themselves and others: The holy Scriptures are said to *make wise to Salvation*: A man may be *Gods means* or *Hand* to save his *Wife* and the *Wife* her *Husband*: *We are saved by hope* saith *Paul*, and saved by *Baptisme* saith *Peter*, yea, Women are saved by Child-bearing, as God bleffeth those *painful Curses* to be blessed means of bringing to, or growing up in Christ the Saviour. All these subtly and wickedly *G. Fox* sets at variance with the *Meritorious Salvation* by Christ Jesus, between which there is an *Heavenly Union* and *Concord*, as between a man saving his Brother by throwing a *Rope*, or *Oar*, or *Board* unto him, &c. or a *Midwife* saving both Woman and her Birth in *Child-bearing* by the Means of Women, and Helps which her Skil and Labour administheth to her. To talk of this *Immediate Christ* and *Spirit* without Scriptures, without Preaching, and oth . holy means, is as silly, as Impious,

Means of  
Salvation.

A Union  
between  
the Meri-  
torious  
Cause and  
means,  
and the In-  
strumental  
and Effici-  
ent or  
worker.

as Blockish, as Blasphemous, and as Bedlam, and Frantick, as wicked and *Anti-Christian*.

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

Hofanna  
to the Son  
of David.

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

The more  
ſure Word  
of Pro-  
pheſie.

He Answers, Doth the Scripture ſhine in a dark place until the Day dawne? Are they them them that muſt be taken heed unto as to a Light? Can any ſee the Scripture, and know the Scripture, but with the *Light within*? Can not a *Cain*, a *Balam*, a *Core* bring Scripture that is gone from the Spirit of Propheſie within, and then put the Letter for it? 98] I Reply 1. I know that *Fox* makes their *Idol within* called *Light*, to be the more ſure word of Propheſie, and his uſual proof is, [*The Teſtimony of Jeſus is the Spirit of Propheſie,*] But firſt, why muſt all the Prophets or Meſſengers of God, who from the beginning of the world were Gods mouth and Pens, Concerning the *Birth, Life, Death, Burial, Reſurrection, Aſcention* and coming to Judgement of the Lord Jeſus be here caſt out from the Word of Propheſie? Is it nothing, *Luk. 1,* that God ſpake (ſurely Gods ſpeaking is his word) *God ſpake*  
by



by the mouth of his holy Prophets, which have been <sup>Gods</sup> <sup>speaking</sup> <sup>by his</sup> <sup>Prophets</sup> <sup>is his</sup> <sup>Word.</sup> since the World began. And Heb. 1. God spake sundry times and in divers manners in Time past unto the Fathers, but how did God thus speake or utter his word, but by the Prophets: And Rom. 16. But now is made manifest, and by the Scriptures of the Prophets, according to the Commandment, &c. Therefore how oft is it written concerning the Lord Jesus. *These things were done that the Scriptures might be Fulfilled,*] in which regard, (as to our satisfaction and belief) the written word of Prophecie of the Prophets are a more sure Word and Evidence to us concerning the Lord Jesus then the *Miraculous Appearance* from Heaven of *Moses* and *Elias*, and the voice from Heaven of which *Peter* here speaketh; though in it self a true Testimony, yet not so sure, so firm and pregnant as the Word that God spake by the mouth of his holy Prophets from the beginning of the World, &c. Hence the Answer of *Abraham*, and indeed of Christ Jesus: If they, hear not *Moses* and the *Prophets*, neither will they believe though one should rise from the Dead.

2. How sure is the *Quakers Light*, their Word of <sup>The mad-</sup> <sup>ness of</sup> <sup>leaving</sup> <sup>the Scrip-</sup> <sup>tures and</sup> <sup>turning to</sup> <sup>a Spirit</sup> <sup>within.</sup> *Prophecie*? A sober mind can not but admire that Face and Forehead of Brass and Adamant with which God the Righteous Judge of the whole hath plagued Satan and his Followers, so that they blush not to prefer such a simple Image, a *meer Babbie* and *Childs Puppet* of their *Immediate Word* of *Prophecie* before the Word, the mind and will of God by the mouth of all the Prophets?

For is it not known in the holy Scripture, in all  
Histories,

Histories, in all Ages, in all Nations, what Cursed Opinions, horrible Uncleanesses, Bloody Murthers and Slaughters have been Conceived and brought forth from the Spirit within, and Revelati- [99] ons from *Divilish Lights* and *Spirits*, and the horrible End that generally the Authors and Promoters of such Spirits and Inspirations have come to?

The workings of Satan by Spirits and Inspirations in all Ages.

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

The Devil and the Quakers alleading Scriptures

2. Why should *G. Fox* here mention *Cain, Balaam, Core?* what Scriptures could they bring? what Scriptures were written in their times? I think it no breach of Charity to guess that the *Quakers* and *G. Fox* are so used to Cursing and Censuring their *Opposites* (at the first dash) for *Cains, Baalams, Cores*, that they could not well tell how to miss them:

Such

Such persons no question, and the *Foxians*, and the *lying Spirit*, the *Old Fox* and *Serpent*, bring Scripture: But doth the Diuel cordially prize and love the word of *Propheſie*, the *Testimony* and *Witnesses* of Jeſus? However he plainly here Confeſſeth that the holy Scripture is ſo powerful that the very Counterfeit, the picture and Name of it will do him good Service, with ſuch whom he deſires to cheat and Ruine. And yet *ſecondly* this ſhews the *Quakers horrible wickedneſs*, that although they love the holy Scripture (for the general of them) as well as doth their *lying Father*, yet turn they the Truth of God into a lye, and with the ugly Spider ſucks that which he turns into poyſon, even from the ſame Flowers of Paradiſe, the holy Scriptures, from whence the *hony Bees*, the true Believers, ſuck the pure hony of Eternal Truth and Comfort.

3. Again, what madneſs is it for this *blind Dreamer* to ask his Oppoſite, whether the Scripture ſhines in a dark place until the [100] dawne? & whether they muſt be taken heed unto as to a Light? For, how often is the holy Scripture even the very Law before the Goſpel, or glad News was preached, adorn'd and beautified with the *Illuſtrious Title* of Light? and all the *ſubtle Foxes* in the world muſt know that if they attend unto whiſperings and peepings, *Iſai.* 8. and leave the written Law, the Word, and other Propheſies of Scripture, or written Propheſies, Words and Oracles of God! For all their Childiſh Vapourings and pratings of their Light, the *Eternal Father of Lights* proclaims them to be Children of *howling darkneſs* and that there

No Light  
in the bold  
pretend-  
ers (to ſo  
much) the  
Quakers.

there is no Light within them : I speak it with hor-  
 rour and Amazement, and also with sorrowful  
 Confidence that he that shall find a spark of true  
 Light either of the knowledge or grace of the  
 true Lord Jesus in this their *Fantastick Light*, he  
 shall find the Living among the Dead, he shall  
 prove the Prophets that spake, and the Lord God of  
 the Prophets whose word was spoke, to be Lyars,  
 for saying there is no Light within them.

The pure  
 Scripture  
 filthily  
 abused.

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

Pag 14 :  
 H  
 enoch  
 Howet.  
 By the  
 Weapon  
 of the  
 Scripture  
 only  
 Christ  
 Conquer-  
 ed the  
 Devil-

He brings in *Henoeh Howet* saying, [*The Scrip-  
 ture to be the only Weapon whereby Christ overthrew  
 the Devil.*]

He Answers, who bruifeth his Head, and was  
 before Scripture was, yet the Scripture is for Cor-  
 rection and Doctrin, furnishing the man of God  
 in his place, and Christ the Seed was before the  
 Scripture was: And all them that hath Scripture  
 and not Christ cannot overcome the Devil, you and  
 the

the *Papists* doing his work: for they that overcome him that is with the Power, and those have the Scriptures of Truth, which the Devil is out of. 101] I Reply, How doth Christs bruising of Satans Head, and being before Scripture was, disprove *Fox* his Opposites saying, *viz.* the only weapon whereby Christ Jesus overcome the Devil was the Scripture? what is this to the point of the Compass? may not half an Eye see what a *simple Sophister* this is, to make such Yawes as not to come near the Ships Course and point in hand.

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

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

4. Is all Scripture or writing given by Inspiration of God, *and is profitable* (though *Fox* alleadgeth this Scripture by halves) *for Correction and Doctrine*, &c. then it clearly follows, that as Christ Jesus overcome the Devil by the Scripture, so by the same Weapon this *subtle Fox*, and all other of *Satans Foxes* must be Corrected, Confuted Catcht and destroyed, (except they repent) for ever: But what is this Confession that the *Scripture is profitable for*

The  
Scripture  
most fit  
and pro-  
per Wea-  
pon  
against the  
De.

for Correction, &c. but a kind of grant to his Opposite that Christ did overcome the Devil by this Weapon, for he Confesseth it profitable for Correction, &c. though yet all this running about in and out into his holes in this Answer is a whispering, and yet loud enough to be heard, viz. that Christ did not overcome the Devil by the Scripture,

The Devil  
is a Fox too  
Crafty for  
all the  
Foxians.

5. As for the *Quakers Power* here pretended in Opposition to the Scripture, as being those that have Scripture within them, and so overcome the Devil? How doth the Devil deal as one that pretends to Fight, with Children who lies down and Cries as if those poor Childish Souls had Overcome him? Thus sometimes a Devil of Drunkenness, of Swearing, of Stealing runs away from the Sermons of the *Quakers*, as a *naughty Devil*, sometimes at the Chiding and Conjuring of a *good Witch!* That he may get the faster hold by spiritual pride, hypocrisie, [102] self Conceit, and Contradiction to the Scripture, by will worship and Superstitious Inventions against the holy Institutions and Commands of the true Lord Jesus Christ.

Francis  
Duke.

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

He Answers, Many may have the Scripture and never hear the voice of God, as the Jews in the fifth of *John*, and they said they believed the Scriptures though they were out of the true belief:

But

But receiving the Word from God, is, as they that gave forth the Scriptures: which man lives by and not by bread alone, and so knows him who was before Scripture was given forth: And for saying that the Scripture was the Ground of Christs Faith, he was afore the Scripture was writ, and so fulfils their Words, and is the Author and the Finisher of the Saints Faith, which was before the Scripture was given forth, him by whom the World was made, and is the Author of the Saints Faith, that bruised the Serpent under his feet, which was before the Scripture was.

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

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

I Reply,

The Quakers mad Fancies as to Christ and the Scripture.

I Reply, He was, and he was not, : But let Heaven and Earth Hear and abhor the *Sophistry* of these *Deceivers*, they would fain [103] have no such Christ as man, a Christ without, an *out-side Christ*, but a Spirit and God only, and that in their Flesh : yet again, (for shame of the world) they are forc't to Confess that there was such a man or person, &c. and yet to Cloak and Cover that Confession from Crossing their Principle, they say ; that before Scripture was Christ bruised the Serpents Head, that is Christ that made the World, Christ the Light, the Word, : But this again., we say is false also, for the Promise is, *Gen. 3.* that the *Seed of a Womau* which was Christ in his Manhood, born in the Fulness of Time, *Gal. 4.*

The Humanity of Christ.

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

Pag 16  
John  
Timson

He brings in *Iohn Timson* saying, [*The Scripture is the Rule of Life.*]

He Answers, Contrary to Christ, who said, *the Spirit should lead them into all Truth : And they that are the Sons*



*Sons of God are led by the Spirit of God*: and the Churches was to hear what the spirit said, for the spirit lead them to speak forth Scripture.

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

2. As to the spirits leading into all Truth, and the sons of God are led by the spirit of God: Is not *Fox* here in his *Burrough*, not distinguishing between the Extraordinary leading of the holy Apostles Appointed to be the Eye Witnysses of Christs Death [104] and *Resurrection*, &c. and the first Messengers or Apostles to the Nations, in which Respect, the one Author of those three Gifts, Administrations, Operations, 1 *Cor.* 12. peremptorily asks the Question, *Are all Apostles, are all Prophets, have all the Gifts of Miracles?* and yet all Gods Children are Regenerated, are sanctified, are guided and built up an habitation of God through the Spirit: and yet also the gracious presence and working of the holy Spirit, may be hindred and quenched, by neglecting of the holy Fuel of the holy Scriptures and other holy means appointed. And therefore the Lord Jesus Commands us to pray for the Spirit: and *Daved* cries out, *Thy Spirit is good* the Spirit given by means.  
lead

*lead me, &c. and take not thy holy Spirit from me.* And this is the Devils (the *Old Fox*) his *Devilish Subtlety* to make the Cloak of the Spirit Extraordinary Assistance, and the Angels Extraordinary protection, a ground of Christ Jesus, and his Servants flinging themselves down from the *Pinacle* of the *Temple*, and this I say from the God of Truth will be the *Breack neck* of the People called *Quakers*, (without Repentance) every Soul of them.

The fifth  
Position

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

The danger  
of being  
deceived

I told them, that they knew well, that the Spirit of God had given us abundant Warning against *false Gods, false Worships, false Christs, false Spirits, false Prophets*: He Commands us in Scripture not to believe them, &c. but to try them, to try all things, as we do with *Touchstones*, and with *Balances*, yea, with Fire it self. For, some *Counterfet Coyne* hath been so like pure gold, so double guilt in the middle, and the Ring round about pure gold, that it hath deceived the *Touchstone*. The

Depths of  
Hypocrisy

Devil himself as black a *Fiend* as he is, the Spirit of Darknes, yet he knows how to wear *Samuels Mantle*, and the *white Robe* of an *Angel of Light*, &c. I told them it was Common for *Spanish, Turkish*, or any other Enemy in Time of Warr to hang out *English Colours*, the more easily to deceive & Catch the poor Merchant man, and *Judas* the Traitour gave no other signe to the *Jews* in his betraying of his *Lord and Master*, the Lord Jesus, *but God save my Master* and a Kiss. Most

105<sup>1</sup>] Most of this I Remember I spake, and then I told them that *Paul* tels *Timothy* of some that should speake Lyes in Hipocrisie: I told them of these, there were two sorts. Lies in Hipocrisie.

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

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

I told

<sup>1</sup> In the copy in possession of Brown University, Roger Williams has placed his autograph across the outside edge of this page.

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

The *Quakers* of late have Changed much of their Spirit, or else more notoriously Equivocators.

The Juggling of the *Quakers* about Christ.

I then said, that their many Books, and *G. Foxes* (that thereby me) and their Professions, did so exceedingly Clash one with another: and some of their latter Books (as *Christopher Houldsworths*) and some of their latter Professions and Practices were such that many of their Observers Conclude, that either they had altered their Religion in many of their Principles [106] and Practices, and were turned from what they formerly held, and were amongst us: Or else their Hipocrisies and Dissimulations were more and more prodigiously Abominable. I came to Instances, and told them that when they were Charged to deny that man Christ Jesus, they profess and preach they are wronged, for they believe in that Christ which was born of a *Virgin*, and died at *Jerusalem*, and yet for all this, it is but in Truth a *Spiritual*, and *Mistical*, and *Allegorical Christ*, which under board and in the bottom) which they hold. For, in *New-England* (before *G. Fox* came) *H. Norton* and others say, is not Christ God, and is not God a Spirit, and is there not a *Spiritual Virgin*,  
a *Mistical*

a *Mistical Betlehem*, an *Heavenly Ierusalem*? And do not *G. Fox* and *Ed. Burroughs* all along hold out such a *Christ*, whose *Body* is not now to be found? and such a man as is in every *Saint*, or *Quaker*? and in every person in the world except he be a *Reprobate*?

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

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

4. They profess that their *Saints* have an *Unction*, yea, that every person in the world is so enlightned by

About the  
Church  
and Ordi-  
nances.

Inward  
and out-  
ward  
Preachers.

by Christ Jesus, that he hath Christ and Spirit, and the Kingdom of God in them, [107] (as the *Pharisees* had, and the very same the Saints have) and if they will, they have Teaching enough to Justifie, Sanctifie and save them : and yet again what a noise is there in the World about the *Quakers*, *Teachers*, *He Apostles*, and *she Apostles*, such as the Lord Jesus never sent either the *Twelfth* or the *Seventh*, or their Successors. How do they boast to be the only Ministers of Christ Jesus sent into *Old England* and *New-England*, into *Scotland* and *Ireland*, yea, into *Italy* and *Turky*, and other Nations as diligent and zealous as the *Pharisees* to pervert and poison Souls with a false Conversion and Salvation.

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

G Fox his last Book Exalting the Heathen  
 As to Magistrates  
 6. As to *Magistrates*, how full are their Books and Sermons against Persecution and Persecutors, and yet how plainly do their Principles persecute all others that subject not to their Light, when they have attained such *godly Magistrates* as they are (as they

they speak) in the Light. I told them I was Concerned to make this out more fully in the proof of my *Fourteenth Position*, and therefore at present I would trouble them but with one *Quotation* out of *G. Fox, Pag. 170.* where I Read, and *John Burnet* Read also, how *G. Fox* brings in *John Stallam* saying, [ *And the Magistrate is not to Level the Law with the Light in every mans Conscience, Again, if the Magistrate be in the Light and discern the mind of Christ, and discern his Law, is he to Compel all the Nation and Common-wealth to come to the practice of his Light?* ]

Pag 170

John Stallam

The Quakers Principles are for Persecution

*G. Fox* Answers, the Magistrate of Christ, the help, Government for him, he is in the Light and power of Christ: and he is to subject all under the power of Christ, into his Light, else he [108] is not a faithful Magistrate: and his Laws are agreeable and Answer according to that of God in every man: when men act contrary to it they do evil, so he is a Terrour to the Evil doers, discern the precious and the just from the vile, and this is a praise to them that do well.

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

The Quakers Zealous Persecutors.

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

3. This

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

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

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

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

2. It is not Imaginable, that the Opposer would question whether the *Civil Officer* ought not to punish such incivilities and [109] Incivilities and Inhumanities as *Drunkennes, Whoredome, Stealing, Murther*, &c. Therefore *G. Fox* must intend that their Magistrates for Christ must Fight for their  
Christ



Christ against all their *Opposites*, though they cry *Persecutors, Persecutors, &c.*

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

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

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

I Reply: As to their *Monstrous pride* I shall speak, when I come to Compare the *Pope* and them in the *Tenth Position*: At present I Ask them, whether *Paul* speak of his Measure in Holiness and Grace, or no? Some of them say that they are not only perfect as God in Holiness, but also in Power *Omnipotent, Omnipresent, Omniscient, &c.* But if *Paul* be not brought in to speak of such a Perfection in Holiness as is in God, *G. Fox beats the Air*, & comes not near the Question: to save their Doctrine of Perfection from being a perfect Contradiction & Lie, and they would fain make themselves & others believe that they are as truly perfect in their Holiness as God is, though their Holiness be not so much: As if they were perfectly Gods, (though but little Gods) as God himself being a great God, and so are forced to show their Contradictions, and wheel about to Perfection of parts as a Child is mankind though

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

The Perfection of the Godhead

not

not a perfect man, and a drop of water is true water, and may be as Salt as any drop in the *Ocean*: having the Quality of, but not the Equality with the *Ocean*. As otherwise *G. Fox* foolishly & blasphemously speaks of God in this Book, Moreover, since these high minded Souls dare to say that they are as pure as God, and (some say what they think) that they can no more sin against God, then God can sin against them, &c. I Ask them whether there be any Measures and Degrees in God? whether his Perfection in Holiness be not Holiness it self? Wisdom it self, goodness it self, unto which there can be no Addition or [110] growth as we are Comanded to grow in the grace and knowledge of *Christ Jesus*. To talk therefore of Measures & Perfections, is as silly as for *G. Fox* when he hath begun to sew a Shoo, and hath as yet taken but a few stitches, yet to boast Confidently that the Shoe is perfect.

The Quakers Fallacious Perfection.

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

Hofanna to the Son of David.

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

He Answers, How are they of his Flesh, and of his

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

I Reply, and Ask, is this Eating of his Flesh, and drinking of his Blood after a *Corporal, Bodily manner*, visible and real as to other Senses Or is it <sup>G Fox his Falla-  
Presence of Christ</sup> Miraculous and Spiritual? Or is it *Spiritual & Misti- cal* by Faith, and by believing as the *Protestants* say? After the first *Corporal way* the very *Papists* affirm not: After the *second way* you will not say it is: <sup>Visible and Natu-  
ral or Mi-  
raculous and Super-  
natural</sup> Nor would you be thought to be so *gross Papists* as to hold *Transubstantiation*? and therefore must it be the *third way* which is by believing: and then you *poor Jugling Souls*, what is it to a *Bodily pres-  
ence*, that you Eat him by believing? <sup>Eating of  
Christ.</sup>

2. Whereas you say, you *sit with him in Heavenly Places*, you are one with him, &c. he is Head of the Church, &c. Here I must Ask you you hold him to be such a *Visible Head* of the Church, as the *Pope* saith He is, and if you say yea, I then Ask you where will you direct us to such an *Individual Man*, or <sup>Christ  
Head of  
the  
Church</sup> person as the *Pope* is, and may be directed to, as we know from so great Art all the World over, If you say No, what is this then to talk of a *bodily* [ I I I *presence* of Christ (which is the point) and then Flap me in the mouth with a *Fox Tail*, and tell me (in a *Childish* and *Equivocating Contradiction*) that you mean not a *Bodily presence* but a *Spiritual*.

3. As

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

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

His Bodily presence.

The Quakers Count all Gods Children Apostates.

G Fox his Juglings and dreams about the person of Christ

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

I will turn my Thoughts higher. O thou most glorious Sun of *Righteousness, Truth* and *Holiness* shine

shine forth, and let it be seen, how the Devil called the Lord Jesus *Beelzebub*: The *Treacherous Revolters* and *Apostates* from thee, they call thy self, and thy Saints *Revolters* and *Apostates*. They boast with the *bloody Papists* and other *Traitorous Rebels* against thee, of their Right and Interest in thee, of their possessing and feeling of thee, feeling thy Scriptures and thy *Bodily presence* within them: Oh let thy *glorious Light* declare, who these *poor Apostates* and *Revol-* [112] *ters* are, *who break down thine Altars, burn thy Temples, scoff at thine Institutions, Cry up a false and Hellish Christ* within them, Christen him with the Name of *Light*, though he be thy *Conquered Slave* the *Devil*, telling us he is thine *Angel of Light*, who with his *Counterfeit Souldiers of Light*, Crucifie thee and pierce thee, and mock and Curse thee, (the only true Son of God and Son of man) as ever *Herod* and *Pilate*, the *Preists* and *Iudas*, the *People* and *Souldiers* did.

In Page 259, he brings in *James Browne* saying, <sup>259 James Brown</sup> [*the Kingdome that is in the Saints, is not in the Pharisees.*]

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

I Reply, 1. What If I should send you to some of your *Margents*, where the Greek word [*Entos*] is rendred amongst you: that is, unto you, upon you, as *Luke 11. If I by the Finger of God cast out Devils, surely the Kingdome of God is Come upon you?* <sup>Christ's Kingdom in, or among the Pharisees</sup> The *Pharisees* expected (and so did all the *Jews*, and *Christ Disciples* were not free) I say look for a *glorious*

*glorious Temporal King* that should make his *Ingress* with Pomp, and [*Meta pur oterefio*] as the Scripture speaks with Observation, but he came in as some Kings in disguise, and (as they speak) *Incognito*, and yet his Kingdome was among them, in the midst of them, by his *per onal presence*, his *powerfulp eaching*, and his *glorious Miracles*.

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

Horrible  
and hipocritical  
Christianity

3. Must you take Measure of the Pharisees, and tell us that the Pharisees in a Measure as a grain of Mustard Seed and Leaven are the same with your selves? Do not you Cry out that you are perfect, not in Measures and Degrees, but that you are all one in *Quality* and *Equality* of Power and Glory with God? and must [113] this must be the same with Christ Jesus and his Saints, and you and the *Pharisees* all together? *Can two walk together, live and love together, board and bosome together and not be agreed together, no other wayes then Light and Darkness, Christ and Belial, Righteousness and unrighteousness?* What stinking work do these *provd Pharisees* make of *Christianity*? How justly doth the Son of God give them their proper Titles, *Ye Fools and Blind?*

4. If

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

A Mon-  
strous  
King and  
Kingdome  
of the  
Quakers.

Abomina-  
ble lyes in  
hipocrisie.

The Phar-  
isees and  
Quakers  
hipocrisie  
wonderful

without *Idolatrous* and *Superstitious*, *Inhumane* and *uncivil*, *passionate* and *fierce*, *Censorious* and *Cursing*, and most *Impudent* and worse then *Barbarous*, in some of your *Impudently*, *monstrous* and *avowed practices*

The sixth  
Position.

Having dispatched our Agitations about the *fifth Assertion*, [114] and the *Quotations* out of G. Fox which I could not then Insist on in publick, I descended to the *sixth Position* which was, *viz.* [*The Religion of the Quakers is not only an Heresie in the matters of Gods holy worship, but also in the Doctrines of Repentance, Faith, &c.*

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

The Heresie  
of the  
Quakers.

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

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

Heresy  
what

*John Stubs* stood up and said, that *Heresie* was defined by some to be an Opinion obstinately stood in against the *first Christian Purity*: I Answered, yea, and the Opinion of some was, that *Heresie* was an  
Error



Error in the *Foundation* obstinately stood in: But I said we had not time to enter upon a Dispute about the word or thing at this time, the Substance of my *Affirmation* was, that their Religion, Sect or way was false, and gone from the *Institution* and way of the Lord Jesus delivered by himself and his Apostles, or *Messengers*:

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

The second (which was our *Position*) was in those two great *Fundamentals*, the *Beginning*, or *A. B. C.* of the *Christian Religion*, viz Repentance from dead works and Faith towards God: As for those two Doctrines of laying on of hands, and of *Baptismes* they concerned the Church, and worship, (concerning the Circumstances of which God is pleased to permit his [115] Children to be lovingly differing and discussing; the other four *Repentance*, *Faith*, *Resurrection* and *Judgement* (in which generally Gods Children agree) in these also as well as in the matter of worship, these wandring Souls are *Heretics*, that is, obstinately maintaining *Notoriously false* and *Anti-Christian Abominations*, In so much that the many Sects amongst the *Protestants*, yea, and the *Papists* themselves do not so differ from a *true Protestant* and *true Christian* as do these *wilful*, *ignorant*, and *wandring Souls*.

1. Then as to Repentance, I said it was the first heavenly and saving work of God upon the Soul, wherein

The Quakers Heretics against all the Christian Principles, and more Heretical against the first Christian Religion than any Protestants or Papists.

The Quakers Here-

ly in mat-  
ter of Re-  
pentance.

wherein he turned back home again the whole Soul unto himself, being revolted and run from him into the Arms of Rebellion in the Fall of our *first Parents*.

This 24th.  
of Luke I  
earnckly  
Infilledon.

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

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

The Pa-  
pists and  
Quakers  
Repent-  
ance.

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

But I said the *Protestants* protested against this Repentance of the *Papists*, and so against the *Quakers*, for, who knew not the sorrow and Confessions of *Saul*, and *Abab*, and *Pharaob*; and the *Philistins*, and *Judas*, yea, and also the Restitution which *Judas* made, (not daring to keep in his hands that which he had unjustly and wickedly gotten) and yet who can truly ascribe unto these mens Repentance, the Character and blessedness of a true Christian returning and coming home to God. 2. I

2. I said it is known in daily practice, that when some times [116] *Notorious* and *openly Flagitious Persons* profess to be *Quakers*, (for all their craking of fear and trembling and Quaking) there hath appeared no Sense of godly sorrow, of godly Contrition and brokenness of heart in them, for their sinful Nature and Life against so *Ininitely pure* an *Holiness* and *Majesty*? but immediately (upon their bowing down to Satan, and owning him as a *Light*, and *Christ*, and *Spirit* within them) they are, having less Prophaneness now pure and holy as God is, they can no more sin then Christ can! *the Mystery of godliness is God manifested in their Flesh*, I know some of them say they come to perfection by degrees, yet they say the least of their *new-born Quakers* can not sin, and what is that but Perfection? yea, they are Christ and God: and therefore why should they give respect to any *King*, or *Kings*, &c. why should they not *Thee* and *Thou* the *Aged*, *Learned*, *holy*, and *Highb*, why should they not sit silent even scores and hundreths of them (possessed with a dumb Spirit) as in a Form and Order of Christian worship waiting for this Spirit, and then be perfect Christians?

3. The *Protestants* both *English*, *French* and *Dutch*, &c. have manifested against the *Papists*, and therein against the *Quakers*, that Repentance is a turning of whole Soul from all sin as sin to all of God as God: from the sin of Nature, and that *Heart filthiness* which we bring into the world with us, and from whence, even from within, as Christ Jesus tells us? what ever Satan and the poor *Quakers*

The Quakers  
Converts.

The Protestants  
true Repentance.

kers prate *proceed our evil thoughts, Adulteries, Fornications, Murthers, Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, an Evil Eye, Blasphemous, pride, Foolishness, Mark 7, &c.*

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

The Quakers despising

2. How horribly do they despise the *true broken hearted Pub- [117] licans*, who can see nothing but sin and Damnation in themselves, and cry out for mercy and Forgiveness? How do they *Superciliously* and *Pape-like* belch out as from Hell, *God I thank thee that I am not like these Publicans?*

And Revilers others.

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

Their Covetousness.

4. To name no more at present, How doth the Devil of worldliness and Covetousness domineer over many of them? By a strict Profession all persons are taken off from Drunkenness, Whoredome, Swearing,

Swearing, &c. und put on *Theiftines* and *Industry*, and if their hearts Centre and fix not on Chriff Je-  
fus, and the *Heavenly Records* of Chriff, the Scrip-  
tures: and on the Life to come, but upon *Self*, *Ex-  
alting self*, *a self Chriff*, and *Spirit*, and *Heaven*, and  
*Refurrección*, &c. which is the Truth and bottom  
of the Quakers Religion, what can the most of  
them run in but a Courfe of *greedy gaping* after,  
and getting, and raking, and gathering the *muck*  
and *dung* of this *prefent Life*?

It is true, that many that hold the fame *Fanciful*  
*Notions* with the *Quakers*, yet are of *Ranting*, *jovial*,  
*fpending Spirits*, but the Spirit that haunts the *Qua-*  
*kers* moft is a *fovre*, *proud*, and *Melancholy Devils*,  
and his Commiffion is to turn fuch perfons into the  
*Gadarens Swine* rooting up all that ever they come  
at for their own Ends and Belly: How many are  
the *Instances* even in this *Colony* in fome especially,  
as able and as active Souls as any in this *Colony* or  
*Country*, and as guilty of murdering the *Natives*  
by the *Liquor Trade* as any: and as fuddenly and  
ftrangely snatcht away by the hand of *Gods Power*  
and *Iuftice*, as any ufually can be, but being departed  
I will touch no more upon this ftring.

From their Doctrine of, and their Herefie or Ob-  
ftinacy in a *false Repentance*, I touch next npon  
their *false Faith*: I faid it was true they fpoke much  
of Faith and Juftification, &c. as the *Papifts* did,  
and as G. Fox in his Book (by me) did: yet if they  
pleafed, I would demonftrate by *Instances* out of  
his Book all along that he Confounded and made  
all one, both Faith and Ju- [118] ftification, yea,  
and

A fowre  
Spirit is  
the Com-  
mon Spirit  
of the  
Quakers.

The Qua-  
kers Falfc  
Faith.

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

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

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

True Faith what it is

True Faith is a Receiving of Christ Jesus as my only King, Priest and Prophet: It is a believing on, or receiving of Christ distinct from God, *Iohn* 14. You believe in God, This true Lord Jesus Christ the *Quakers* turn into a *meer Fiction, Dream, or Imaginary Christ* in the mind of a man, or Woman: a *Popish Transubstantiated Christ*, all Spirit and

The Quakers Transubstantiation worse then the Fantastick

and no Body, and so not consisting of Flesh and Spirit: He hath no Flesh of his own, as you make him: and yet Flesh of his own, because your Flesh is his Flesh, and yet your Flesh you say also must dye and rot, and never rise again, and so you have blown up and Jugled away the Flesh of Christ Jesus, both his and your own also altogether.

This is a Trick of *the Father of Lyes*, and *Juglings* beyond that *Monstrous Fancy* of the *Papists Transubstantiation*, for although they turn the Bread into the Flesh of Christ, yet they turn not the Bread of Christ, nor the Flesh of Christ into their own Flesh: The *Quakers* can give no Account what is become of the Flesh or Body of that man Christ Jesus, these *Foxes* have devoured the Lambs of God. Miraculous and Monstrous is [119] the *Papists blasphemous* and *Bloody Fancy* of *Transubstantiation*, but not more miraculous and monstrous, &c. then that of the *Quakers*, which granteth Christ Jesus to have been born, lived and dyed as We, &c and yet now Transubstantiated into a Spirit, and the *Quakers Flesh*. So that in the Upshot, the Christ in whom they believe is vanished (by an *Hellish Chimistry*) into themselves, and it is most certain, (the Lord open in great mercy some of their Eyes to see it) they do believe on themselves, and that lying Spirit within them.

I remember, that hereabouts *John Burnet* said, that it was not true that they preached not true Repentance, and herein he fell into a Speech or Sermon to the People, professing that the *Quakers* maintained Repentance toward God and Faith in Christ and Godliness,

Tran-  
sub-  
stantiation  
of the  
Pepists

John Bur-  
net his  
Sermon

Godliness, and Righteousness, &c. and he continued I Judge above half an hour, (though not so long nor so furious as *William Edmundson* the day before.

And my  
Answer

I listned carefully and watcht his Ending (being desirous to say something least another of them should fall into a Sermon also and put me by) and I speedily said (to this Effect) Friend you have here delivered many holy Truths of God (at this there was deep silence, as if I had turn'd a Profelite, at least it pleased them to be applauded, I went on and said concerning Repentance and turning from all sin, of the Blood of Christ, and of being saved by his Blood, *of living soberly, Righteously, and godly in this present World, &c.* but withal I said, they did not reach me nor any thing that I had spoken as proof against them, for I and all their Adversaries the Protestants preached Repentance and Faith, &c. but theirs was an *Anti-Christian Repentance,*

The Qua-  
kers and  
the Papists  
general  
Faith and  
Repent-  
ance

and Faith, &c. because either not true Repentance and Faith as Protestants argue against the Papists and Quakers, or else in general Terms not distinguishing between true Repentance and false, and shewing the difference between the true Faith and the false: So that I said you might have preacht this Sermon even in *Rome* before the Popes face in his own Chappel, yea, the Pope and the *Cardinals*

The Jug-  
lings of  
the Papists  
and Qua-  
kers

and *Friars*, and *Jesuits* deliver the same Doctrines (in general Terms) daily: But as *Thieves Iuglers*, and *Counterfietts* when they come to Examination, their Impudent sayings and Swearings prove but the paints of *Whores* and *Har-* [120] *lots?* So do the Devilish Doctrines and Devilish Conceit and

Fancies



Fancies of *Papists*, *Quakers*, and all Fantastick, Formal, Carnal Protestants, who Cry *Lord, Lord,* &c. but are Answered by Christ Jesus with *I know ye not, Depart from me ye that work Iniquity.*

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

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

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

To which I say, how many painted Anchors and painted Hopes are there? How many Hopes as in *Iob* like the Spiders web swept away to Eternity?

If

If there be e're a painted Anchor or e're a Spiders web in the world<sup>1</sup> this of the *Quakers*.

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

For, do they not overthrow the very Nature of Hope which they prate of, and give rhe Spirit of God *Rom. 9.* the Lye, which tells us that Hope is not of things in possession, or which we see? doth not *Paul* there tell us almost in plain Terms, that it is simplicity and Non-Sense to talk concerning Hope after such a Rate? Doth not *1 Pet. 1.* tell us of a *Living Hope* (opposite to painted and dead Hopes) and this *Living Hope* called in other places *the Hope of Righteousness, the Hope of the Redemption of our Bodies?* the Hope as of Heirs for an Inheritance? of the Glory that [121] shall be revealed in us, which is a state of the manifestation of the Sons of God, though faith *John, We are now the Sons of God,* *1 John 3.* we know not what that is, all that is now enjoyed is but as the *first Fruits* to the *Harvest*, as the Spirit speaks.

The Simplicity as well as Impiety of the *Quakers* Hope

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

<sup>1</sup> Interline "it is" after world. *R. W. M. Ann.*

Promise, or any Creatures dear to us, *Our Hope, our Love, our Joy, &c.* that is the Ground or the Object of our Hope &c

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

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

Humphry  
Norton  
his Hope

The Qua-  
kers Hope  
of life to  
come

rising of a Dog: and as to their *Spirits* they believe Souls are [122] parts of God, and go unto God and into God: and therefore their saying, *Lord Jesus receive my Spirit*, is no more then Lord Jesus receive thy self, according to some of their plain Expressions: To whom should I pray? my self? to whom should I give Thanks? my self? wherein their *woful, black, and filthy Spirit* Contradicteth it self amongst themselves, though they agree in the *Devils Bait*, (which Catcht himself, and with which he Catcht our *first Patents* and all his *Posterity*) viz. *Ye shall be as Gods*, live as God, know as God, be Gods and Christs for Evermore.

The Quakers bait by which Satan takes them

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

John Bunyan

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

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

The new Birth of the Quakers

I Reply, none are truly Converted, born again, &c. but in a true Sense they come to Christ Jesus: For the Scripture saith, *he gives Repentance to Israel, He is the Author and Finisher of our Faith*: But that Jesus Christ as God, (so the *Quakers* owne him) and

as

as man (for so they also owne him) should be in every man, and Woman, and Child in the World, I have proved and shall prove it to be a *blockish* and *Devilish Fancy*.

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

3. If this Light, this Christ, this Mediator be in every man, what should be the Reason that so many *Thousands* and *Ten Thousand* of *Millions* see him not? Only a few persons Cursing and Reviling all the rest, and that say all but the *Quakers* are deceived? Can the Sun be in a Chamber and persons not blind, but [123] seeing and awake, and using his Light and yet not see it. Certainly it is but a *painted Sun* that doth not shine equally on all, it is but a *painted Fire* that doth not burn, and the *Quakers* are but *Pictures* of *Christians*, and pictures of men to argue aſtet such a Rate, that Christ not only as God, and Creatour should be in every man, but also as the Mediator, as the Spirit, and yet not operate according to the Nature of the Sun and Fire: It is true, the Lord Jesus came into the dark world, and their darkness comprehended him not to be He that was to come, the *true Meſſiab*: but when Christ Jesus as Mediator, the true or only Light shall dwell in the Understanding and Will, and Memory, and Affections of a man or Woman, and those persons be ſavingly inlightened by him as you write,  
and

and yet not Converted and saved by him, it can be the Language of none but those that peep and mutter *Isai.* 8. but have no true Light, but a false and painted Light within them.

The true  
and false  
new Birth.

Lastly, saith *Fox* this turning to the Light within is the New Birth: But the *Holy Record* saith, that till the preaching of the Word, or Gospel, or glad News come to the mind of a man, (ordinarily by the Ear, and hearing, and preaching, *Rom.* 10.) there is no *Faith*, nor *Covenant*, nor *Christ*, nor God in the Soul, *Ephes.* 2. and we are not only in darkness, but darkness it self, *Ephes.* 5. and only by the holy Word and Spirit preached<sup>1</sup> the blessing, *Isai.* 59., God shineth in our hearts, and not by any such *Immediate Fantastick Faith* or Spirit, as the *Anti Christian Quakers* dream of, yea, against the Light of a twofold Experience in their own Souls.

The Qua-  
kers put  
out the  
Eyes of  
their own  
Experi-  
ence.

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

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

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

<sup>1</sup> Interline "is" after preached. *R. W. Ms. Ann.*

*head*: [124] but when Christ Jesus comes into the Soul as *Mediator* of the *new Covenant*, and be thus idle and not operative in all mankinde in the World, and not to Convert, and work belief in them, which must be either because he cannot, or because he will not, as the *Leaper* said, is as black and blasphemous a Fancy as any *Atheistical* or *AntiChristian* Soul can harbour.

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

Pag 44.  
George Willington

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

The Quakers meer Jewish and Popish

Alas *poor Bankrupts* who owe more Infinitely to God then we are worth: who are over head and Ears in Debt to God, to our own Souls, to Men and Angels, and the whole Creation, having sinned against Heaven,

The doleful state of all men till mercy not justice pittie them

Heaven, &c. that have not one farthing toward the discharge of so many *Infinite Millions* of *Talents*: God of his rich Infinite mercy convinceth some of the proud Sons and Daughters of men of their *deplorable Condition*, makes them cry for mercy, and for Christ Jesus sake and Mediation, he freely Iustifies and forgives them. Thus saith the Scripture all along, and that our Faith, our believing or receiving of this grace though it be followed with *Mary Magdalens Love*, contributes not one farthing toward the payment of *our Infinite Millions*, no not so much as one good Thought.

Pag 47  
Joseph  
Miller

He brings in *Ioseph Miller* saying, [*It is an Errour to say, we are Iustified by that which Christ doth in us.* He Answers, Contrary to the Apostle, who saith, We are Iustified by Faith in his Blood: [125 And the Faith is in the Heart, and the Blood is in the Heart that purifies it, and held in a *pure Conscience*: And the Word of Faith is within, *Rom. 10.*

The Qua-  
kers Jutti-  
ficatson  
within us.

And Faith gives Victory over the World, and that which gives Victory Justifies, And Christ is within you who is *Justification, Sanctificotion* and *Redemption*: either of them is found within, and thou art in the Errour, and not fit to talk of these things thou understandest not.

Fox his  
Babilonish  
tumbling

I Reply: Grant that in a true Respect and Sense, Faith is within, and the Blood within, and the Word of Faith within, and Christ within, and *Justification* and *Sanctification* within, will it therefore follow I say, will it therefore follow with any Colour of Common Reason, that therefore in one and the same Sense they are all within, and they are all  
one,



one, and they were not without before they were within? I know this *subtle Fox* and he that helps his deluded pate to bind up such a *Bundle of wrested Scriptures*, would have it so, that he may *jumble* and *blend* all together in a *Babylonish Mystery*, and subtly deny the Truth of the holy Scriptures History.

of all in a  
Croud and  
Heap to-  
gether.

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

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

Justifica-  
tion  
opened.

Pag. 10. He brings in *Iohn Bunyar* saying, [It is not Faith and works that justifies a man before God, but it is Faith and good works which justify in the fight of men only, and such works will not [126] justify in  
the

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

The Quakers Popish Justification by works.

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

The Papists and Quakers see no need of Christ.

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

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

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

I Reply, 1. The work of God (according to Christs Doctrine) is to believe on him whom God sent. It is true, it is the Command of God to keep his Commands, but since the deadly Fall of man, none, not one being able, *Rom. 3.* (though Fox deny it,) it is the work, the *great work* of God to fly to

to that *blessed Propitiation* for poor finners, (throughout the world :) But *G. Fox* cannot distinguish between the *Covenant of works*, of *Iustice*, and of *Debt*, and that of *mercy*, and of receiving all as a *Beggar*, and *Condemned Rebels*, *poor proud Souls* they know not any difference between the *Blood of Christ Iesus* and their own *Blood*, as we shall see afterward.

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

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

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

Fox his playing with the word Justification

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

The last of  
the seven  
Positions  
at New-  
port

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

The Qua-  
ker  
Religion  
pieced up  
o many  
old Here-  
sies

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

I had purposed to have shewed how in matters concerning God, the Son of God, the Spirit of God, &c. the *Quakers* have followed, the *Cerdonians*, the *Priscillians*, the *Valentinians*, the *old Gnosticks*, and *Manicheans*: but I Confined my self to the Terms of the *Position*, and declared that the *Quakers* were *downright Papiests* in many points, some I then Insisted on, and the rest [128] intended, I shall now mention. *First*, In magnifying the *rotten strength* and *Arm* of *dead* and *rotten Nature*: when it is Objected to G. Fox in his book, that *by Nature we are all dead in sins and Trespasses*:

G. Fox Answers, by dividing all men into three forts: Some are born holy from the wombe, as *Ier.*  
Some

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

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

But the *Quakers*, although they hold only their own Children to be *Conceived and born holy & without Sin*, yet they jump into one step with the *Papists*, as to the Power of Nature in Spiritualls, and that every man and woman in the world hath a sufficient Light within him to see God and Christ, &c. and to turn themselves unto them to *Eternal Life*.

Of Na-  
tures its  
Impurity

The Pa-  
pists  
righter  
then the  
Quakers

The pow-  
er of  
Natu e in  
Spiritualls

*Life.* Contrary to the *Protestants*, who from the holy Scriptures maintain mans Natural Blindness and Darknes, *Ephes.* 5. Mans Natural Deadness, *Ephes.* 2. and that our wisdom can not discern any Spiritual thing, that is, Spiritually, 1. *Cor* 2. That our *Quintessence of Nature*, our very *wisdom is Enmity to God*: He hates us as we hate him, and are at *deadly feud* and *mortal Hatred* like two men of War [129] giving Fire one upon another, we *resolving* to sink by *Ejods side*, rather than to yield to God: but God in *Infinite pitty*, seeing our weakness and madness, and certain Destruction hangs out a *white Flag* and offers a *Parly*, on purpose to save us from our desperate minde & Ruine, which by many heavenly means of *Free mercy* he Effecteth? The *Pcpists* speak more like Men, and at last yield that men and Women have left them (since *Adams Fall*) power to listen too, and obey *Moral Perswasions*, and offers which God makes: The *Quakers* talk only (like *Bruits*) of no means, no means but *Immediate Revelation* of the Spirit: and yet in Contradiction to themselves they make the Spirit an inward means, and their *Apostles* or *Messengers* an outward means, or else they make themselves *idle Embassadors*, in vain and to no purpose. The *Protestants* affirm from 2. *Cor* 3. that we have not one good Thought but from God, that it is God, not we, that turns the will, *Phil.* 2. that when the Word of Faith is preached, *Rom.* 10. and Faith or Belief is wrought by hearing, : yet is it *Gods free Grace* that makes the difference, 1 *Cor.* 4. when several Hearers are Assembled, and God opens *Lidiabs heart* and

not

The way  
of Conver-  
sion both  
of the Pa-  
pists and  
the Qua-  
kers

The way  
of the true  
Pro-  
testants

not others, *Acts* 16. the *learned Academians* mock, and only *Dionisius* and *Damaris*, and a few believe, because *God sheweth mercy on whom he will, and whom he will, be hardneth.* *Acts* 17. *Rom.* 9. 2.

The *Papists* and *Quakers* both maintain that *dolefully, uncomfortable, and desperate Doctrine* of falling away from *true* and *saving grace*: The Truth is, neither of them seem to know *Experimentally* what *true* and *saving grace* is: It is true, they differ, the *Papists* make *Saving Grace* the Property only of the *Regenerate*: The *Quakers* say it is in every man and Woman in the world, they have it, though they know it not, and will not turn to it, and believe in it: yet both agree that they loose it, whereas the *true Protestants* though they grant great Failings and Falls, and Desertions of Gods Children, yet they hold the *Seed of God*, the *holy Spirit* and Word of God, *Isai.* 59. and *1 Cor.* 3. that *Incorruptible, Eternal Seed*, of which they are begotten, never *Final-* [130] *ly*: nor *Totally* to be Ecclipsed, and they justly account that *Doctrine of Intercession*, viz. when *Son-ship* or *Childship* is cut off by Sin, and Renewed by Repentance, to be a *simple Fantastical Notion*, as if *David* were a Child of God to day, a Child of the Devil to morrow, a Child of God this hour, and a Child of the Devil the next, &c. only they fix this impiously upon mortal and great sins only, as if *Adam* Eating of an *Apple* were not sufficient to his and our Destruction, as well as *Dauids* finning with *Bathsbeba* and *Uriah*, &c

3. I must be briefer, though not so brief as I was forced

The Pa-  
pists and  
Quakers  
agree  
against the  
holy  
Scripture

forced to be in our publick probations : I told them that the *Papists* and the *Quakers* were *great Confederates* in their Endeavours to raze the *Records of Heaven*, and to rob the Saints and the world of this *Inestimable Jewel and Treasure* of the holy Scriptures.

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

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

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

3. The whole world of *Papists* assembled in *eighteen Years Labours*, (& *Chymical Laboratories* at *Trent*) at last thundred out their *Anathamaes* and *Curses* against all that should not prefer the *Vulgar Latin Copies* before the *Hebrew Copies* and the *Greek* (in which it pleased the holy Spirit of God first to write his mind and will or word unto us:)

The Pa-  
pists and  
Quakers  
Enmity  
against the  
Hebrew  
and Greek

And do not the *Quakers* as *simply* and *bruitishly* bind themselves to the bare Letter of the *Common English*? Though they know the *Hebrew* and *Greek Copies* are the *Foundation* and *Touchstone* of all other (though millions of) *Translations*: Though they know there be more *English Translations* then one; Though the English *Translations* *wonderfully* [135  
*differ*



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

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

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

6 The *Papists* generally use not, nor have the holy

The Pa-  
pists and  
Quakers  
flighting  
holy  
Scripture

holy Scripture, (no not in their Devotions) in their own Tongue, but in the *Latine*, (the *Whores Tongue of Italy* :) therefore no wonder they prize it not: but even the *Lights* or *Luminaries* so pretending, amongst them difuse it, Care not for it, read it not, &c. many have it not: So that *Luther* tels us that in *Thirteen years* or more he saw not a Bible in his College at *Erford*, until by Gods merciful providence he came to see one, to his own & the Comfott of *Thousands*, & *Luther* tels us that at one great Assembly of the *Emperour* and *Princes*, the *Protestants* of *Germany* had Conveyed a Bible on the Table: The *Cardinal* being first come he opened the Book, and read here and there in it, (it is like he had not seen [132] it before in his Life,) In comes one of the *Popish Princes*, and askt the *Cardinals Eminency* what Book he had there?

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

The Pa-  
pists and  
Quakers  
would be  
rid of the  
Scripture

The *Quakers* at first took off themselves, *Families* and *Assemblies* from any use of it: Their Spirit they Crake that made the Scriptures supplies all, &c. The *Papists* and *Quakers* both have said and printed, that if the Scripture were consumed & quite taken out of the world, there would be no Loss, so long as they have the Spirit. The Truth is I could by Arguments many make it appear that the *Papists* and *Quakers* love the holy Scriptures no better than *Goliab* loved *Dauids*

*Davids stone and sling? nor no better then the Devil loved Christs Gegraptai, It is written : It is written : for the Papists and the Quakers, and the Devil knows that if the holy Scriptures be Exalted, as the revealed will or word, or Declaration of the mind of God, down-falls their pretences of Traditions and Revelations, whereby the Devil deceivs themselves and himself also.*

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

5 The *Quakers* are *Papists* in that Spirit of *Infallibility* which they arrogate to themselves, pretending that the holy, Spirit *shall lead them into all Truth*, speak *Immediately* in [133] them, &c. though herein they differ, the Pope infallibly expounds Scripture, but the *Quakers* speaks Scripture, and his word is Gospel, &c. yea, all men have this Spirit, and

The Pa-  
pists and  
Quakers  
unite  
against  
the Blood  
of the  
Lord Jesus

The Infal-  
libility of  
Papists and  
Quakers

and need no *Teacher*, and yet what an *horrible Contradictious noise* is there of the *Quakers, Apostles, Messengers, Ministers, Preachers* He and she sent into *Old-England, and New-England, Scotland, Ireland, Turkey, Italy*, to bid people hearken to the *Immediate Spirit* within ?

The Quakers Popish Perfection.

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

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

The Popish Revelations of the Quakers

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

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

Papists and Quakers one in Ceremonies and Inventions

8. What *Cart Loads* of *Traditions* and *Ceremonies* have the *Papists*, and I believe if the *Quakers* have opportunities and means (as the *Papists* have had) they will not be behind them : what a noise is made about uncovering or bowing the *Head, Knee*, for  
Courses

Courses of wearing of Lace, (yea, *Bands* and *Hatbands* by some of them :] Of saying you or *Thou*, of using *Musick*, *Carving*, *painting*, of *sitting silent*, (some hundreths together) of *fighing* and *shaking* of the Body? all which, as relating to *Religion* and *Christians*: &c they are but *simple*, *Insignificant*, and *Idle*, *popish Trash* and *Trumpery*.

9. The Papists and Quakers are Brethren in Iniquity in their Affirmations that the Pope is not *Anti-Christ*, and that [135] the Church of *Rome* is not the *great Whore*: The Papists Affirme that *Anti-Christ* is not yet come, and that he shall come just in the end of the world, and shall finish all those wonders in the *Revelations* in three years and a half: The Quakers though they hold Papists and Protestants (all except the Quakers (to be *Anti-Christians*; (& as *Fox* doth) cast back all the Prophecies of false Christs, false Prophets, and *Anti-Christ* to the time of the Apostles themselves: yet the *great Whore* and the Devil, and sin, (upon the point) they simply Confound and make all one; as may be seen in *Fox* his Title to this great Book, and other of his and their writings.

10. It may be wondred why the Popes when made or created by an humane & Devilish *Fiat*, they change their Name, and why the Quakers guided by the same *Hellish Spirit* and *Fancy*, are so dainty and tender about owning their Old names: The Histories say, the *Original* with the Popes was with him who was *Os porce*, or Swines snout, by Name, and was not thought fit being raised so high to bear so

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

The Quakers not owning freely their Names.

so low and fordid a Title. If it were so then, yet it is nothing now but their *horrible pride* being in their Conceits so high, so Infallible, so perfect, to scorn to be like other men that are but Hogs Snouts, &c.

The Quakers and Popish Monks and Nunns all one.

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

The Papiests and Quakers Cursing

12. The Papiests and Quakers tongues are both spitting and belching out Fire from one Fire of Hell: All that have [136] not the Church their *Mother*, our Church say the *Papiests* have no God to their Father: the *Protestants* hope and speak Charitably of the Salvation of many among the *Papiests*, but the *Papiests* have no Charity for any that bow not to the Image: and the *Quakers* (as G. Fox for the rest) Judge all that differ from Christ that is themselves to be in the *Delusion*, in differing from them, and if they dare to oppose them, *Dogs, Serpents, Reprobates, Vipers, Cains, Pharisees, Devils, &c.*

13. The

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

And for the *Quakers* two things I say:

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

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

gressions against men, but also sins against | 136  
God, his Church, his Christ, his worship and Religion.

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

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

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

The Quakers  
One-ness with  
the Arminians.

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

The Quakers  
and Socinians  
One-ness

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

Thus all the *Quakers* more *Explicitly* or *Implicitly* speak, and *Humphry Norton* in print, viz. *Can one mans Obedence and Suffering pay a price to God for*



for another mans sins? It is true, *Socinus* magnifies the *Free Grace* of God in *pardonning Sin*, and sending that man *Christ Jesus* to be a *pattern* and *Leader* to all that will follow him.

But they endure not to think that the *Flesh* and *Blood* of one man being *Finite* should be able to satisfy *Gods Infinite Justice*, and to pay a price of *Infinite worth* and *Value*. What is this but the *Summe* and *Substance* of all the *Quakers Teachings*? For although they preach *Gods mercy* and *Grace*, and talk of such a *Thing* as the *Blood of Christ Jesus*: Yet upon the point, that *Body*, that *Blood*, that *Death* &c. is nothing but a *Fancy*, and *Christ Jesus* his *Birth*, his *Life*, his *Death*, his *Burial*, his *Resurrection*, his *Ascension*, his [137] *Return again to Judgement* are all but a *Mistical* and *Allegorical*, and not a *Literal*, *Real* and *Substantial matter*; And when they are forced to *Confess* such a man to have been (though the Term *Humane*, *G. Fox* doth boggle and start as at a *Rattle Snake*) yet then examine them (as I have done) what is become of him: then he is vanished into a *Spirit* and *Ghost*, and there was never any such thing as a *Man* you talkt of: And this is a *Devilish Jesuitical Trick* the *Quakers* have beyond the *Socinians* concerning the *Body* and *Sufferings* of *Christ Jesus*.

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

Christ Je-  
sus but a  
Fancy with  
the Qua-  
kers

The Sa-  
bellians  
and Qua-  
kers all  
one.

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

The Quakers  
Judaisme.

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

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

The Quakers  
Traditions and  
Ceremonies

1. I named some of the *Quakers Traditions* and *Inventions* in our *publick Conference*, (unto which I shall now name [138] some more) I told them, and now do, of the *Un-Christian* and *unnatural Invention* of *Women Ministers, Women Apostles, Women Embassadors* to all *Nations*: a business that all the *Apostolical first Christian practice*, and all *sober and modest Humanity* abhor to think of.

Dumb  
Worship

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

3. Their

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

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

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

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

7. Their

Fantastical  
finging

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

Carving,  
painting

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

Orna-  
ments

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

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

The Con-  
clusion of  
the Con-  
ference at  
Newport

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

The  
quickest  
and last  
turn about  
where  
Christ is

After some turns of this sort, &c. I praid their patience to Answer me one question, *viz.* where is now that Man Christ Jesus which they had Confessed to me was born at *Bethlehem,* and died at

*Ierusalem,*

*Ierusalem*, &c. At this they were all a while silent, and then *Iohn Burnet* Answered saying, he is where the Scriptures say he is.

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

Just here it pleased God so to Order it, that from the *Boat* (ready to set Saile for *Providence*) I and others were [140] called upon to depart: So I was stepping down, the Lord opened the mouth of *Elizabeth Williams* my *Brothers wife*, one of the Society of the *Baptists* in *Newport*, who hearing their Clamours, their only Refuge, he hath proved nothing and said aloud: The man hath discharged his Conscience: He hath fully proved what he undertook to prove against you, and the words that he hath spoken shall Judge you at the last day. And thus the *Father of Lights, the first and last, the Alpha and Omega* graciously carried me through all alone these three dayes Contests, as in a shadow of Death with these *Deceived, and Deceiving Souls*: through my Labours of making out my proofs. the burthen whereof lay wholly upon me though they had been silent, (through their

An Unex-  
pected yet  
Seasonable  
and true  
Testimony  
from  
Elizabeth  
Williams

Censures

( 214 )

Cenfures Reproaches, Falling on me fo many at once, their *Interruptions*, and other *Disadvantages* and *Provocations*, his *holy Name* be ever *praised* and *magnified*.

---

*Our*

---





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



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

The Conference at Providence.

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

That day it pleased the goodnes and patience of God to bring us to, and being met thus at *Providence*, I first presented them with the Letter which was sent to them and me (God knows) without my thought or knowledg, at *Newport*, in publick Assembled. But there they thrice refused it, and here at *Providence William Edmundson* Answers, that they



they came not to *Pro-* [142] *vidence* to hear *Papers*, but to hear me make out my Charges against them: One of my Neighbours *Thomas Olney Senior* an able and *Leading man* amongst the People called *Baptists* at *Providence*, moved also for the Reading of the Letter, *William Edmundson* said to him who art thou? Art not thou a *Baptist*? hast not thou seen it already? and further said to him, Thou art an *Envious* and *filthy man*, upon no other *Provocation* but his *Rational desire* the Letter might be Read. *William Edmondson* though he had on either side of him an *able Iohn*, viz. *Iohn Stubs* and *Iohn Cartwright* spake all, and at last was forced to say that if the Letter Contained matter tending to prove my *Positions* it should be read. But in the End I put up my Letter again, at the motion of *Captain Holden* of *Warwick*, as I did at *Newport*, in the morning of our *third dayes Conference*, for I observed that for all their *bruitish Clamour* of *Diana*, their *Light* or *dark Lanthorn*, they could not endure to be *Informed*, *Admonished*, *Counsell'd*, least of all *Reproved* by any: and I also resolv'd to wait upon Gods mercy for a Season of publishing it on the *House Top*, and therefore the Reader hath it *Faithfully presented* in the *Eighty seventh Page* in the beginning of the *third dayes Conference* at *Newport*, this time stood up *Captain Iohn Green* of *Warwick* one of our *Magistrates*, who observing the *Insulting Carriage* especially of *William Edmundson*, he desired leave to propose one Query, which being granted he said, he spake not as a *Magistrate* with *Authority*, but as an *Auditor* and sitter by, and he said, I desire to know whether

Mr.

Passages  
about  
Reading  
the former  
Recited  
Letter.  
Thomas  
Olney

About a  
strange  
Query put  
to my Au-  
tagonist by  
Captain  
Green.

Mr. *Williams* be here as a *Delinquent* Charged to Answer at the Barr, or as a *Disputant* upon equal Terms.

A Moderator  
motioned.

This *Query* they waved as well as they could, and I waved it also, and bore what seemed *Intollerable* to some that we might not be discouraged to go on in our business, about this time Mr. *Caverly* of *Warwick* desiring leave to speak, motioned for the Choice of a *Moderator* between us, *William Edmundson* Answered that *Roger Williams* had himself provided a *Moderator*, and he produced and Read my *Paper* of *Position*, wherein I desired that all matters might be left to every mans *Conscience* and *Judgement*. &c.

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

The first  
of the  
Positions  
debated  
at Providence

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

I told them that it was true, that in words and Terms they professed and maintained all these, as other *Protestants* did, but if their writings were Examined, and especially this of *G. Fox* which I had there

there by me it should appear that what they professed in one place they overthrew in another: I told them that they had there *George Fox* his Book as well as I, and if *Iohn Stubbs* would turn to them I would name the *Quoted Pages*, and read them and he might read them also.

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

He Answers, *[The Scriptures are the words of God, Exodus 20. and the four Books of the Revelations, but Christ is the word in whom they End. And it is not Horrible Blasphemy to say that the Soul is a part of God, for it comes out of him, and that which comes out of him is of him, and Rejoyceth in him, I said here what George Fox meant by the four Books of the Revelations, I knew not, and if they did they should do well to declare.]* G Fox his Non-Sense

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

Quakers blasphemous opinion about God and the Soul

be uttered of the eternal invisible and infinitely and only *Wise God*.

*About  
Gods  
Breath.*

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

About this time *Sam. Gorton* sen. desired to speak, and said, If it be affirmed that God can be divided, & that man was a *Part of God*, the *God-head* was destroyed and the *Soul of man*, and upon this *Basis* all the rest would follow which was asserted in this *Position*. And whereas *John Stubs* read it as it is in our *Translation*, viz. *God breathed into him the breath of life*, *Mr. Gorton* said it was *Lives* in the Margin, the breath of *Lives*, which *John Stubs* acknowledged.

*The Quakers  
Gross  
conceit of  
soul & body*

It is frequent in their Books, (when they will speak plainly) for them to confess that God breathed forth himself into *Adam*, and that therefore mans *Soul* or *Spirit* is a part of the *Divine Essence*, that the *Soul* is an increated substance: that as for the *Body*, it comes from the *Earth*, and returns to the *Earth*, and dust and rottenness, and however they sometimes preach and print hat the *Body* shall rise again, yet others again of them speak plainly, that as the body of a dog or beast so it vanisheth: But as for the *Spirit*, they say that returns to God, that is into God. And although they talk to blind our eyes of a *Resurrection and Judgment*, and of *Souls* being

being punished with the Devil and his Angels, yet others of them affirm that all Souls return into God, and that the soul of *Judas* is now as happy in God as the Soul of *Peter*, yea others of [146] them speak plainly that they are *Christ & God*: therefore one of them being desired to give thanks at dinner, asked roundly, *to whom should I give thanks? to my self?* and *Calvin* relates how (long ago) one *Quinitinus* in his time a Leader this way, being demanded how he did? resolutely answered, *How can Christ* <sup>*Their high*</sup> *doe but well?* <sup>*blasphemyes.*</sup> and yet at that time he was very sick.

About this time *W. E.* said, what dost thou tel us of stoyes what this man said and that man said we will not believe thee! But just here rose up a neighbour *Joseph Jinks*, who said he had no prejudice against the Quakers, yet he could witness to the truth of these speeches of the Quakers, for one of them had spoke as much to his face lately at *Newport on Rhode-Island*: but I still laboured to keep down heat and therefore I told them I would not trouble them with *Proofs* from elsewhere, but from their own *writings*, and from that of *G. Fox* there present, and therefore I prayed them to turn to *Pag. 39.* where *G. Fox* brings in *Magnus Bine* <sup>*Pag. 89.*</sup> saying, *The Saints are neither in the fulness of the* <sup>*Magnus*</sup> *God-head nor part, away with this Blasphemy which* <sup>*Bine.*</sup> *saieth this is, &c.* *Fox* answereth, The work of the Ministry was to bring People to the Knowledge of the *Son of God*, to a *perfect man*, to the unity of the *Faith*, to the measure of the stature of the fullness of *Christ*: and *Christ* will dwell in the *Saints*, and God will dwell in them: and thou sayest they have

no part of the *Fulness* of the *Godhead*, and *John* faith, of his *fulness* have we all received, in whome dwells the *Godhead* bodily, and ye be all in the *Blasphemy*, that be out of this part of the *Fulness*.

About the  
fulness of  
the God  
head.

I said, that *G. Fox* rose up contrary to what *Magnus Bine* affirmed, to wit, *That the Saints are not in the fulness of the Godhead*. But *W. E.* bid me let *G. F.* his words alone, his meaning alone, and keep to the words. I told them the substance of my proof lay there in the substance of *G. Fox* his answer to his Adversaries: I took *Fox* his own word for the *Quotation* out of his Adversary, which may be thought to be taken with as much Favor and advantage to himself as may be: and therefore if they stopt me from opening and comparing the words in a rational and just way, they stopt me in the bringing forth of my *Proofs and Arguments*.

Unreason-  
able Rea-  
soning.

I think here it was that *W. E.* said further, If thou goest on to make out *G. Fox* his Sence and meaning, we tell thee that we will stop thee, &c. 147] But since our business is with *G. Fox*, as well if not more than with *W. E.* especially because of his *Book*, we shall now more freely inlarge upon the words &c. and Sence and *Meaning* also.

For the *Fulness of the Godhead* is one thing, and another thing our (and all his works and Creatures) partaking of that *Fulness*, in some mercifull likeness and coformity, as *Moses* and we behold his *Back* or dark *Resemblance*, and by *Reflection*, (as we behold the Sun) take in some weak low thoughts and conceits of the *Eternal* and *Invisible* incomprehensible and inconceivable *Power* and *Godhead*.

Thus

Thus to partake of some drops of the Ocean of *The great temptation of knowing of his Wisdom, Power, Goodness, Holiness, &c.* is not to become an Ocean of *Power, Wisdom, Goodness, Holiness, yea Wisdom it self, Power it self, Goodness it self, Holiness it self* as God is. This devilish *Pride* was the Sin of the *Devils, or wicked spirits*, this was the Sin of our first *Parents* unto which the Devil beguiled them; and this is *Sathans* bait still to catch all *Wise & Rich & High*, and especially *Holy People* with, *viz.* to be as God, to be in the fulness of the *Godhead*, to be *God himself*.

2. However this *Jugler* speaks here of the *Fulness of the Godhead bodily in Christ*, yet if he be examined and searched it is clear that by *Christ he* means the *Body*, the *Quakers* and every one of their *Bodies* is *Christ* in whome the *Godhead* dwells bodily: and the great *Mystery* of which the *Holy Scripture* speaketh, *1 Tim. 3.* Is God manifest in their flesh, and therefore *Sam. Fisher* useth in his Writing, *Christ Jesus*) as *Peter* did in his denying of him saying [that Person whome you call *God-Man*] is as high *Treason* against the *King of kings*, and *King of Saints*, as hath ordinarily been acted since God most wonderfully gave life to a lump of *Clay*, which now perks up to the eternal *Power* and *Godhead*.

*Pag. 90. G. Fox* brings in the same Author saying, *There is a kind of Infiniteness in the Soul, and it cannot be Infiniteness it self*, He answers, *Is not the Soul without beginning, comeing from God and returning into God again which bath it in his hand? which hand goes against him that doth evill, which throws down*

down that which warrs against it, and Christ the Power of God, the Bishop of the Soul which brings it up into God, which comes out from God, hath this a beginning and ending, and is not this infinite in it self, and more than all the World?

*The Soul  
of man  
infinite*

148] I Reply, in these few lines, let him that hath his senses make common sence and English of some of them.

However this is exprest that the Soul is without beginning or ending, coming out of God, and returning into God: [*Hath this (saith Fox (a beginning or ending, and is not this infinite in it self and more than all the World)*

I know I have had better Opinions and better Reasons from these poor Natives of *America* then this poor self conceited God and Christ. *G. Fox* expresth concerning the Soul and Spirit of Man: what is here but a brutish notion of the Spirit of man, and a brutish notion of the Eternal Power and Godhead?

Among the six or seven Opinions of the Soul of man, this is one (and one of the grossest) *viz.* that Mans Soul is an efflux, efflation, that is a flowing or breathing out of the Essence of eternal and infinite Godhead. This worst and most Blasphemous Opinion of the rest, the old Serpent hath taught these *Foxians*, in so much that these bewitched Souls say and print, that this World is God, and the Godhead, manifest no<sup>1</sup> variety of appearances, and returning all again into the center of the Godhead:

*The Quakers are the  
old Manicheans*

in

<sup>1</sup> Change "no" to "in," *R. W. Ms. Ann.*



in which they shew horrible ignorance and Block-  
 ifhness in heavenly or earthly matters: for reason  
 tells us that Finites be innumerable and yet nu-  
 merable in time, but Infinite is but one. The *Qua-*  
*kers* and *Manicheans* are but one in many particu-  
 lars *Manicheus* held two infinite powers or princes:  
 One infinitely good, the other infinitely as bad,  
 which they say is the reason (in some Disputes I  
 have had with them) why God nor the Devil, good  
 nor evil gets the final victory one over another in  
 this World. But this notion of two infinite or  
 boundless Beings, is soon found simple and brutish  
 for an infinite or boundless Being, cannot possibly re-  
 ceive a Neighbour a Competitour, or second infinite  
 or boundless, for then the second would terminate and  
 bound the first and it self also and so not one infinite  
 at all be granted. Beware of *Dogs* faith *Paul* & the  
*Holy Spirit* saith (*Cant. 2. beware of Foxes* [take us the  
*foxes*] sure it is: we are to fly from brutish fellow-  
 ship, with them in these brutish Fancies, so also to  
 fly from these their brutish Barkings and Blasphe-  
 mings against the infinitely Glorious and incon-  
 ceivable Excellencies of God, and among the rest  
 his incomprehensible patience, which could not bear  
 such horrible provocations were not his patience  
 himself, infinite and incomprehen- [149] sible:  
 Alas poor lump of clay and dust and ashes: poor  
 finite vapours we are, that are so far from being in-  
 finite that (in a sence) we are infinitely Blocks and  
 Beasts, and not able to give a guess at what Infinity,  
 and an infinite Majesty and Godhead is.

*Manicheus  
 bis 2  
 Principles*

*The infin-  
 ite patience  
 of God*

*The Qua-  
 kers obsti-  
 nate in bor-*

I quoted *Pag. 67.* where against *Fr. Higinson* he  
 saith

rible fan-  
cies &  
Blasph-  
emies

saith [*Again thou makest a great Puddir that one should witness he is equall with God*] G. Fox answers that the *English Divines* in their *Catechisme* say [*that Holy Ghost and the Son are equall in Power and Glory with the Father*] yet if any one come to witness the Son of God revealed in him: or come to witness the Holy Ghost in them as they that gave out Scriptures to witness the mind of Christ and witness that equality with the Father, that equality which you speak of you *Priests* destroy, that which you have put forth to the Nation, and cry out horrible Blasphemie.

I Reply, let these horrible Blasphemous lines be examined, and when the black and hellish juyce is prest out of them, will it not be this, viz. [*The Quakers say that they are equal in power and Glory with God the Father, Son, and Holy Spirit?*]

Daniel  
Caudry

Pag. 182. I will adde to this Pag. 282. where G. Fox brings in *Daniel Gaudry* saying, *surely they cannot be perfect here nor hereafter in equality but in quality.* G.F. answers, *Christ makes no distinction in his words but saith, be ye perfect as your heavenly Father is perfect, and be you Merciful as he is, and as he is so are we in this world.* &c.

The Qua-  
kers chal-  
lenge an  
equality  
with God.

I Reply, whether it be G. Fox his Ignorance of the difference between *Quality and Equality*, or whether it be his *flinty Impudence*, or both, sure I am there is an horrible, monstrous Brat of hellish Blasphemy hatcht amongst them, viz. that poor dust and ashes may not only (by infinite Grace) be like the King of Glory in Holiness, &c. but he may be (and the Quakers are) cheek by joll with him as great a King, Prince and Monarch as he, equal  
in

in *Power, Wisdome, Goodness, Justice, Holiness, Mercy*, and all these *Eternal, Infinite and Incomprehensible*.

*G. Fox* would not endure this in his own stinking Dignity and Preheminence: for although he suffer his Inferiour and petty Saints to be like him in (his pretended *Holiness, Goodness, &c.*) yet he is so great a *Diotrepbes*, and so jealous of his Crown, that *Humph. Norton* himself must not dare to touch that *simple Bable*, but himself and blind followers must all adore the Godhead, and [150] none must dare to be equal; or Corrivall with him.

Unto this I adde, *Pag. 248.* where *G. Fox.* brings in an unnamed *Author* saying. *To say that God is substantially in man, and essentially one with him, can be no other but the Man of Sin, the Devil himself bath transformed himself into an Angel of Light, and if it were possible would deceive the very Elect.* *G. Fox.* Answers, *That God will dwell in man, and the Saints had unity with the Father and the Son &c.*

In which Answer it is plain, 1. That *G. Fox* maintains that the Godhead is essentially and substantially in man.

2. That his Proof is only some *Mystical* and *figurative* Expression, as *viz. of Gods dwelling in Man, and walking in man, &c.* whence he impiously & ignorantly confounds that relative union by believing in the Son of God, into an *Essential* or *Union of Beings* with the eternal *Creator* himself: a Union of *fnite and temporal shadowes*, with the most *Infnite and Eternal Creator*; of visible and vanishing and foolish dust, with the invisible immortal

immortal and only wise God, which no truly humble Soul can but tremble to hear and think of.

*The Quakers make themselves Father, Son & Holy Spirit*

It is clear in these Passages, 1. That the Quakers make themselves *Father, Son and Holy Spirit.*

2. They make no other work of *Redemption on Justification, &c.* but what is wrought in their *spirits, minds and fancies, called within them.*

3. They make no other state of *Heaven, Resurrection, Judgment or Life to come,* then is in them and their Bodies at present.

Now concerning their bold and blasphemous ascending into the Throne of God we shall hear a little more in *G. Fox* making no Distinction between the *Father* and the *Son,* with that known Heretick *Sabellius.* and 2. In his making no distinction between *Christ Jesus* himself, and his Saints or Believers in him.

*Christ. Wade*

In *Pag. 246.* He brings in *Christopher Wade* saying, *God the Father never took upon him humane Nature.* *G. F.* answers, *God was in Christ reconciling the world unto himself And art ignorant of the great mystery, God manifest in the flesh; and 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.*

*H. Nortou more plain then G. F.*

151] I reply, in the former part of this Narrative I have shewn how simple & irrational *G. F.* his clamour is against that word *Humane,* and that the bottome is their impious, unchristian and hypocritical denying of *Christ Jesus* to be a man, one individual

individual person as every man is : therefore *Humph. Norton* (*G. Fox* his Corrival) is more plain and down right, saying, is not Christ God, and is not God a Spirit, and chiding us for gazing after a man, &c.

I ad to the former page 293. where *G. Fox* brings in one *Fergifon*, saying, *that Christ and the Father and the Spirit are not one, but are distinct*, &c. <sup>*Fergifon.*</sup>

*G. Fox* answers, this is a denying of Christs Doctrin<sup>G F</sup>, who saith, *I and my Father are one*: and the Holy Ghost proceeds from the Father and the Son: <sup>*against the mystery of*</sup> and he was conceived by the Holy Ghost, and they <sup>*Father*</sup> are all one and not distinct, but one in unity: that <sup>*Son and Spirit*</sup> which comes out from him leads the Saints into all Truth that ever was given them from the Spirit of truth, and so up unto God the Father of truth, and so goes back again from whence it came.

Again the same *Author* saith, *it is Blasphemy to say the Son is not distinct from the Father*, &c.

*G. Fox* Answers, the Father and the Son are one, the Father in the Son, and the Son in the Father: so that which is in him is not distinct from him, and they Blaspheme which say, the Son is not in the Father, and deny Christs Doctrine.

I reply, *G. Fox* all along his Book calls that blasphemy which the most holy and eternal *Lord* calls <sup>*The Quak*</sup> *heavenly Truth*. He hath like some *Witches* and <sup>*blasphemyes as to*</sup> other notorious wretches so inur'd himself to poyson, <sup>*the most*</sup> that it is all one to him to swallow down the most <sup>*holy Spirit*</sup> sensual and senseless *Dreames*, even concerning the fearfull mysteryes of the *Father*, *Son*, and *Holy Spirit*, when the *holy Scripture* tels us concerning these *Mysteryes*, that in this life we know but in part, as through a glafs darkly &c. 2. For

2. For his Proof, it is *the Childs song in the streets*, they are one and therefore not distinct: I fear he knows, but will not know the nature of several respects and accounts, *viz.* that in one respect *Christ Jesus* saith, I and my Father are one, and in another respect my Father is greater then I; thus in one sence *a Father* is one with his Children, an *Husband* with his *Wife*, a *Captain* with his *Souldiers*, a *Skipper* with his *Sea-men*, a *King* with his *Subjects*. And yet in another respect, the Son is not the Father, the Wife is [152.] not the Husband, the Master is not his Servants, the Captain is not his Souldiers, the Master is not his Sea-men, and the King is not his subjects.

And thus though *GF.* and *MF.* be one in marriage, and one in a *spirit* of notorious railing, yet she her self will not say but she is the *Woman* and he is the *Man*, she the wife and he the husband, and this Distinction God in Nature the Law of our Countrey and all Nations will force them (will they, nill they) to acknowledge: otherwise (like the man possessed in the Gospel) I fear no Chains of Humility nor Modesty would hold them from throwing off all Chains of Conscience, and from flinging all upon heaps of confusion without all due respective respects and distinctions.

*The Quakers Chaos & babel.*

*The Quakers dig up the root of all Christianity in the 4 great Doctrines thereof.*

There are four great points of the *Christian Belief*:

1. The Doctrin of the Father, Son and Spirit, and these they will not distinguish but make all one, and all to be in man.

2. The

2. The Doctrine of the Fall, Redemption, Justification, Sanctification, &c. and these are all in man by their Tenents.

3. The Doctrine of the Church, the Officers, Baptisme, the Lords Supper, and these (say they) are all invifible, and within man.

4. The Refurrect on, eternal Judgement, Eternal Life. Heaven and Hell, Angels, Devils, & these their Professions and Printings proclaim to be in Man also: yea, fo within him that they are only within him, and that without <sup>1</sup> there is no God, no Chrif, no Heaven nor hell, &c.

In Page 38. G. Fox brings in *Tbo. Collier*, faying *Tbo Col-*  
[*The Kingdome is not come, nor the refreshing from the*<sup>lier</sup>  
*Spirit of the Lord.*

G. F. Answers, *which fhews they are unconverted, gadding here and there, : And Chrif tells them the Kingdome was in them. And they that are not turned to the Light which comes from Chrif the Refresher whereby refreshing might come, and fo are not come to Repentance yet.*

Reply, Who fees not that G. F. fpeaks not here of the Kingdome of Chrif (fo often promifed in the future and to come, and the time of refreshing, *A&F.* 3.) but that he cuts off all future hopes and expectations to come, and appropriates aud confines and fixeth, and ftakes down all to the prefent moment of this vanifhing life, and to what is (in this moment) in the minds of Men and Women?  
153] The Holy Scripture tells us, and Experience tells

<sup>1</sup> Interline "man." *R. W. Ms. Ann.*

*The Quak. hold no Heaven nor Hell to come* tells us that *Hypocrites* have no solid peace and joy here, nor solid hope of joy or glory to come : and yet (to still the deen and clamour of Conscience) abhorring the thought of a judgement and reckoning to come, they foolishly and atheistically please themselves with a childish *Dream* of no Heaven nor refreshing, no Hell nor torment but what is now within us.

John Clapham Pag. 101 he brings in *John Clapham*, saying [ *To witness Heaven, and Hell, and Resurrection within is the Mystery of iniquity.* ] *G. Fox* Answers, [ *which shews thou never knew Heaven in thy self nor hell there, nor Christ the Resurrection and the Life, which they are blessed that are made partakers of the first Resurrection, on them the second Death shall have no power, and the Scriptures do witness Heaven within, and if Christ that was offered up, the Resurrection and the life be not within thee thou art a Reprobate* ]

I Reply, If *G. Fox* would speak of Heaven, and Angels, and Hell, and Devils, and of the Resurrection and Life to come, by way of allusion and similitude, or by way of first Fruits or Taste of them, he might profitably do it, but to speak of them in opposition to a rising again, an Heaven, an Hell, &c. to come, what is it ?

I say, what is it but to proclaim their Revolt from, and their Rebellion against all the Christian Faith and Religion, and their wonderful hardening against whatever is yet to come, either here or in the eternal State approaching ?

Pag. 214. He brings in some (nameless, saying, [ *To say Heaven and Glory is in man, which was before*



fore man was, they are sottish and blinde.] He Answers, | *There's none have a Glory and a Heaven but within them, which was before man had a Being.* ]

Unto this I adde, *Thomas Pollard* saying, for a <sup>*Tho Pollard*</sup> perfection of Glory to be attained to on this side the Grave, I utterly deny.]

*G. Fox* Answereth [*Where Glory is (in the least degree) it is in perfection, and who have not Glory, and doth not attain to Glory on this side the Grave they are in a sad condition: for the Saints rejoyce with joy unspeakable and full of Glory, &c.*] <sup>*The epicurian Philosophers & the Quakers one Sect.*</sup>

I Reply, as the Swinish Epicures and *Dives's* of this World, what ever they formally and loofely profess) have no solid hope of peace and joy to come after this life, and therefore (like *Bruit Beasts*) practically confess it saying, (in their hearts and Life) [154] let us eat and drink for to morrow we shall dye: so do this cynical and doggid kind of Philosophers (the *Quakers*) profess plainly (though some would cover it) no hopes of a rising of the Body but what they have here, no hopes of a Heaven but what they have here, no hell but what they (in their minds) have past through: no Judgement but what (as *Saints*) they are now executing.

I know that some of the *Quakers* will not believe that *G. Fox* and others of them deny the *Resurrection*, &c. but (if they will not willingly fish<sup>1</sup>) let them read and consider these my *Quotations* from *G. Fox, Ed. Burrowes* and *John Stubbs* their Book in Folio, and let them also know that whatever they profess against this that I have said, that

<sup>1</sup> Change to "err." *R. W. Ms. Ann.*

that is but horrible Hypocrisie and Deceit, for they would not in all our Disputations depart one hair from those horrible and monstrous *Blasphemies, and brutish Reasonings in G. Fox and Edward Burrowes.*

*The 9th  
Position  
proved*

We came to the ninth Proposal, the second in order to be debated at *Providence*, viz [*all that the Quakers Religion requires externally and internally to make Converts or Profelytes, amounts to no more then what a Reprobate may easily attain to and perform.*]

I did not (the Father of Spirits is my holy witness) sling this in as a Firebrand of *Reprobation* against either Teachers or Followers called *Quakers*: it is true they do so against all that ever were not or are not or shall not be in their Opinion, but my hope is, that many amongst these misled and wandering Souls may come to *Abrabams Bosome, &c.* yet this I assert, that thousands and ten thousands may be of their Religion, and may have gotten all that their Religion requires or performs, yea, all that their Principles call for outwardly or inwardly, and yet not be accepted but rejected from the holy and gracious presence of God.

I told them that I had this notion from a man famous in his day (*Mr. W. Perkins*) who having been a deboist young man in *Cambridge* after the call of God to him he proved famous in Preaching and Writing, and (with a lame Club hand) he wrote admirably against the *Papists*, and maintained that all *Popery* preacht to the making of Converts or Profelytes amounted to no more then what *Reprobates* may easily attain unto.

*Mr. Perkins saying  
of the Papists and  
mine of the Quakers.*

I fay the same of common Protestants, and of the *Quakers,*

*Quakers*, they may have a great measure of sorrow for sin: great resolu- [155] tions, great Reformation, great Rejoycings, great and wonderful performances endure great persecutions, endure burning of the Body in the Flames, and yet be far from the true Protestant Religion either in the true Doctrine and Principles, or in the true life and practice of it.

For the Foundation both of the *Papists* and *Quakers Faith* is laid upon the Sand of *Rotten Nature* Neither Papists nor Quakers which they (both) only adorn and trim as the dead *Carcaffes* and *Coffins* with *Roses* and *Lillies* and other *Flowers and Garlands*, their own penances satisfactions, *Alms*, *Prayers*, *Fastings*, *Suffrings*, which are but *Womens filthy Clouts*, and *Dung of Men and Beasts* put into the ballance of *Gods infinite Justice*, instead of the infinite Righteousness and Satisfaction of the Son of God: poor Souls, they know not that the whole Creation (visible and invisible, seen and unseen, known and unknown, cannot reach *Gods most holy and inconceivable justice*, for the least evil word or thought. Neither of these (nor millions of *Protestants*, much less millions of millions in one evil word or thought, then in all the sorrows and calamities felt in this life, or justly feared in the life a coming.

With the *Quakers* 'tis known, that if a notorious Drunkard, &c be convinced, and come to hearken to a Spirit within him, to say, *Thou and Thee*, and think himself equal and above all his former Superiours, &c. he is Justified, he is Sanctified, and so Holy

The Character of a Quaker

Holy that he cannot sin in Thoughts,<sup>1</sup> Words, and from this high Mount looks down on all others (especially if opposite) as *Pharisees, Publicans, Cains, &c.* Thus they pretend *Repentance, Faith,* and a change of heart because they have changed their talk, their Garments, &c. But,

1. I told them that true Repentance lay in a discovery of sin as sin, as greater than the greatest filthiness in the world: no poverty, no shame, no loss like unto it, &c.

*What true  
turning to  
God is.*

2. In an utter inability to contribute one mite, either from self, or from the whole Creation toward satisfaction to infinite Majesty and Justice for the least evil thought or imagination.

3. That as blessed *John Bradford* said to God : *Lord thou art Heaven, I am Hell,* viz. that in the best natural Soul in the World, there is nothing but a *Kennil, an Hog stie, a den of Atheisme, Murther, Theft, Fornication, Adultery, and all kinde of Wickedness.*

156] 4. That I have not so much in me as to desire *Deliverance,* nor to be sensible of any need of it.

*Jacobs  
Ladder of  
true Chri-  
tianity.*

5. That it is only mercy and rich free Grace that worketh in me or any Soul a Sence of my Condition a Sence of Justice a Sence of Mercy.

6. That it is Mercy only worketh a willingness, a new desire, new Affections towards my Maker, towards my Ransomer, who paid his *Bloud,* his *Heart-Bloud,* the *Bloud of God* to ransome and redeem me.

7. That in this work, Mercy not only worketh

a

<sup>1</sup> Interline "or." R. W. Ms. Ann.

a Sence, a thirst after Pardon and Peace with my Maker, but also after a *Conformity* and *Likeness* unto God.

8. Because I cannot reach this, the Mercy and Pitty of God worketh in my Soul a longing after God, and after the turning of the whole Soul unto God, and after those seven Evidences of true Repentance, 2.*Cor.*7.

9. This is in true Christian *Repentance* and turning of the whole Soul unto God, *viz.* to receive every *thought*, every *motion*, every *desire* upon the account of Mercy and Pitty, as ever poor Dog received *Crum* or *Bone* under the Table.

Much of this I spake publickly, as also that no *Papist* nor *Quaker* by their grounds could get up this *Jacobs Ladder*, much less upon those higher grounds and steps of casting off *Self*, of doing all purely for God, and in Gods eye: of meekness and Mercy to other poor drowning Soules, of pure Love to God for *Himself* for his *Holiness*, *Mercy*, *Goodness*, The Quakers and most mens Shipwrack yea for his *Justice*: of quiet and patient and thankful resting in his holy Pleasure, whatever he take from us or bring upon us.

I said and say, that neither the teachings of the *Papists* or *Quakers* will help them to get up one Step of this heavenly *Ladder*; for by the utmost strength and activity of *Nature* no man can advance and climbe higher then to love *God* and *Christ* and *Heaven* for it *Self*, and *Self-ends*, which is no more but *Flattering* of God, base and dog-like *Fawning* and *Hypocrisie*.

I cannot call to mind ought that was opposed by  
my

*The Quakers Ministers and their Plea.* my *Antagonists* against these Considerations: but *John Stubs* said, Dost thou count our *Religion* an easie *Religion*, for my part said he, we have not found it so easie to forsake all the glory and pleasure of this world, to forsake wife and children &c. to goe about the work of the Lord in strange Countreys, &c.

*A close fight as to Religion*

157] And *W. E.* said thou sayest our Religion is an easie Religion: For my part said he I have not found it so, I have not found it so easie to forsake all the glory and honour and pleasures of this World, and to expose our selves to hardships, to forsake our Wives and Children, Friends and Relations, and to goe about in strange Countreys &c. And *W. E.* further said in that thou saist our Religion is an easie Religion, it is a plain evidence that thou that talkest so much of Religion, and of the Religion of the *Quakers* thou yet never knewest what Religion is, with more to this effect: and they (according to their wild spirit) insisted vehemently on the wronge which I did them, and the People called *Quakers*: and that as for themselves they were but a few, but the people called *Quakers* were a great Body: they were many thousands all over *England*, they were many thousands in *London*, as also in *Barbadoes*, and *New-England* and *Virginia*, and other places.

*The easiness of the Quakers Religion*

I replied, that my time would not give me leave as they knew, to say much to their greatness and number, yet I said their Religion like the *Papists*, was easie and agreeable with *Nature*, they had the wind and tyde of *natural corruption* to joyn with their *spirit*, which knew this well enough. 1. It

1. It was easie to perswade the *Quakers* to change one fowle *Spirit* and *Devil* for an other, a *Devil* One Devil changed for another. more gross and ugly, for a *Devil* more refined painted and gilded: their pride in *Cloathes* and yea sometimes one for seven *fantastical Fsbions*, to pride in *self conceit* and *fantastical Opinions*, their *Drunkennes* and *Gluttony*, with *Wine* and *Flesh* to *Intoxications*, with high and proud *Vapours*: How many millions travel on the broad way to *Destruction*, and yet prate of a strict and narrow *Path*? What wonderfull hardships doe both *Turks* and *Papists* endure in their religious *Pennances*? How doe they *macerate* and *whip* themselves, even till the blood of their tender *Women* hath streamed down upon the ground from them? Yea how zealously (in the cause of their Religion) have the very *Jewes* themselves cast away their Lives, as *Spain* and *Portugal* can witness.

Besides, I told them it was a poor lame thing to talk of *numbers* when the Council of the only *Wife* was so clearly revealed concerning his *Little Flock*, opposed to the vast and monstrous *Herds* both of civiliz'd and wild *Nations*.

158] I put them in mind of the innumerable multitudes that followed after that stupendous *Cheater Mahomet*, even *thirteen* parts of the world, The Quakers simple boast of numbers divided into *thirty*, as very knowing *Cosmographers* or *Describers* of the World have computed. And if so be that the *Pope*, and Church of *Rome* be the eight *Head*, the great *Whore* that sits upon many *Waters*, *Kingdomes* and *Nations*, what a poor Slut is the *Quakers Fancy* compar'd with the *Baals Priests*,  
the

the *Romish Profelites*; the Beast whome the whole world wonders after?

3. Again it is to me and may be to all men, wonderfull that since the *Religion* of the *Quakers* is so easie &c. that ten thousands more of people in old and new *England, Scotland, Ireland* and other parts, have not lifted themselves under this new *Mahomet*, pretending so much from the *Dove* from Heaven as *Mahomet* did.

*The carnal  
weapons*

Tis true *G. Fox* and *Foxians*, pretend the two horns of the *Lamb*, and that their weapons are not *Jehues* nor *Baals Priests*, but that they have forsaken all *Carnal Weapons*: but this I shall shew to be an horrible Lye when I come to the last *Position*.

The *Devil* and the *Papists* and the *Quakers* know that the *Quakers* only want a *Sword* to subdue as many *Profelites* as either *Mahomet* or the *Pope* hath done. The *Quakers* some prate subtilly, others childishly against *Carnal Weapons, Carnal Weapons* &c. but I shall shew (if God please) in my 14th. and last *Position*, what a *Devil* of *Pretence* this is.

At present the *Devil* knowes they want but a *Sword* (not *Hearts* nor *Hands* nor *Principles*) whereby to subdue as many *Profelytes* as the *Pope* or *Mahomet* hath, and literally and materially *thrash* the *Mountains* with *Flails* of iron, and make the *Nations* turn (in an easie *Hypocrisie* and *Dissembling*) *Dissembling Quakers*. I wonder and adore the *Councils* of the *Eternal*, that any of these three should be *Cheated* by this *spirit*.

*First*, Any of those truly fearing *God*; for their *Principles spirit and practices* being so notoriously opposite



opposite to the meek and patient *Spirit* of true *Purity* and *Holinefs*, and evidencing them to be lead by a dumb and dogged *Spirit*. 1. Their high and shameless *Pride* and *Vapouring* is notoriously known, of which in the next Position. 2. Their mouth full of *Cursing* and *Railing* above any or all that profess to march under the *Christian Name* and 159 | *Colours*. 3. They spit not out their *Venome* so fiercely against any as against the most conscientious *Preachers* and *Professor* of the *Protestant Faith*, as appears all along in this railing of *Fox* in Folio against them.

4. They easily fall in with openly profane and ungodly *persons*, and with carnal and luke-warm *Laodiceans*, who can swim with the tyde, sail with every wind. If they can but say *Thee* and *Thou* &c. 5. It is wonderfull how their spirit (professing to be *Protestants*) can so wickedly strike in with the bloody spirit of the *Papists*, against the *Witnesses* and *Martyrs* of *Jesus*, compiled by that heavenly *J. Fox*. in the Book of *Martyrs* which this bloody spirit (in *James Purnels* *Watcher*) upbraidingly calls [*Your Record*] as if it were none of theirs, nor the bloody *Papists*, against whose bloody practises under their *Popes*, and the old proud *Romans*, the *Romane Gods* and *Emperours*, that heavenly Book shews how those heavenly *Martyrs* or *Witnesses* over came by the *Bloud of the Lamb*, the word of their *Testimony*, and not loving of their *Lives* unto the *Death*.

6. That most Savage and worse then *Indian Spirit* of their stripping their women stark naked,  
and

and so to enter into the *streets* and *Assemblies* of men and youths, which *Piety Christianity* and common *Womanhood* and *Modesty* abhor to think of.

*The ignorance of the Quakers* Secondly. As I wonder how any *godly Soul*, so how any *Learned Soul*, who hath studied the primitive Copies of the *Hebrew* and *Greek Scriptures*, can yoke with such rude *Bablings* and Repetitions of simple ignorant *Praters*. 'Tis true the Lord *Jesus* and his *Embassadors* were not all trained up as *Paul* was at the feet of *Gamaleel*, yet had they before the whole *World* the miraculous effusions of *Fiery Tongues*, and heavenly *Oyl* upon them, which these poor *Simpletons* ridiculously like *Puppets* in a *Shew* pretend too. Beside, the *Commons* among the first *Christians* were as learned if not more than our primest *Academians*, the *Hebrew* being their *Mother Tongue*, and the *Greek* and *Latine* familiar, by the *Greek* and *Romane Conquests* over them, all which Helps the most of the *Leaders* of the *Quakers* want, only pretending to understand supernatural and miraculously (in a trice and immediately) what is to be gotten by honest and faithful *Labour* and industry, the holy will and mind of *God* from the true *Original Copies*.

160] *Thirdly*, I do admire that any sober, modest *Woman* (made so by nature, and much more by *Grace* (should ever dare to come into their *Assemblies*: it is certain that the *Ranters* is a *Sister* or *Daughter* of them: though they quarrel, and fight, and scratch one the other: The *Ranters* more plainly (according to their *Principles* make the *Nakedness* of *Men* and *Women*, a part of *worship* unto *God*,

*The abominable Spirit of the Quakers nakedness*

God, unto which they say they are restored by *Christ Jesus* the second *Adam*. This *Adamites Fowle spirit* is no *New-come spirit*, I have know nit almost fixty year, and what a motion was made and urged by some (whome I can name) for Plantations in warmer *Countreyes*, where they might practice that *Ordinance of God viz, Of Nakedness of men and women in Gods worship*.

These our *Adamites* are led by a more Savage and Barbarous, and Monstrous Spirit, the which under the vizird and mantle of Religion deceives them, and of being a sign to others: And this very bruitish practise have kept some Women (too much inclin'd to them) from falling into their filthy puddle, and of returning some which were left by Gods Justice to go too far amongst them sure we are the holy spirit of God (all along) abhors the appearance of uncleanness, and commands the vailings of Women (especially in Christian Meetings)

I have been too long upon the easiness of their Religion, and of the agreement of it with corrupt and rotten Nature which slides into it as easily as Brooks and Rivers slide and run down into the Ocean.

There be two other causes of falling into false Religions or ways of worshipping God.

1. Hope of Gain, which was the *Sechemites* Bait: (the sweet Musick propounded by *Nebuchadnezzar*.) &c.

2. The fiery Furnace, &c.

These moderate times have not driven the *Quakers* to bow down to their Spirit for fear of persecution,

*Quakers  
driven on  
by the old  
Spirit of  
the Adam-  
ites*

*The rising of the Quakers* cution, and the fiery Furnace but Sathan knew well enough that the Corruption of Nature, and the hope of Gain and Glory would cheat to purpose (as all may see it hath done:) Sathan knows that some have a moving and travelling Spirit, and cannot rest in a sedentary or quiet life:) Some are of a rising, aspiring Spirit (though neither from Birth nor Breeding, nor abilities) and therefore cry down all Honour or respect to be given to any (but themselves) some are false and [161] rotten in their *Profession*, and ready to fall and tumble when any *strange wind* of Temptation blowes upon them.

*Diverse Sorts suffered by God to fall into the Quaker Ditch.*

7. Some may be *Sincere* and upright to God in the *Root*, but *Weak*, and not so rooted in the *Holy Scriptures*, as the Disciples themselves, who wondered for a time what the *Rising* from the dead should mean, and had need of their *Lord* and *Masters* *Take heed and beware of the Leaven of the Scribes, and Pharisees, and Sadduces, &c.* Some truly fear God, but have neglected the purity and chastity of *Gods holy Worship*, and have reserved in a weak Conscience a liberty of playing the *Whore* against a jealous *God* and *Husband*.

*But especially for Male and Female Protestants.*

But generally they that are taken by the *Quakers Bait* are such as never loved *Christ Jesus* in Sincerity as the Scripture speaketh, neither within nor without, and therefore suckt in *Nicolds* and *Nailors*, and *Foxes* dreames of a *Christ*, within them opposite to *Christ* without: of a *Christ* a *Light* a *Spirit* within, which had no *Humane Body*, or if he were humane, or a man they know not now what is become of him.

The

The *Lord Jesus* tels us that some will plead with him at the last day, that they have heard him *Preach*, that they have been at his *Table*, that they have prophesied themselves, *cast out Devils* in his Name, and in his Name done many *Wonderfull things*: should not this make every Soul that calls it self *Christian*, startle and look about them, especially when they hear Christ *Jesus* say, *depart from me I know you not ye workers of Iniquity.*

I told the Quakers that their *Theora John* pretended to write after the *Spirits* Dictate, a volume in *Hebrew, Greek, Latine, Arminiack, &c.* which he confessed he understood not: what if it should please Gods infinite Wisdom, to suffer the Quakers or others to speak and understand all *Languages*, to work great *Miracles*, yet if they come under the Note Christ gives them, of *Workers of Iniquity*, they fulfill the termes of my *Position*, and prove but *False* and *Reprobate.*

This is the true and infallible distinguishing *Character* between the true *Legitimate* and the *Bas-* The great distinguishing Character of true and false Pretenders  
*tard* and false *Christian*: The soul of the *True* is broken for Sin, as Sin, as opposite to God, as filthy in his eye: The soul of the *False* is broken for Sin as bringing temporal Loss or shame, or pain, and beside temporal, Eternal. The soul of the true, is broke off from Sin, from the least Sin, [162 from the appearances of sin from the occasions of Sin, from the thought of Sin as worse then all the Afflictions of this life, or the Torments of Hell to come. The soul of the *False*, hath secret Friendship and Correspondence with Iniquity (as *Church-Papists*

*Papists* with Popery &c) in the secret chambers and Closets of the heart, at which they willingly wink, and to find it (when they are put to it, yea and seem to do it) they are willingly remiss and negligent.

Hence it was a famous Principle of the first *New-English Reformers*, viz. to be Christianly carefull that their Members gave *Christian Evidence*, (so far as godly eyes of Charity could reach) of the truth of their Conversion and turning unto God, which for ought I know is not changed by their Successors.

It is dolefully true that many seemingly *Elect*, prove *Reprobate*, and many truly *Elect* fall into many great *Sins* and *Sorrows*. How black and dolefull then is their Condition (such as the *Papists* the *Quakers* and others) whose *Religion Principles* and *Practices*, arise no higher then what a *Reprobate* may attain unto.

The 3d  
Position  
debated at  
Provi-  
dence.

We came to the tenth *Position*, (the third in order to be discussed at *Providence*) which they read out of their paper, viz. *That the Popes of Rome do not swel with; and exercise a greater pride then the Quakers have exprest, and would aspire unto, although many truly humble Souls may be captivated amongst them.*

Two great  
Competi-  
tors the  
Popes and  
Foxians.

I have here two mighty *Fields* to expatiate and walk in, viz. The pride of *Christ Jesus* his pretended *triple-crowned Vicar*, and the pride of the new *Papists* pretending to be *Christ himself*: of which the holy *Spirit* speaketh, *There is a Generation, oh how lofty are their eyes and their eye lids are lifted up?* In publick Discourse I knew I was but to take

take a short turn of a quarter of an hour, I am now at more liberty of inserting what I intended, but was forced to abridge wth all possible brevity at that time.

I told them there was a *pride* in *outward* and external things, in *Parentage*, in *Person*, in *Beauty*, *Strength*, *Wit*, *Aparrel*, *Houses*, *Money*, *Shipping*, *Land*, *Cattle*, *Offices*, *Relations*, &c. this I now pass by: All these (like *Diogenes* on *Platoes* carpets) the *Quakers* say they tread on &c.

There was 2. the devils *pride*, and the devils *Con-* <sup>*Spiritual*</sup> *demnation*, a pride in *Spiritual Knowledge*, *spiritual* <sup>*pride the*</sup> *Gifts*, *spiritual Priviledges* and *Excellencies*: This <sup>*devils*</sup> *pride* was the Devils *Break-neck*, and will be [163] of the *Popes* and *Quakers*, and of all that aspire to the *Eternal power* and *Godhead*; for God or they must fall to all eternity.

I named then diverse Parallels between the *Popes* and *Quakers*, I will now name all I can remember I named, and will name some more at this present,

*First*, The *Popes* have exalted themselves above all that is called *God*, above all *Civill powers*, *Kings* & *Quakers* <sup>*The Popes*</sup> *pride* and *Princes*, riding upon their backs, disposing of <sup>*Quakers*</sup> *pride* their Crowns, making them lead their horses, hold <sup>*compared*</sup> their stirrups, kiss their toes, yea lye down under their feet bodies and souls, and submit their neck to this abominable foot of pride, as the *Scripture* calls it.

As to the *Quakers* they know it is not yet time to put on the *Lions* and the *Eagles*, but the *Sheeps* and the *Foxes* Skin: but no man need question that if God should please to let loose the *Quakers* *spirit* to

*The Quakers boast of their number.*

to the full length of its tedder, as he hath done that of the Popes, the spirit of the *Quakers* would scorn to come behind the *pope*: For who sees not how at the first, *fledging* and creeping out of the *Shell* how they boast and vapour of their numbers? We (said W. E. to me in publick at *Newport*) are a great People, many thousands in *England*, many thousands in *London*, besides *Virginia*, *Barbados*, *N-England* and other places: what would they say and doe if they had the *popes* *Universality*, and could boast of the many *Waters*, *Peoples*, *Nations*, *Tongues* and *Multitudes* upon which the *Whore* sitteth?

Beside, W. E. (a man fit to make a *Bonifacius* or a *Hildebrand*) *John Stubbs* also though of a more prudent and moderate spirit) was up with the same boasting of their *Numbers*, and all of them are ready to cry up their *Diana* whome all *Asia* and the *world* *worshippeth*. But,

*The audacious & impious faces of the Foxians*

2. In their first creeping (like *Hercules* out of the *Cradle*, how doth this Spirit dare the Spirits of *Kings*, and *Keyfars*, and *Popes* themselves (under the pretence of *Translations* and *acceptations* of words) to *Thou* and *Thee* to the faces of mighty *Monarchs*? with what *Brafen Faces* have they addrest the *Royal presence* of our *Gracious Dread Sovereign*, without either bowing the knee, or baring the *Head* (signs of *English* reverence and civility) and this out of an horrible and lying pretence, that *Christs* amity (even in *Civil* things) respecteth no mans person, that they may trample as *Gods* on all man-kinde, &c.



164] 3. I can say what mine eyes and ears have seen and heard, viz. our Honoured and Aged Mr. *Nicholas Easton*, Governour of this Colony under his Majesty, offering to speak once and twice in our late Contests at *Newport* (and no question would have spoke for the *Quakers* against me, yet) *Pope Edmundson* put forth his hand imperiously toward the Governour, saying, *Whist, Whist*, which whisting and silencing Language if they use to their Friends in Authority, what will they say or Thunder to their Enemies if ever they get up into the *Papal Chair*?

2. The *Pope* sits in the *Temple of God*, as over the Churches and Consciences of the Christian Name and Worship, giving *Canons* and *Decretals* to be observed by all Christian People on peril of loss of *Earth and Heaven*, &c.

And do not their<sup>1</sup> new *Popes* (not regarding as the *Apostles* and *Bereans* the Holy Scripture) lay on the common *Quakers* Consciences and Congregations their *Decrees*? tis true *G. Fox* in his Book in Folio gives the immediate Spirit of Infallibility to all his Saints: yet must they (in a ridiculous contradiction) sit still possess with a *Dumb Devil*, except some He or She *Apostle* come amongst them, who send word of their coming to call the Country in many dayes before, and seem to have a Command of their *Diabolical Spirit* more then other *Quakers* have, though they (as I said before) in a ridiculous Contradiction) ascribe it unto all their *Saints* and *Quakers*.

Thus

“ these” R. W. M. Ann.

Thus did *Humphrey Norton* (a Pope) in his day in these parts) overtopping and rating *W. Brand* at *Newport*, he confirmed the *Decree* for the *weekly Meetings* not only on the first dayes, but on the week dayes at *Newport* and *Providence*: he ordered their fitting and departing *Dumb*, unless a He or She *Apostle* came amongst them, he left in writing (which I can produce) an overthrow of all civil Order and Government except in the hands of his *Saints*, entituling his Paper thus, the *Saints Law* and the *Sinners Law* as *G. Fox*. his decree under the title of the *Law*.

*Hump b Norton & G Fox compared.* *G. Fox* succeeds (as Pope) *Humph. Norton* in these parts, and being angry with his Predecessour (as some Popes have been) he lets loose the *Dumb Devil* and gives Liberty to all to speak as the Spirit gives them utterance: this shews what a lying Spirit of Unity they boast of (such an one as was in *Nailors* business) though they most proudly deny Unity to all but to themselves, as [165] the *Papists* do: *G. Fox*. also gave forth his Decree of loosing them from that brutish and doggid Behaviour which *W. Brand* and *Humphrey Norton* left them in, and by *Word* and *Example* commanded them to be more sociable and manlike, so that many of them will speak in Salutations, and shew some reverence by bowing the Heads, or uncovering it, as *Fox* himself did after his Sermon at *Providence*, uncovering his Head and bowing to the People, and passing through the midst of them (his Hat in his hand) with much respect and civility. And he blames those (as I hear) which violently and madly have

*G F. a  
subtler Fox  
then. Hum.  
Norton.*

have flung themselves upon unnecessary temptations and dangers: whence follows (in the eyes of the whole World) that either the latter or the former Spirit was not Gods, and perfect, and the Spirit of Unity of which they childishly so crake and vapour, as the chiefeft Flower in their Crown of Pride.

3. The *Pope* lifts up himself as God over the Holy Scriptures: He is the sole Judge and Interpreter of them, and the sole decider of all controversies in Religion about the expounding of them: yea, he hath power to dispence with *Peter* and *Paul*, &c. yea, what Christ and God can do that gave forth Scripture, that can the *Pope* their *Lieutenant* do: hence all this *Dispensations* of Oaths, of Marriages, &c.

Do not the *Quakers* also tread this Holy Scripture, this inestimable Jewel of Gods Writing and Book under their proud feet, as formerly I noted upon the fourth Position of their not owning the Holy Scripture? Do they not (upon the point) say that they made, they wrote and gave out the Holy Scripture? and though in our late Conference they said they would be tryed by the Scriptures, yet (as the *Papists*) they admit no Interpreter but themselves, for the Spirit within them they say gave forth the Scripture, and is above the Scripture, and both they and the *Papists* have said that there would be no losse if they were gone out of the World, for the *Papists* say their Traditions, and their infallible Spirit would supply the los: and the *Quakers* say the Scriptures is within them (in effect) they say that

*A third parallel between the Pope & Quak.*

*Both Papists & Quakers their Pride above the Scriptures*

that all that they do and say is Scripture: so far are both *Papists* & *Quakers* from a Christian and Candid Profession of being tried by the Holy Scripture: that they most Horribly and most Hypocritically trample it under their proud feet.

166| 4. These *Romanists* or *Proud ones* (as the *Hebrew* signifies) both *Papists* & *Quakers* most insultingly lift up themselves against the Servants and Children of God all the world over that bow not down to their Images: be a Soul never so humble and penitent, never so holy and mortified, believe the Scriptures, &c. and give his life for the truth of of them, yet he is damned if he believes not the *Pope* to be the head of the Church: and say not the *Quakers* the same of all that believe not in their pretended Lights: your Repentance is nothing, your Holiness nothing, your Zeal, Praying, Preaching, Fasting, Sufferings nothing: and they think they have reason to say so, because you believe not in the true Christ, and therefore you are in *Cains* Nature, in the *Satanical Delusion*, Reprobates, &c. so that all the blessed Souls under the Alter calling for vengeance against the shedders of their blood the *Roman Emperour*, or since the *Roman Popes*, they are all branded with a black cole of damned Souls and Reprobates by *G. Fox*, because they professed, preacht and died for a Christ without them though that Christ without them dwelt in their hearts (*Ephes. 3.*) by believing *and for his sake they loved not their lives to the Death.*

*The Pope and Quakers horrible revilers Slanders ours & cursers of the Righteous*

*The 5. parallel*

I told them that the *Pope* and they were one in the great point of the Infallibility: they both pretended

tended the Spirit of God as did the *Apostles*, &c. but I have proved their pretence is as true as that of *Apollo's Worshippers*, by whose *Priests* the Devil gave *Oracles* (*Extripode*) from their threefold stool, and that so subtilly and cunningly that whatever *Oracle* or *Voice* it was, and whatever the event were yet the Devil would save his own: *Apollo* should be the true God of Wisdome, and *Apollo's Priests* true *Prophets*.

*The infallibility of the Popes and Quakers Oracles*

At last when Christ came *Apollo* being consulted and failing to give answer, the Devil was forced to answer that there was an *Hebrew Childe* borne that stopt his mouth: I am sure this *Hebrew Childe* (the true Lord Jesus Christ) hath often also stopt the mouthes (in one sense) of *Pope & Quakers*, for their Predictions have not come to pass, (though some which the Devil could guess at) have: and he will shortly stop their mouths forever.

It was truly said of (that long eighteen years hatching) Devilish Junto of *Trent*, that the Holy Ghost, (that is the *Popes Holy Ghost*) came every week from the *Pope* at *Rome*, &c. to his *Legates* at *Trent*, in a Cloak-bag: and do not *G. Fox* his Books [167] and all their writings declare for their corrivality and competition with the *Pope* for this their pretended Holy Ghost: do they not upbraid all other Ministers and People for being out of the infallible Spirit: Do they not say their Ministers and their Commissions are invisible because immediate and infallible? do they not assigne this to be the cause of all the Sects and Divisions among the Protestants, because they have not the infallible Spirit as the *Quakers* have?

*The Holy Spirit in a Cloakbag at the Council at Trent*

*The Pope and Quak the two great pretenders and corrivals for the pretended Holy Ghost*

Here

Here (as I remember) *John Stubs* stood up and alleadged that place in 1 *John* 4. Hereby we know that we dwell in him, because he hath given us of his Spirit.

And again, you have the unctiōn and know all things. And *W. Edmondson* boastingly, and proudly said, that they had the same immediate and infallible Spirit which the Apostles had, and that *John* & *Peter* were but their elder Brethren.

*The Quakers  
pretending  
to be  
Apostles*

Unto which I answer, *Peter* I know, and *John* I know, but who are you? For 1. They were *Eye-Witnesses* of the Lord *Jesus* his *Life* and *Death* and *Resurrection*. 2. They were immediately endowed with *fiery Tongues*, and *fiery hands* to preach in all *Languages*, and to pen from Gods mouth his holy word and Pleasure and to work real Miracles, not metaphorical ones only (as *G. Fox* said at *Providence* the *Quakers* did, that is open the eyes of the *Blind* by *Conversion* &c.) I added that it might please the infinite Wisdom of God to send higher Pretenders to *Apostleship* than the *Quakers*, who should speak all *Tongues* <sup>1</sup> doe *Miracles*: But as Gods Servants had a *Rule* *Isa.* 8. the written Law and Testimony, and were not to believe their *Dreames* though they came to pass, *Deut.* 13. So have Gods Servants now, *viz.* The *Doctrine of Christ Jesus* both concerning *Faith* and *Order*, and to strive earnestly for the Faith once delivered.

*F F bis  
Counter-  
feit mir-  
cles*

*A 6 Par-  
allel be-  
tween the  
Pope &  
the Quak.*

The Pope like *Baalām* sayes, he is the *Mouth* of God: whome he bleſſeth, they are bleſſed, and whom he curſeth &c. therefore ſendeth he his *Curſes*

<sup>1</sup> Interline "and." *R. W. Ms. Ann.*

*Curses* like *Thunderbolts*, yea among *Kings & Kingdoms* in other Nations, and our own as *K. Henry 8th. K. Edward. 6th. Queen Elizabeth* experimented &c. and is there any People bearing the name *Christian*, so like the pope their Father as these, whose *Mouth* (saith *David*) is full of *Cursing* and *Bitterness*, like Floods out of the *Dragons Mouth*, and *fire-brands arrowes* and *Death* crying out against the most *Humble* and *Con-* [168] *scientious Cain, Saul, Judas, Viper, Serpent, Reprobate Dragon, Devil* (yea one of their *Shew-Apostles, Devil, Devil, Devil*, all at once to one that opposed her amongst us) and such foul stinking expressions (like the *Quakers* in *London*) about the Dung of Mankind, that modesty especially the bashfulness and modesty of Women would have been far from.

A seventh is that great point of horrible Pride in both *Pope & Quakers*, exalting the Dung and Dirt of their own Qualifications, Excellencies, Graces, Labours, Fastings, Satisfactions, Believings, Sufferings as a price and satisfaction to Gods Justice, as a *Merit* or *Desert* for the pardon of their sin, for though they both Sophistically and Hypocritically mention the *Blood of Christ*; yet they count the business of this *Christ* (as the Pope said) but a *Fable*, and indeed and truth through the Pride of their high spirits they think God is beholding to them: I have spoken to this already, and of that devilish Pride of their being without sin: yet in this Doctrine of *perfection* the *Quakers* exceed the Doctrine of the *Papists*: for generally the *popes* attribute this purity but to some of their rare Saints. And 2. Generally the *Popes* themselves confess themselves

A7 parallel between the Pope and Quakers  
8 Parallel as to the sinless condition of the Quakers

to

to be finners. 3. They give respect and civill honour to all estates, although in *Spirituals* and *Civills* too they overtop them: But the high and lofty *Deville* of the *Quakers pride* transcends all this: *G. Fox* makes all his *Saints born of God*, that (literally expounded) they cannot commit sin; yea, *G. Fox* tells us that the *Saints* (that is his *Foxians*) are as holy and perfect as God, not only like to God in quality, but in equality also. They have the fullness of the Godhead in them bodily. That the mystery of godliness is God manifest in their flesh! Hence he saith there is no distinction between God and Christ, and the Spirit and themselves. Hence it follows, that they are the Father, Son and Holy Spirit (which by Devilish Chymistry) they can prove: and that they are the *Three that bare Record in Heaven*, and the *Three that bare Record in Earth*: The Scripture is within them: They made it, and all that they say and do is Scripture, what they say God saith, what they advise God adviseth, what they do God doth, &c.

G F his  
proud Blas-  
phemy as to  
God  
himself

It is true, this is not believed (no not by some Novices among them but this and more, many of their lying *Foul mouths* & *Books* express, which may make a Soul that is truly humble to quake and [169] rend his heart at such *Blasphemy*, the first Perfectist in these parts was one *H. B.* who came from *Boston* to *Providence*, who affirmed that what he spake God spake, what counsel he gave God gave, &c. It pleased God to leave him (though a subtle man) to ridiculous Folly amongst us, and at *Barbadoes* and *London* since, to worse practices: as commonly God punisheth

H B the  
first Per-  
fist in  
these parts,  
and most  
notorious  
for Imper-  
fections.



punisheth such height of *Pride* even in this present life before Death feize upon them.

I remember while we were declaring their proud *Disrespect* to all men, *John Stubs* said, That it was their practice to pay tribute to *Cæsar*, and to give Honour to whome Honour belonged. And I answered to this effect, that it was against their Principles and practices to shew respect to any mans Person in the World. As for tribute they paid none but what necessity and policy forced them to, and notoriously backward here: But they knew that I and *G. Fox* knew, and all the world might know out of *Fox* his *Writings*, that the *Quakers* are the *Higher powers*, the *Dignities*, the *Most High God*, and ought to have all Honour and Tribute paid to them by all the whole Creation. Tis true there seems to be a Change and some relenting and *Giving* of the *Weather* in *G. Fox* his own practice of Courtesie, and others from him: but while they own what *G. Fox* hath written, and that he writ it with a perfect spirit: I say untill they do make some *Recantation* or *Retraction*: or shew the Reasons why they doe not, *H. Norton* who keeps more plainly to his *Principles* is to windward of them, and the *Foxians* do but strip themselves naked to be more derided and scorned as the more notorious *Juglers* and *Dissemblers*.

We came easily (with their Good-will) to the 4th. *Position* of the latter seven, which they read out of the Paper (as willing to be out of ther pain) viz. *The Religion of the Quakers is more obstructive and Destructive to the Conversion and Salvation of Soules*

of

*The difference amongst the Quakers as to these things.*

*The 4th of the seven last Positions.*

of People than most of Religions that are at this day extant in the World.

I said for the proof of this it was requisite to take a short view of *Religions* and *Worshipp*s in the world. We knew that the Sons of Men were justly divided all the world over into two Sorts,

*The Indians Religion.*

First, The wild and Pagan, whome God hath permitted to run about the world as wild Beasts all this great fourth Part of the World, and in some of the other three.

*A Deity or higher Power acknowledged by Indians.*

170] They acknowledge a great supream God and Deity, Maker of all things, yet they acknowledge (as other famous *Civilized Nations* formerly have done) that there be many other Petty-Gods and Deities in Heaven and Earth, yea within their own Bodies, yea whatever is extraordinary, excellent or strange to them, they are presently apt to ascribe a Deity unto it, though it be but *Beast, Fowle &c.* and say it is a *God*. It is commonly known that as their garments hang loose about their Bodies, so hangs their *Religion* about their Souls: So that (to my knowledge) they are so far from hindring any to come to God, that when they have seen the grave and solemn *Worship* of the *English*, they have often said of themselves and their own, that they are all one *Dogs* in comparison of the *English*.

The second sort of men are the *Civill* brought to *Cloaths*, to *Lawes &c.* from *Barbarisme*: these also the infinite Wisdome of God have pleased to leave to variety of wayes of *Worshipping* the *Heavenly Majesty*,

Amongst

Amongst others we find four most known and eminent,

*First*, The *Jewish Worship* famous from Gods <sup>The four chief Religions of</sup> own appointment by *Moses &c.* 2. The *Turkish*, famous for spreading from *Mahomet* to most of *the World*. thirteen parts of thirty in the World.

3. The *Popish*, famous for spreading over *Europe* and other western parts of the world. 4. The *Protestant* famous for so wonderfull a *Revolt* and Separation from the *Popish*. All these four profess one God and supream *Deity*: but they differ in two things, 1. In the *Prophet* or Meanes by whome God speaks to man; the *Jews* cry up *Moses*, the *Turks* *Mahomet*, the *Papists* the *Pope*, the *Protestants* *Christ Jesus* in the Scriptures,

The second great difference is in the *Form of Worship*, which every one of these four great Parties practice in various and different wayes as they are perswaded.

Our selves the *Protestants* are divided into two Parties,

The first is entituled *Episcopal* and *Presbyterian* in Parochyal or Parishional Assemblies.

The second is *Seperate* from those National and Parochyal Assemblies, some more some less, and those are now known to be First, the People called *Independants*. 2. The people called *Baptists*.

We that pretend the Christian Name against the *Jewes* and the [171] *Mahumetans*, we mainly differ, 1. In matter of *Doctrine*, as *Repentance*, *Faith*, &c. 2. Of *Worship*, *Discipline* &c. And we generally agree, that as the *Mahumetan* and *Jewish* <sup>The religious Differences among the Protestants</sup> *Worship*

Worship have little in them to tempt a Soul to turn into them compar'd with the *Christian*, so those Christians that differ each from other in point of Doctrine and Worship both, as the *Papists* and the *Quakers* doe to be farther from the truth of the Profession of *Christ Jesus*, and more obstructive and destructive to the Souls of men then the other partyes; yea and the *Papists* not so much as the *Quakers*, who wildly profess all *Ordinances* and *Ministers* to be invisible, and yet are hypocritically and ridiculously found to be as visible and open as any.

*Fundamental Differences.* If the true *Foundations* of *Repentance* and *Faith* be cast down it is in vain to talk of saving of *Soules*, it is in vain to talk of *Worshipping* of God. The *Quakers* (for all their craking of *Quaking* and *Trembling*) their way is more easie of *Worshipping* God, and of bringing persons to their *worship* of God, then the way of *Jewes* or *Turks* or *Papists*, who to my knowledge take more paines in *Religion* then do the common Protestants: I confess they all do but paint and guild over natures old and rotten Posts, only the real Protestants have and profess the greatest care of any in the world for true *Faith* and *Repentance*.

*The Quakers easie* The *Quakers* came not neer that care of *N-England* (I am sure at first) for the personal true *Repentance* and *Holiness* of their *Churches* and *Congregations*: For it is notoriously known, that if persons notoriously *Deboist*, come but to acknowledge a *God* and *Christ* within them, that is in *English*, that themselves are *God* and *Christ*, and can practice *Thou* and

and *Thee*, and *Cbeck* by *Joll* with all their *Betters*, Conversion and Churches, not comparable to the way of N-England. and can rail at and curse all that oppose them, and can come and bow down to a dumb Image and *Worship* without any great business of *Contrition* and *Brokenness* and *Godly Sorrow*, they are enrolled and canonized for *Saints* and *Gods* &c. they are free from Sin, born of God and cannot sin, they now sit upon the twelve thrones and judge the unbelieving *Jews* and *Gentiles* in their *heavenly places*.

The wound lyes here (as it is with *Papists*, *Arminians*, and indeed with all mankind) in the soothing up and flattering of *rotten Nature*, from whence (from within the *Lord Jesus* tells us) proceed all the rotten and hellish *Speeches* and *Actions*.

172] I told them it was in this case as it was with *Kings* and *Princes*, there were two great Enemyes that haunted the Pallaces of Kings and Princes. 1. *Traiterous Spyes* &c. 2. *Traiterous Flatterers*.

Just here it was (as I remember) that *W. Edmundson* stopt me saying, thou hast here been telling us Storyes of *Turks* and *Jewes*, but what is that to thy Charge against us? we are none of those that flatter *Kings* and *Princes*, we deal plainly with all men. Flatterers of Kings

I said they mistook me: for I did not say they flattered Kings, I used a similitude only, viz. that as *Flatterers*, &c. of Kings and great men, were their deadliest Foes, so such Religions and Doctrines as most flatter and sooth up our rotten hearts and natures they are most dangerous and destructive to us: I intended to add that the *Quakers* pretended to be as fine Flower sifted out from the *common Protestants*,

*The who-  
rife Quak-  
ers, and  
whore of  
Rome.*

ants, yea, from the *Independants & Baptists*, that Sathan was too subtle for the subtlest *Foxes* of them all, for he knowes that by pretence he more easily & dangerously conveys the Poyson of exalting corrupt and curfed nature in the room of true Soul-faving Humiliation.

I did fay as the *Whore of Rome* deceived whole Towns, Cities, Nations and Kingdomes with her glorious Trimmings, and her Golden Cup: so that the *Painted Quaker* (as a Drunken Whore) should follow the *Drunken Whore of Rome* drunk with the blood of Jesus, &c.) for the obtaining of (the smoak of a *Tobacco-pipe*) the Riches and Honour of this World.

There are two forts of godly Soules catcht up a while by the Devils Craftines.

1. Weak and unstable (for there are Children, strong Men, & old Men in Christianity.)

*The Devil  
a roaring  
Lion*

2 The unwatchful and secure. The holy wifdome of God discovers in Holy Scripture, what the Devil, that Sathan an old Serpent is, *viz.* not only a *Roaring*, but a *vigilant Lyon*. *David* (Gods beloved as his Name is) he fails in his managing of Government, therefore the Devil stirs up *Joab and Achitophel* to help (the grand Rebel) his Son *Absolom*: and afterwards *Sheba*, and all in wonderful Figures, in all Ages, and in this our age and day.

A famous *Jesuit* prints it, that all the Religion in the World lies in competition between the *Jesuits* and *Puritants*, &c. About [173] this time *John Stubs* told me that they (and I say so do the *Jesuites* pretend to do) had left the Glory and Pleasure

sure of this world their Wives and Children, Friends and Relations, to Preach the Everlasting Gospel; For the Woman had been 1260 years 42 months in the wilderness, and she was now come and coming forth, and they were now preaching the everlasting Gospel, and therefore they advised me to make haste and dispatch and not to hinder the Lords work.

I spake what then I thought fit, and now adde that the *Pharisees*, the *Apostles*, the *Quakers* and *Jesuites* do compass Sea and Land: but the *Pharisees*, *Jesuites* and *Quakers* will be found at last to be the *Apostles Messengers*, *Heralds*, *Envoys*, *Embassadors*, and *Emissaries* of Sathan sent out from Hell to predicate the goodness of rotten nature, hell and damnation, and that false and hellish Gospel (or good news) of poor rotten Natures *Righteousness*, *Satisfaction*, *Penances*, and to the damning of Souls, &c.

The Devil knows that after the witnesses have done their work against Antichrist, and after their slaughters! the Lord Jesus will send abroad his *Messengers* to other Nations (*Jews & Gentiles*) and *New Jerusalem*, or a new vision of peace shall then come down from Heaven among the Sons of men: but for the present he stirs up these Jesuites and Quakers (with brave titles and pretences) like so many *Mahomets* (under pretence of *Diogenes* treading on *Platoes Carpets*) to fish for the smoak of this Worlds *Sodome*, and no doubt but the *Quakers* will use the Sword as much as *Mahomet* or the *Jesuites*,  
under

under the cloak and colours of love to Jesus and saving of Souls.

I confess that Charity hopes and believes all things, and yet I say, cursed is that charity that puts out the eye of Reason, the eye of Experience, the eye of true affection to Christ Jesus, his Father and his Wife to the Souls of his followers, and the Souls of poor sinners *Jews & Gentiles*.

*The  
Earthly &  
Heavenly  
Sword*

As to the saving of Souls, it was a Thunder from the heavenly mouth of Christ Jesus. They that take the Sword shall perish by the Sword: as if he should say, *the Sword is not a saving but a destroying Tool*, in Soul-humbling, and Soul-saving: making worlds of *Hypocrites*, but not true *Protestants*, true *Christians & Followers* of the true Lord Jesus, and of his Father, and of his Holy Spirit.

174] The *Spirit* say the *Quakers*, why thats our *Weapon!* the *Sword of the Spirit* the *Word of God*, why thats the word of God Christ Jesus our *Weapon*: So saith *G. Fox* and all our *Fantasticks* out of weakness and madness, not weighing what a person the holy Records describe Christ Jesus to be, but as foolish Children and Anticks in the Lord Mayors shews, they cry out Christ and the Spirit only for a shew and colour, I know it that the true Lord Jesus his holy Father, and Holy Spirit is as odious both to *Jesuits*, and most *Papists & Quakers* as the Devil, yea infinitely more then the Devil himself, as with Gods help I have and shall make it as clear as the Noon dayes Sun.

*A great  
mystery  
amongst  
Papists and  
Protestants*

O you considering *Protestants*, see you not how the Devil would rob you of that Sword with which  
Christ



Christ Jesus overcame him [*The Holy Scripture*] under the colour and cloak of the Spirit in the mouths of the *Quakers*? how, if the Holy writings must yet live, why he hath *Fisher*, and *Stubs*, and *Pennington*, and *Bishop*, and others that skill Tongues, and yet own the *blockish Spirit* of the *Quakers*: how if you blame the *Popish Devil* for a Blockhead, he can puff up his Bladders the *Jesuites*, to a late wonderful swelling of Tongues and Histories, and all kinds of Knowledge, as in *Bellarmino* and his Associate and Followers and of late in those great Writers *Petavius* and *Morinus*.

The eternal Word, and Son, and Sun of God the true Lord Jesus will more and more discover who are his true friends, his true Loves (that love *Alexander* more than the *King*) that are true Christians, true *Jesuites*, and that truly love and pity poor Souls: he will discover who are the great *Farmers*, who having a minde to the *Farm* themselves consult and say, *come, this is the Heir* (that is Christ Jesus in his true Messengers) *let us kill him*: kill him with Tongue, and Pen, and Sword, &c. the *Inheritance* of Heavenly and Earthly Glory shall then be ours, &c. and to this end only they talk of Souls, &c.

We now descended to the fifth and sorrowful point of suffering which they read, *viz.* [*That the sufferings of the Quakers are no true evidence of the Truth of their Religion.*]

At the reading of this they told me, that although their *Sufferings* were great in all places whither the Lord had sent them, yet they made not their *Suffering* an Evidence of the truth of their *Religion*, & therefore

*The sufferings of the Quakers*

therefore I might have been better advised then to 175] put this in among the rest of my *Lyes* and *Slanders* as not considerable, and now not worth the mentioning, &c.

I Answered, that I understood what they said, and I understood mine own affirmation also; and desired their patience also while I offered my Proofs to two Particulars,

1. That in their *Books* and *Writings* &c. they do make their *Sufferings* a great Evidence to themselves and others of the truth of their *Way* and *Spirit*.

2. This their *Suffering* is not valid as to the proof of their *Religion, Way* and *Spirit* to be of God. So then they bid me prove it if I could.

*Pauls and the Quakers sufferings*

I told them that I could find no *Jewes*, no *Papists* no *Protestants*, that did so magnifie and so exactly insist upon their *Sufferings* as the *Quakers* did. Tis true that *Paul* did more particularize his Sufferings then other Saints in Scripture; but it was also true that they were so exceeding great that *Paul* seemed a *None-Such*; but beside that it was upon some great *Insultings* of the *False Apostles* against not only himself, but against the Truth of Christ Jesus: neither of which is the *Quakers* case. Beside, the *Quakers Sufferings* generally were not to be compar'd with *Pauls*, and yet they set down such exact accounts of every *hour* in prison every *Stripe* in *Whipping*, every pound lost: and this published to the world in print, as if it were a Sign hung out with this Inscription, *Loe people these are the Evidences of Gods holy Truths, and Gods holy Spirit, of*

*The Quakers sufferings in History of G. Bishop recorded.*

*our*

our Persecutors wickedness, and our Christian Faith and Patience, *who for his Truths sake can endure all this.* I said it was not rational to think, that men professing such high *Wisdom* and *Conscience*, should declare such *Lysts* and *Catalogues* of *Sufferings* (as *G. Bishop* doth to the world, of the *Quakers Sufferings in N. England*, in his first and second *History*) only in a childish Vapour, Ostentation and Vain-Glory, much less in hopes of *Reparation* or any worldly advantage, either in *England* old or new, *Scotland* or *Virginia*, &c. and therefore Reason perswades that these *Sufferings* are held forth (as the holy Spirit speaks of the *Sufferings* of the *Thessalonians*, 2. *Theff.* 2.) as a manifest Token of the *righteous judgment of God* rendering *Tribulation* to their Persecutors, and *Rest* to themselves suffering for the *Kingdome of God*.

As I remember, *John Stubs* said, they did not boast of their [176] *Sufferings*, but bare them patiently for the *Truths* sake which they preached and professed.

I said I did not charge them to say in exprets terms, We have lost so much outward *Gain*, *Favour*, *Friendship*, *Worldly Advantage* for the Name of Christ within us, can you say the like for the Christ without you? We have endured *Imprisonments*, *Whippings*, &c. have you done the like? only this I say, that as all *Religious Jewes*, *Papists*, *Protestants* &c. are confirmed in their Perswasions by their *Sufferings*, and do predicate them to others as *Arguments* and *Signs* of the truth of their *Doctrines*, and of Gods presence and Assistance with them: so  
do

do the *Quakers* and that with more Particular and exact *Accounts* then most of all the rest have done.

I told them, I had observed much to this purpose in *G. Fox & E. Burrowes* in the Book by me.

E. Burrowes his  
Epistle  
quoted.

They bid me alleadge what I could out of them : I took up the Book, and they theirs, I directed them to the 12th. Page of *Ed. Burrowes* his large *Epistle* to *G. Fox* his Book in Folio where I read this passage viz. *And this we did with no small opposition and Danger : yea oftentimes we were in danger of our Lives, through beating, abusing, punishing, halting, casting over walls, striking with staves & Cudgels, and knocking down to the ground : Beside, Reproaching, Scorning, Revilings, Hooting at, Scornings and Slandering, and all abuse that could be thought or acted by evil hands and tongues, and oft carried before Magistrates with grievous Threats, and sometimes put in the Stocks, and whipped, and often imprisoned, and many hard dealings against us, the worst that tongues or hands could execute, sparing life. Of this all the North Countreys can witness. And all these things are sustained and suffered from People and Rulers because of our Faithfulness to the Lord, and for declaring against the false Deceivers. For nothing save only the hand of the Lord and his power, could have preserved us and carried us through all this : neither for any Reward outward whatsoever, or advantage to our selves would we have exposed our selves to sufferings, violence and dangers which befel us daily. But the Lord was our exceeding great reward through all these things, and kept us in the hollow of his hand, and under the shadow of his wings, and gave us dominion in*  
Spirit

*Spirit over all our enemies, and subdued them before us: and though Rulers and People were combined against us, and executed their violence and in- [177] justice against us, yet the Lord made us to prosper and grow exceedingly in Strength, Wisdome and Number, and the hearts of the people inclined to us, and the Witnesses of God in many stirred for us: for to that in all Consciences, Words and wayes we did commend our selves to be known and approved.*

Hereto they suddenly said, What canst thou make of this, but that *Edward Burrowes* said the truth, that the Sufferings of the people called *Quakers* were very great, & that he acknowledged the powerfull hand of the Lord toward them in supporting and delivering them: But this was far from boasting or making it any *Evidence* of the truth of their *Religion* and *Principles*.

I replied, I prayed them to consider why pious and conscientious Souls (as they would be reputed) should give so large a *Catalogue* of their *Sufferings*. *The Quotation weighed.*  
 2. Profess it was only for their *Faithfulness* to the Lord. 3. Declare that it was the hand of the Lord that kept them, 4. That he only could do it: I said the *Weaving* and *inter-weaving* of these Particulars, speak plainly that for their *Faithfulness* to the Lord and his Truth in declaring and suffering for it, the Lord had been faithfull to them in supporting them and comforting them in all these Sufferings for his Name sake. Why should wise men use all these words but to this end, of *Evidencing* their *Faithfulness* to God, and Gods *Faithfulness* to them.

After

After some words had about these kind of passages in *Ed. Burrowes* and other of their Writings, I told them that we must come to that ancient and true Maxime, *Causa facit Martyrem*, not the Suffering of *Burning* it self that is the evidence of a true matter. I therefore told them that as it was in the case of Signs<sup>1</sup> Wonders *Deut.* 13. though they be Signs which false *Prophets* give, which come to pass, yet God commands his Children not to be moved from his written word, and his holy revealed and recorded *Ordinances* and *Institutions*.

*What true  
Suffering  
is.*

I told them that I had other places which I had turned down in *Edward Burrowes* to produce; but these I had suppressed in my thoughts for expedition sake, and would if they pleased pass on to my proof of my next *Position*, to this they readily assented: but being now out of my Shackles of a quarter of an hour (to which I wink'd to draw them on) I crave the Readers Patience and leave to hear me say something now which then I could not say.

*True  
Scripture  
Language.*

178] First. To what I have said before of *E. Burrowes* insisting so largely on the *Sufferings* of the *Quakers*, and yet my *Antagonists* denying them to make their Sufferings an *Evidence* of their *Truth*, I present the Reader with a witness of *G. Fox* his words in his *Pag* 64, [*And there is a Proof to thee that the Quakers are sent of God who speak to thee of the Scripture right as they are*] He that reads the place shall see that *G. Fox* useth these words against his Opposite *Jeremiah Jewes*, because that his Opposite

<sup>1</sup> Interline "and" *R. W. Ms. Ann.*

posite had said, viz. That the *Word of God* was contained in the *Scripture* : and *G. Fox* checks him for it and saith if he had said [the word which it speaks of] he had spoken right &c. And this *G. Fox* makes an *Evidence* of the *Quakers* being sent of God, that they only can speak *properly*. How much more is what I have produced (and have much more to produce) a *Proof* that they do roll their Souls upon their *Sufferings* as an *Evidence* and Confirmation that they are sent of God?

2. It is wonderfull what the *Jewes* and *Papists* have suffered for their *Lyes* and *Blasphemyes* : What a wonderfull Story doth *Manasseh Ben-Isrel* relate of a Noble man, a *Portugal*, turned *Jew*, burn'd in *Portugal* for the *Jewish Faith*? What *Devotion* and *Zeal* have many of the *Popish Party* shewn at *Tiburn*? Sure it is that a natural *Valour* and *Magnanimity*, a natural *Melancholy* and *Stoutness*, a natural *Pride* and *Vain-Glory* will give wings which fire and Burning cannot scorch and conquer.

3. I doubt not but that tis possible for not only *Christians*, but also *Jewes* and *Papists* &c. like *Paul* in his mad *Conscience*, to be zealous for his *Conscience*, and to put others to death for their *Consciences*, and yet neither of them to sin against their *Consciences*, but ignorantly as *Paul* did.

4. I believe that not only *Paul*, and such as he, in Unbelief may so practice, but even the true Saints and Children of God. He that shall ponder the *Fathers Poligamy*, the best Kings of *Judah* suffering the *Highb places*, *Dauids* slaying *Uriah*, *Afahs* imprisoning the *Prophet*, *Peters* rash using the *Sword*,  
*Dauids*

*The wonderfull Sufferings of Heretics*

*Great failings of Gods Children in this life.*

*Davids and Nathans unadvised Advise to build God a Temple, the Disciples calling for Fire from Heaven, and shall see cause to reprove the Quakers for their rash damning of others from whome they have suffered. For,*

5. As tis possible for Gods own Children to hold, and that [179] obstinately, false Principles, so it is possible for other of Gods Children as obstinately to afflict and punish those others to *Death*, and so bring *Affliction* and *Destruction* one upon an other which is that the Devil aims at.

6. Because the *Quakers* do so abundantly glory in their *Sufferers*, and (in comparison of them) slight the *Saints* under the *Altar* (in our *Book of Martyrs*, as *James Parnel* impiously calls it) casting all that differ from them into the *Satanical Delusion*, and *Serpentine nature*, as *Fox* doth, *Pag. 5. and 253. and 99.* Who forbids to receive into their Houses, no not Kings and Princes, nor to bid them *God speed* that are not in their Light. I think it fit to observe at this Turn some Differences between true *Sufferers* and false, both pretending the Name of *Christ Jesus*.

*True and False Sufferers for the Name of Christ.*

First, The Persons whome the heavenly man *John Fox* describes, they were men and women known to be of holy and heavenly Spirits towards God, and of low and meek Spirits towards all, yea their very enemyes. I would I could say so of the *Quakers* (though no question but a *gold Ring* may fall into the *Channel*, and<sup>1</sup> *Jewel* into the *Dirt* of worldly and *Antichristian errors*) But for the *Quakers*

*The Quakers described.*

<sup>1</sup> Interline "a." R. W. Ms. Ann.



kers I have cause to fear that generally they are *Proud, ambitious, and Worldly-minded* Wretches. Some of them have literal *Knowledge* of the *Scripture*, and some stirring *Affections* with the stony Ground, others with the thorny Ground have suffered formerly, but the Cares and lusts of this world have drild them into this way of Anti-christian Worship. others are *Fierce, Pragmatical, Discontented* &c. and they must travel and be *Apostles* to preach and bring in Profelites.

The Cause of *John Foxes* and *G. Foxes* Martyrs differ as much as Day from Night, and Light from Darknes: For it is known that *J. Fox* his *Martyrs* or *Witnesses* (those blessed Souls under the Altar) were slain for maintaining the Authority and Purity of the *Holy Scriptures* as the revealed word or will of the *Eternal God* against the *Traditions* and *Inventions* of men.

*J Fox &  
G Fox their  
Martyrs  
the contra-  
ry causes of  
their Suf-  
ferings.*

But *G. Foxes Sufferers* have generally suffered for their *Childrens Baubles*, fantastical *Traditions* and *Inventions*, for setting up a *Dream* of a *Light* and *Christ* within all Man kind, above the *holy Scriptures*, above the *Son of God*, above all *Earthly Dignities*, and all their *Betters*: endeavouring (with the Pope) to trample all *souls* and *Bodies* under their proud feet.

180] 3. The carriage of these two Sorts of Sufferers differ as much as *East* from *West*, and *Heaven* from *Hell*.

1. The ground of *Johns* Sufferers was that which *John* so much writes of, *viz.* love to the Heavenly Bridegroom, without which *Paul* slight's burn-  
ing

Heavenly  
love car-  
ried on.  
G Foxes  
even self,  
God and  
Christ &  
Spirit.

ing it self: this appears in their wonderfull Love to the holy Scriptures, (the Love-Letters of *Christ Jesus*) and unto all that loved *Christ Jesus* also. The Quakers are known to be Fierce, Heady, Proud, Self-conceited, Stout, Bold, and driven on by an Audacious and Desperate *Spirit* (which *G.Fox* and some subtle *Foxes* with him have of late blaired in *H.Norton &c.*) No question but some of them have a notion of *Wrath* yet to come, and therefore rather then to endure *Hell Fire* they will give up their lives to the Flames, others of them fast 40 dayes, and yet be far from true *Virgin Love* to the *Son of God*. A *Virgin* that loves a man for *Himself*, will not flight his *Love-letters*, nor his *Near Relations* (least of all abhor them, and sink and burn them as these *Foxians* doe.

Virgin  
love to  
God, &c.

2. The carriage of *J. Foxes* *Witnesses*, though (in respect of Gods holy Truth) it was couragious and gallant, yet their lowliness and humility did shine forth gloriously also.

The hu-  
mility of  
Christ's  
sufferers

1. As to God, being more sensible of their sins then of their sufferings: confessing with many tears that although God did turn their sufferings unto his Glory, and although ungodly men (like *Foxes* and *Wolves*) hunted them like innocent *Lambs* and *Chickins*) yet they had deserved and calld for this Storm by their unthankfulness for their former peace and liberties, by their drowiness and sleeping upon the Earthen bed of worldly Profits and Pleasures.

Contrarily it is known to all, that although sometimes the *Quakers* will say we come in love to your  
Souls

Souls yet (the *Quakers* are far from confessing their sins, as having no more sin then God hath, and (according to their Principles and some of them say it) they can no more sin against God then God can sin against them. <sup>*Devilish pride*</sup>

As to Men Christs sufferers were meek, patient; respective, contented, thankful.

But as the *Quakers* hearts have an insensible brawniness and hardness (like frozen Rivers come over their hearts) in matters of God so as to men.

181] 1. Was there ever a People (Men and Women professing such an height of Christianity) so fierce so heady, so high-minded and though generally not hardened) so censuring, reviling, cursing and damning: and so savage and barbarous as in the stark nakedness of men and women, &c.

2. As to Revenge, how patient, and pitiful, and praying for their Enemies were *J. Foxes Martyrs* or *Witnesses*, and *G. Foxes*, how spitting *Fire & Brimstone*? (witness the second part of *N. England* judged by *G. Bishop*) because Christ in them is come to judgement) wherein he pronounceth *De-struction* to Bodies and Souls of *N. England men*, saying in his Epistle, *that their judgement lingreth not, nor doth their damnation slumber.* <sup>*The predictions of the Quakers*</sup>

Tis true some of their Predictions have and may come to pass as do many also of *Conjurers & Witches*, for the Devil knows the Complexion of persons and things, and what is like to come to pass (as in *Sauls* case and in other events) and still the poor *Quakers* (and other his Captive Slaves) with such Bables as these. I told you what weather it would be,

*A blessed  
saying of  
blessed Mr.  
Dod.*

be, I told you where the Wind would blow : I told you what would come to pass,] and yet as blessed Mr. J. Dod used to say, *though the Devil was up early, God was still up before him* : for the Proverb is here true, *God hath sent curst Cows short Horns* : his infinite Wisdome, Power and Goodness is pleased to put an Hook into the Jaws of Sathan : he shews himself the pitifui sparer and preserver of men : When the Devil is a *Fisher* longing for troubled and bloody waters, yet God hath graciously proved many of the bloody prophesies of his waspish Prophets and Prophetesses, (as I can prove) to be lying and false already.

*The 13<sup>th</sup> p<sup>o</sup>-  
sition  
discusd.*

We now descended to the thirteenth Proposal (the sixth to be discuss'd at *Providence*) which was read by them, and is this, *viz.* [*These many Books and Writings are extreamly Poor, Lame, and Naked, swelld up only with High Titles and Words of Boasting and Vapour.*]

I told them that I had not shun'd (as in the presence of the most High) to read any of their Books or Letters I could come at : but the truth is, I could never pick out any Wheat (of solid, rational and heavenly Truth) out of their heaps of Chaffe, and Dreams, and Fancies of new Christs, new Spirits, &c.

It is true that *W. Edmund.* said, that the Word of the Lord [182] was a Fire, and a Hammer, &c. But I said the word they meant was but a painted Fire, and a painted Hammer, and that never broke nor burned up sin as sin.

Let a man read the Works of the *Papists, Lutherans,*

*therans, Arminians*, and amongst our selves, the *Episcopal* and *Presbyterian* Writings: a man shall have wherein to exercise his Judgement, Memory, &c. he shall have Scripture proposed, Arguments alleadged, yea he shall read Answers and Replies, whereby to satisfie a rational Soul and Understanding.

But in the *Quakers Books & Writings*, *Peter & Jude* tells us (what I have found) clouds high of an imaginary Christ and Spirit: high swelling words, strange from the Holy Scripture Language, and all sober and Christian Writers and Speakers.

Let *Jo. Chandlers* Writings, and the Writings of *Theora John* (that Monster of Delusion) be viewed, whose bodily Raptures, and frantick Writings of the *Quakers* Principles, and of the *Jews* (in *Hebrew, Greek, Latin & Arminiack* Writings (which he confest he understood not) and let the rest of their Writings be brought to the *Touch-stone*, and see if an honest *Goldsmith* can find ought else but the Dross, Dreams and Fancies, in stead of the solid Gold of Heavenly Scripture.

I have read *Nichols*, and *Nailor*, and *Howgel* and *Burrows*, and *Parnel*, and *Farnworth*, and *Fox*, and *Dewsbury* and *Pennington*, and *Whitehead*, and *Bishop*, &c. And I could readily and abundantly prove my position out of all of them, but my desire and intention was (as by my Paper to *G. Fox* appears) to have made it good to *G. Fox* himself, and to all Christians, how poor and lame, and naked *G. Fox* his writings are, who seems to be as *Pighius* and *Echius* amongst the *Papists*, and as *Bellarmino* the greatest Writer amongst them.

I told

*G F bis*  
*book in fo-*  
*lio confide-*  
*red*

I told my *Opposites* I would therefore Answer this *Bellarmino*, and I would not say *Bellarmino* thou liest: but I would by Holy Scripture shew *G. Fox* and his deluding *Foxians*, how the old *Fox* the old *Serpent* was too crafty for them all, and had brought them and their Followers to the brim of the Lake that burns with fire and brimstone.

*Firſt.* then I ſaid, let who will that underſtands true Engliſh, and are able to read and write true Engliſh, (though he know no more) take *G. Fox* his Folio Book in hand, and tell me whether [183 (through his whole Book) he writes like an *Engliſh-man*: And though he upbraids all his *Opposites* ſcornfully and ridiculoſly (as poor Children that know not the Bible nor their Accidence in ſaying *you* to a ſingular, &c.) whether in many ſcores of places in his Book he confounds not the ſingular and the Plural: I confeſs when I urged this in publick, my *Opposites* deſired of me no proof of this out of *Foxes Book* and therefore (remembering my quarter hour Glaſſe) I ſpared Quotations, but now (through Gods patience and my Readers) my Tedium being longer, I ſhall give one or two brief Proofs and Inſtances.

In page 282. in *G. Fox* his ſecond Answer he ſaith, [*You where you are ſees him not*] where it ſhould be the Plural ſee him not, if this *Proud Bruit* had known either his Accidence or the Bible.

In Page 300. he ſaith [*The Scriptures is able to make wiſe unto Salvation*] which ſhould be are able, &c.

In Page 16. [*The Churches was to hear*] for, were to hear. In

In Page 110. [*As thou doth*] which should be, as <sup>G F his ig-</sup> thou doest: And abundance more of this Boyes <sup>norance of</sup> English all his Book over, which I cannot im- <sup>common</sup> <sup>English</sup>pute to his *Northern Dialect* (having been so long in the South, and London, and read and answered (as he dreams) so many English Books: nor to the Printer (the faults of that kinde being so numerous) but to the finger of the most High, and most Holy, whose property it is, and therefore delights to run thwart and cross the thins of proud and insulting Souls and Spirits.

2. I observe throughout his Book a Devillish *Black Line* of despising those that are Good (as the Scripture speaketh) He counts none Godly but himself and his *Foxians*: yea there is no *God*, no *Christ*, no *Spirit*, but what is in him and them feelingly, though they say he is in every man and woman in the world, and *Christ Jesus the Sun of Righteousness*, <sup>Horrible</sup> and the *Holy Spirit*, and the Kingdome of God, <sup>contradiction</sup> which they confess consists in Righteousness and peace and joy in the Holy Spirits,<sup>1</sup> and yet (as they impiously and simply speaks) these Inhabitants and Hosts to all these Guests know nothing of their lodging and dwelling within them.

*G. Fox* gives a shrewd suspicion that he never knew what the true fear, and love, and peace, and joy of <sup>The ex-</sup> God mean; if he did, is it possible that he could <sup>cellent</sup> puff at so many Writers (excellent for great Know- <sup>men.</sup> ledge and godliness, denying any thing of God or <sup>Whom</sup> 184] *Christ*, or *Spirit*, or *Grace* to be in them: <sup>G F in his</sup> some

<sup>1</sup> "Holy Spirit." *R. W. Ms. Ann.*

*book in folio trampled on as Displeasants Dogs & Devils* some of them (eminent servants of God) I have known : of others of them I have smelt the *sweet Odour* of an Heavenly report from the mouthes of others and in their Writings.

But as *G. Fox* will be found to adore an *Image & Crucifix* for the true Lord Jesus, so whatever he say of others will his Faith, his Love, his Spirit of Discerning, and *Hope of Glory* and *Salvation* prove (without Repentance) dolefully false in the latter end.

For, doth not this *Proud Censor* know that men may be true Saints in their persons, and yet be subject to sudden *Epileptical & Falling Fits*? may not *David* walk with God with a perfect heart, and yet in the matters of *Bathsbeba* and *Uriah* (and many other particulars) fall down like a Jewel into the Dirt? that Christ Jesus owns *Peter* and his *Confession*, &c. and yet in another case, *get thee behind me Sathan*? That *Peter* resolves to dye for Jesus, and yet denies with Cursing and Swearing, that he never knew him, and after *Christs Resurrection* and *Ascension*, even *Peter* plays the *Hypocrite & Dissembler*.

*A difference of Sinners*

Yea did not the high Fathers in Godliness, famous Kings in Gods Church live long in the incivility of many Wives, and the impiety of Worshipping in the High places, &c. to what purpose doth the Lord inspire his holy Pen-men to write these holy Histories : was it to shame his Saints departed, or to shame his own Holiness, and to cast a stumbling block, and a protection for after finners and transgressors? or amongst other holy ends to teach us (like *Moses*) to distinguish between an *Egyptian* whom



whom he slew and the *Israelites* whom he chid for wronging each other, since they were their Brethren; so that he is a poor Christian Goldsmith, that knows not to discern the Gold of Holiness, and the Copper of Hypocrisie; yea, and to give the best *Gold* in the World its due allowance, with which it will pass currant in Earth and Heaven with God, and such who truly know and love him.

*G. Fox no true Goldsmith.*

But with *G. Fox*. in all this great Book, the most humble and able, godly and conscientious are with him but *Vipers, Serpents, Cains, Judasses, false Prophets, Pharisees, dumb Dogs, Sorcerers, Witches, Reprobates, Devils, &c.*

3. In this Book of *G. Fox* (all along) he denies the *Scripture* to be the Word of God: and he said, that every man in the world hath that Spirit that gave forth *Scriptures*, and that all Saints are [185 acted by the same Spirit immediately that moved the Prophets and Apostles and holy Pen-men of the holy *Scriptures*, all tending to *vilifie* and *nullifie* the *Holy Scriptures*.

Besides, his *Impiety* in these Assertions (which half an eye of *Mahumetans, & Jewes, & Papiſts, & Protestants* will see) I note his Simplicity (for a Fox though he be crafty is but a Beast still) For out of his *Piety* he grants the holy *Scriptures* through all his Book to be the *Words of God*, though not the *Word of God*: and for this his Grant he quotes *Exod. 20. God spake all these Words*, and the four Books of the *Revelations*, which I nor my Opposites could tell in publick what to make of: But if they are the *Words of God*, and some of them fearfully written,

*Fox his subtilty and yet simplicity in granting the Script. to be the words of God.*

written by the inconceivable Finger of God once and twice, then every particular *word* of these *words* must needs be the *Word* or *Will* or mind of *God* every grain of gold is gold, and every drop in the Ocean is Water and Salt too, as I urged to them before concerning every word that proceedeth out of the mouth of God) else the *Words of God* when brought to particular examination, they are not the word of *God*, but of *Angels* or *Men* or *Devills*.

How sweet are (not Words but) right Words: every man shall kiss his lips that gives a right Answer, how dirty then, how filthy and bloody are those Lips that in so many places, debating with so many wise and learned and pious men, drop not *Honey* and *Milk*, but *Wormwood* and *Gall* the *Venome* and the *Poyson* of *Asps* to them that lick up such deceitfull and destroying *Doctrines*.

4. In *G. Fox* his Book I observe that all along he notoriously nibbles at *VVords* and quarrels at *VVords*, which he saith are not *Scripture*, as that wicked word [*Humane*] relating to the Person of the Son of God and man.

*The word Humane abominable above all words to the Quakers* Also the word *Trinity* and *Sacrament*. Oh how zealous is this *Fox* for the purity of *Language*? Why may not the word *Humane* be used as well as the word *Sabboth* and *Sabbaoth*, and *Bethlehem* and *Ierusalem* which are Hebrew words, and as well as the words *Baptisme* and *Jesus Christ* which are Greek words, *Scribes* and *Scriptures* and *Pretorium* which are Latine words. That word *Humane* is odious &c. for *Christ Jesus* sake, and therefore the more I love and honour it, as expressing the appearance

pearance of God in Flesh, in that personal, Individual Flesh of *Christ Jesus* the [186] *Mediator* between God and Man, the Man *Christ Jesus*.

5. I observe the loose and wild Spirit of *G.Fox* in dealing with so many heavenly *Champions*, the Leaps and Skips like a wild *Satyre* or *Indian*, catching and snapping at here and there a Sentence, like Children skipping ore hard places and Chapters, picking and culling out what is common and easie with them to be paid of and answered.

6. Any sober Soul may read in most of their Books, and in *G.Fox* his Book such *Tautologies* and needless *Repetitions* that may even Turn his Stomach, and make him abhor to touch a *Quakers* Book more. How many hundred times have you, *Christ is within you except you be Reprobates*: Flesh of his Flesh and Bone of his Bone &c. and I presume neer a thousand times if not a full thousand times repeated [That lightens every man that comes into the World, that lightens every man that comes into the world] &c. *G.Fox* had many *Bullets* flying about his eares, and therefore at every turn (like a man fighting for his life) he is forced to hold out a *Pre- tence* a *Buckler* a *Breast-plate*, simply called *Light*, and at every turn to cry *Oh the Light, the Light that enlightens every man that comes into the World*.

7 Through all his Book like some great *Commanders* or *Generals* by Land or Sea, yea like the *Emperors* or *Dictators* among the *Romanes*, so doth this wild devouring Soul give forth his high and haughty *Sentences*: this proud Bladder is big with *Simon Magus* his thoughts of being Some Body.

I shall present one Instance,

Pag.

*The simple  
tautologies  
of the  
Quakers.*

*The injul-  
ting &  
wild im-  
periousness  
of G.Fox.*

Hen.  
Haggar.

Pag. 253. His Opposite *Henry Haggar* saith, you call [*all men Dead and Carnall, in the Serpents nature in what form soever they differ from you*] this proud Soul Answers, [*All that be not in the Light that enlightens every man that comes into the World, which is the way to the Father, differeth from us, such be dead, such be carnal in the nature: for none comes to the life but who comes to the Light, in what form soever they be, and such as differ from us differ from Christ, for none comes from under the Satanical nature but who comes to the Light*] what *Julian the Apostate*, what *Duke D'Alva*, what *Wolfey* could have spoken more imperiously, insultingly & bloudily then this *wild Fox* hath done against all the true *Servants & Witnesses* of the *Most High* that ever have been or shall be to the end of this world? they differ from *Fox* & therefore are *Devils &c.*

Bloudy and  
devillish  
Pride of  
the  
Foxians.

187] 8. I observe that *G.Fox* all along his Book powres forth a flood of *Fire & Brimstone* against all his Oppsites and tells us that it is not *Railing &c.* for (his chief *Adversary*) the holy Scripture gives Instance of *Christ Jesus* himself giving such Language; and also it is no other then the Oppsites to the *Quakers* give unto them: but Godly and Sober Souls will consider,

Fox his  
horrible  
railing.

1. That *Moses* and the *Prophets*, and *Christ Jesus* and his *Apostles* do not universally absolutely and promiscuously fling out *Fire-brands*, and shoot *Arrows* and *Death* into the Sides and Souls of all that differ from them, as here *G.Fox* doth.

We may observe in the holy Scripture, that generally they were *high banded hypocritical* and *hardned*  
Sinners

Sinners against whome the holy Spirit thundred out such *Titles*, threatnings and Judgments: But *Fox* in this place makes no Distinction, but as boldly as *Blind Bayard* saith all that differ from us &c.

2. This is no rare business, but *Fox* and his *Foxians* common *Language* and *Barkings*: Thou *Cain*, thou *Serpent*, thou *Devil*, (*Devil, Devil, Devil*, as one of their *She-Apostles* have said amongst us.

3. It is *G.Fox* his brutish and ridiculous Song in the close of his *Answers* (and sometimes in the beginning) without any *Truth, Humanity or Modesty*, to cry out saying [*And as for the rest of thy Lyes and Slanders, they are not worth the mentioning*] *Fox his brutish and ridiculous Song.* when he hath pickt out a few *Sentences* or pieces of *Sentences* (easie for himself to carpe at &c.) his conclusion and Burthen of his brutish ridiculous Song is [*As for the rest of thy Lyes and Slanders*] instead of holy Scripture, or solid *Arguments* with *Answers* to his Opposites *Reasons* and *Replies* and *Rejonders* that an humble soul may see some footing to rest on.

4. As we say in the death of the *Martyrs* or *Witnesses* of *Jesus*, it is not the *Suffering*, but the *Cause* & *Spirit* & *Cariage* is to be considered: So *What Railing is* in bitter *Language*, it is not lawfull to call every *Prince* or *King, Fox*, as Christ called *Herod*: nor every Opposite *Viper* & *Serpent, Fool* and *Blind* and *whited painted Wall* and *Sepulchre* &c. They seemed to speak *Reason* to Christ upon his Cross [*Thou that savest others, thou that destroyest the Temple &c. come down now save thy self*] &c. and yet Gods Spirit calls this *Reviling* and *Railing* at him.

*Instances  
out of  
G. F. his  
Book*

9. All may see what a simple *Craking* Sound of vapouring and [188] boasting runs through all this *Foxes* Book: Doubtless *Syfera* and his *Mideanites*, *Goliab* and his *Philistines*, *Rabsbekab* and his *Affirians* were types of of these Children of Pride, whose *Vapours* whose *Prophecies* (some notoriously false, already proved) whose promised *Victories*, *Spoils*, *Threatnings* lye like black foul Blots of ink or greafe over all his *Papers* and the *Papers* of most of them, far from that *Closet Content* and *Sincerity* of the true Saints who are content with the eye of God alone in secret.

10. For a more full proof of the *Lamenefs* and *Stark nakednefs* of their Writings, I shall select and mention some *Particulars* out of this *Grand Alcoran* of *G. Fox* 1. His Opposites Words, then his Answer. And, 3. My Replies &c.

Page 1. He brings in *Sam. Eaton* saying, [*He doth not believe that there is Substantial, Essential or Personal Union between the Eternal Spirit and Believers.*]

*Sam.  
Eaton.*

*G. Fox* Answers [*Though the Scripture saith the Spirit dwells in the Saints, 1 Cor.6. And he that is joynd to the Lord is one Spirit, 1 Joh. 1. As though the Saints had not Union with God which the Scripture say they have.*]

I Reply: concerning the *Effence* or *Being* of the Immortal, Invisibile, Infinite, Eternal, Omnipotent, and Omniscient, and only Wise: we know no more then a Fly knows what a King is, and therefore 1 *Tim.9.*<sup>1</sup> *He dwells in the Light that no man can approach*

<sup>1</sup> "1. Tim. 6." *R. W. Ms. Ann.*

*proach to*: how fully doth the Holy Spirit in the Book of *Job*, and especially in that dreadful Word or Voice of God in a *Whirlwind* knock out the brains of all these proud Fancies? let this proud *Fox*, or any of the stoutest *Lions or Lionesses* amongst them, look but a few minutes upon the glorious Sun in the Heavens, and then tell us how their eyes do: and yet thus like proud and prattling Children do they make a noise about their *Bibs*, and *Aprons*, and *Muckingers*: and how they are one with God his *Being* and *Essence*, &c.

Is it not enough for Sun, Moon and Stars, and Men to be enlightned by his Infinity, but they must be God himself, and Light it self, in the highest fence, because God is Light, &c. *Gods being out of our reach*

What impudence would it be in a Wife, because she is one with her Husband in Relation, to say, She is the Husband himself, and not to keep her just distinction and distance? or in a Subject (because the Subjects and the *King* are Relatives, and in a fence one) [189] therefore to say, that they are the *King himself*.

Again, we know that the word *Spirit* is taken in *Holy Scripture* for a *Spiritual Nature*. Hence it is said that God is a Spirit, not that God is properly a Spirit, no more then he is Light (though my Opposites in our Dispute affirmed he was) but of such a Heavenly and Spiritual Nature: For the Devils also are Spirits, though defiled with sin and wickedness: thus *Job. 3. That which is born of the Spirit is Spirit*, not that Spirits beget Spirits, and that *The nature of Spirits*

that a new Creature is a young holy Spirit or God himself, as I told one of the chief of the *Quakers* at *Newport*,

And that 1. *Cor.* 6. shews us in what respect he that is joyned to the Lord is one Spirit : For know you not (saith *Paul*) *that your Bodies are the Temples of the Holy Spirit* : and *Ephes.* 2. For an Habitation of God through the Spirit.

*How God and Christ is in us.*

Thus God dwelt in his Temple of old, as a Man in his House and a King in his Palace : not that a Mans House, or the Kings Palace is of his Substance or Essence no more then an house is of the Suns Essence, &c. and no more was Gods Temple of old, nor his Temples his Saints now, after the blockish and blasphemous nonsense of the *Quaker*.

*Sam. Eaton* In Page 2. He brings in *Sam Eaton* saying [*The Scripture is to be judge of Doctrines and Manners.*]

*G. Fox* Answers [*The Jews had not the infallible Judgement, that had Scripture but stood against Christ the Light, and judged him to be a Devil, that judgement was not infallible, and that Doctrine and Manners of theirs was not right which goes against Christ the Light.*]

*The Scripture the Rule.*

I Reply, as the Sun in the Heavens is the Epitomy or Center of all Natural Light, though some eyes are sore, look a squint, or are stark blinde.

And as the Rule or Canon (though *Fox* simply bogles at that as not a Scripture word) is the same, for it is in the Greek, though millions know it not, and millions (as the *Pharises*) pervert and misapply it.

The Holy Scripture is granted by *G. Fox* to be Gods



Gods Words (though in a subtle fancie, not his Word,) but if it be every word of their Gods, then is every Word as *Dovid* saith a *Light to our feet, and a Lanthorn to our Paths*, though we despise it and wilfully refuse it (as some sometimes do Lanthorns) and wilfully stumble [190] into the Ditch Eternal, and other poor Souls after us: Thus the Heavenly Sun-Dial is one and constant in its guidance and direction to us poor Travellers, though we neglect to look on it, or be ignorant of the figures and lines of it, and be willingly ignorant, &c.

*The Holy  
Scripture a  
Lanthorn*

*Try all  
things*

We are not only commanded to read and meditate in the Holy Scriptures, and to search them as the *Bereans* did, but we are commanded to try all things, to try the very Spirits. The *Papists* flap us in the mouth with the infallible Spirit of the *Pope*, and that he is not to be judged: the *Quakers* say the same of themselves, which is no more then as I said in the Dispute (when *W, Edmund*. interrupted me, crying out *Blasphemy*) for a Man to go for Counsel to an arrant Cheater and Jugler (then cheating most when he calls all others Cheaters.)

In Page 3. He brings in the same Author saying [That God did not intend immediate Teaching, nor to give out an immediate voice in after ages, which should direct and guid men in the way of Salvation.]

*Sam Eaton*

He Answers, which is contrary to the Scripture, which saith, All the people of the Lord shall be taught of the Lord, and he that is of God heareth Gods word, and that is immediate and living, and doth endure for ever, there is no fallibility nor delusion in the Revelation of God, but all fallibility and delusion is out of it.

I Reply,

*Gods mediate teachings, his word & voice manifested and specified.*

I Reply, it is granted that God speaks mediately unto us by the light of Nature within us; doth not nature teach you that it is a shame for a man to have long hair, &c.

2. By his works of Creation.

3. His Providence without us in his mercies and judgements, so that every drop of Rain and crumb of Bread, and grain of Corn is Gods word and witness:

And 4. The pains of the Body, and Dreams in the night have much of Gods word and voice in them, *Job 33*. God speaks once and twice but man hears it not and is not Gods speaking his Word?

And 5, All grant that the words of Scripture are the words of God.

And 6. The teachings of men, *Ephes. 4.* are granted to be means, &c. both for the gathering of the Church, as *Apostles*, and for the Governing of the Flocks, as *Pastors and Shepherds*, &c.

191] 7. The Water, the Bread, the Wine, &c. are appointed by Christ Jesus to be means while profession of Christ Jesus is made on earth to hold forth a remembrance of him until his second coming.

8. The private *Prayers* and *Fastings* and *Meditations* of the Saints day and night, are holy *Meanes* in and by which the Eternal God speaks Peace, Instruction, Reproof and Comfort to to them that fear him.

9. Sometimes it pleaseth God by the Ministration of his *Ministring Spirits* (the invisible Angels) to work by unknown and unseen wayes to us: thus in

*Pauls*

*Pauls Light and Voice and Blindness, and the Jailors Earthquake, but afterward in Ananias his sending to Paul (as Peter to Cornelius) and Paul to the Jailor, it pleased God to use his holy means and instruments of Men to men (Gods sweet and familiar way to men: the immediate Teachings of God by Dreams, by Vision, by Voices, by Motion, the Holy Scripture mentions many before and since the coming of the Lord Jesus, the Question is not whether it may not please the most Holy and infinite Prerogative of the most High, so to teach where, and when, and whom he please.*

*Pauls wonderful mediate and immediate conversion.*

*Immediate teachings*

But whether it be Christian obedience, or Diabolical laziness to fling off all means (as Fox all along teacheth) to sit still and listen to immediate Teachings (that is say I to the Devils whisperings) I believe the *Papists* and *Quakers* would give much to be rid of the Scriptures: I know also, that notwithstanding their pretence of Spirit, yet both of them are forced to use means, Praying, Preaching, Congregating, and (in stead of the holy means by Gods Spirit) have appointed many Inventions and Superstitions from a Satanical Spirit.

*G. Fox* saith, there is no Fallacy in the *Revelation* of God?

*Ans.* True, but will he say these seven things :

1. That all the pretended *Revelations* are the Revelations of God.

2. That *Revelations* may not pretend *Angelical Light*, and yet be *Diabolical Darknes*.

*Revelations considered in 7 particulars*

3. That we may receive any *Revelations* and *Teachings*

*Teachings* (as Children and Mad Folks do) without chewing, and rational weighing & consideration.

4. That God hath not appointed his old Scripture and Writing [192] new since Christs coming as a *Standard, Rule* or *Touchstone* to try all our own and others Inspirations by ?

5. That *Mahomets Inspirations* are not one of the most prevailing Snares, Traps, and Engines, whereby he hath catcht whole Nations and Kingdomes, and the greatest part of this poor world at this day.

6. That when God reveals his word or will in writing (which *G. Fox* grants to be the words of God, and they are slighted) it is not common and most righteous with God to deliver up proud lazy Souls to strong Delusions to believe Lyes (as at this day it is most wonderfull)

*The great business of Revelations*  
7. Whether there be any way in this world to escape the snares of *Sathans Whisperings* but by humble attending to the search and Meditation of the heavenly *Records*, by humble cryes to the Father of *Spirits* for his holy *Spirit* and help in all the *Meanes* by himself appointed, in Love and Pitty to the Souls of men.

*Sam Eaton* A 4th. Instance of *G, Fox* his lame stuff is in *Pag.* 4. where he brings in the same Author *Sam Eaton* saying, [*The Gospel is the Letter, &c.*] He Answers, [*And the Apostle saith, it is the power of God &c. and the Letter kills, and many may have the Form but deny the Power, and so stand against the Gospel which is the Power of God.*

I reply, we all know that the word *Gfopel* from the  
the

the old *Saxon* is as strange to us *English*, as the word *Evangelium* or *Euangelion* (the Latine and Greek) are: but we all agree that it may be turned (according to its meaning) *Glad Newes*. This wise cunning man tels us the *Glad Newes* is not the *Glad Newes*. Why so? Because it is the *Power of God*. who sees not here the simple subtely of this *Deceiver*? The *Gospel* or *Glad Newes* preached is the power of God unto Salvation to every one that believeth &c. *Rom. 1.* Therefore this *Glad Newes told, written, printed, preached*, is not the *Glad Newes*: would he now perswade himself and us that *Moses* and the *Prophets* that wrote of this *Glad Newes*, and those four heavenly *Pen-men* (or *Pens*) which by the finger of God, (his immediate *Spirit*) wrote the History of the *Life* and *Death* of the Lord *Jesus*, &c. wrote nothing of the *Gospel* or glad news, for the glad news is the power of God.

2. I know the trick of these old Cheaters and Juglers to hide [193] themselves, and their cheating in the *Busbes* and *Thickets* of words of diverse *Significations*, or figurative Speeches, which all honest Reason teacheth carefully to distinguish. I know it is *Fox* his trick, and all their tricks in his and their Writing, to make *God* and *Christ* and *Spirit* & *Gospel* & *Covenant* & *Justification*, (as before I proved) to be all that one cheating Fancy called *Light* in them and in every one that cometh into the World. These bewitched souls will not owne a *figurative speech* when it makes not for their Idols. 3. Is it not that the Lord calls the preaching of the *Glad Newes* the *Power of God*, because of the

*What is the Gospel*

*The horrible Cheat of the Foxians.*

*Why the Gospel is called the Power of God.*

the

the wonderfull effect of it to him that believeth this *Glad Newes*, which few or none believe, as being a foolish thing to believe (as the *Jews* and thousands others say, to believe in a beggars brat, laid in a *Manger* and a *Gallowes-Bird* &c. 4. *Paul* calls this *Glad news*, his *Gospel* or *Glad news*, Rom. 2. Will the *Foxians* therefore say that either *Paul* lyed, or else it is not Gods *Gospel* nor *Christs*, but *Pauls* although it is most true that as *Paul* had charge of it (as a *Shepheard* of another mans *Flock*, or a *Mariner* of an other mans *Ship*) it may be common Phraze of Speech (though not *literal* but *figurative*) be called *Pauls* (or any other Messengers of *Christ*) *Glad news* or *Gospel*. 5. There is a wild beast called a *Fox*, a subtle and pernicious creature: there was a famous heavenly Man, a famous writer of the Book of *Martyrs*, *John Fox*, and there is this poor deluded & deluding Soul *G.Fox*, to whome I am now replying, ought not these to be *distinguished*? Is there not such a mischievous subtle Beast called the *Fox* because *G.Fox* bears (and that most justly and by a finger of Gods *providence* bears it) the *wild Beasts* name: or was not such a *learned* & *heavenly* & *wonderfully deligent* & *zealous* man as *J. Fox*, because *G.Fox* bears that name also? 6. But further, If the *Glad news* may not be called the *Glad news* when tis *Scripture* (that is *written*) or *preached*, then not *Glad news* when *spoken*. 7. The Law denounceth Sentence of Death against a *Traitor* &c. this Sentence is written, & in a Sence may be called a *Killing Letter*: the King pardons this *Traitor*,

How it is  
called  
Pauls  
Gospel.

Three  
Foxes.

The Scrip-  
ture the  
word or  
glad news  
from Hea-  
ven  
written.

*Traitor*, and this Sentence of *Pardon* is written : this gracious word of a King is not less his *Word* because it is *Written* then it was when first spoken by him; and this word or pleasure of the King written may be called Gospel or *Glad news*, the *Glad news* or *Gospel* of his Temporal *Salvation* : will any sober man say as *G. Fox* impiously and frantickly, that the writing of the Pardon and the *Broad-Seal* is a *Dead letter* & a *Killing letter* &c. because Paper Parchment &c. If *G. Fox* from hunting after Souls by Sea and Land, arrive at [194] any Port in *England* and send a Letter Post to his *Wife* & *Friends*, containing his many *Deliverances*, many *Experiences*, his safe *Arrivail* and his Purpose and Hope shortly to see them : shall now this *Glad news* (or *Gospel*) though but a few raggs made (*Paper*) be stiled a *Dead letter* yea a *Killing letter* though it contain nothing (as the Christian *Gospel* or *Glad news* doth not) but *glad news* or *Tidings*. 8. Hence it is that we read so often of *Preaching the Gospel*, of *Believing the Gospel*, and that as before *Paul* calls it his *Glad news*, or *Gospel* because it was his work to tell it.

Yea but faith this Deceiver throughout his Book *A man may have the Letter and Form, without the Power and Life. &c.* I Answer Who knows not that? and that a *Form* & *picture* is not the man himself? who knows not that *Judas* notwithstanding his pretended Love and *Kissing of Christ Jesus* that yet he had not the *Life* & *power* of true *Love* and *heavenly affection* : but doth it follow that living and moving *Bodies* have not *Souls* & *Spirits* within

Counter-  
feits de-  
stroy not  
true heirs  
and owners  
for ever.

A word to  
all Fox-  
ians.

within them, because that *pictures* have not? That none preach *Christ Jesus* truly because that *G. Fox* preacheth an immaginary and *Allegorical Christ*, in order to establish himself the only true *Christ*, and the *Eternal Son of God* as many bewitched Souls call him. 9. What is this but to cheat poor *Birds* with the *Chaff & Falacy* of dividing the Body from the Soul, the *Letter* from the *Meaning*, the *Instrument* or *Tool* from the *Workman* or *Husbandman* using it, the *Gospel* or *glad news* from *Believing* of it. Ah poor cheated Souls (called *Quakers* all of you) why do you willingly (out of pretended *Enlightnings & Experiences*) shut your eye of common *Sense* and *Reason*, not daring to call *good news*, *good news*, because some, or the most will not *Believe* it? was it not so with the women preaching or telling the *good news* or *gospel*, although few or none were found to believe that *Christ* was risen? 10. The truth is (search your cheating *Familiars* narrowly &) you will find that *your selves* and the *Papists* would make an *Holy Day* of that Day, in which all the *Bibles* in the world were burnt, that you may establish your infallible *spirits & Traditions*.

Gods wonder-  
ful pre-  
servation  
of his  
word or  
wil to poor  
mankind

I know I wronge you not, I have too much proof of it, which you would see if the heart were not the arrantest *Cheater* in the World, and your selves not willing to be cheated. Tis true *Antiochus* attempted the burning of *Moses* and the *Prophets* out of the world: some of the bloody *Emperours* followed on in *Antiochus* his bloody Steps raging against the Scriptures also, the *Romane Popes*



in theirs, and common reason may tell all men, and the *Quakers* themselves, [195] that if the same power come into their hands as *Antiochus* & the *Romane Emperours* had the holy Scriptures shall not if they can effect it trouble them or others one day in the world longer. *But of this more in the next and last Position.*

A 5<sup>th</sup> Instance is pag 10 where *G. Fox* brings in *John Bunian* saying, *It is not Faith and works that justify in the sight of God, but it is Faith and good works which justify in the sight of men only.* &c. <sup>John Bunian.</sup>

He answers, *Abraham* was not justified to men only by his *Obedience*, but to *God*, and where is *Faith* there is *Justification*, which works by *Love*: and the Saints *Faith* & *works* were not only to justify them in the sight of men? for the *Work of God* is to doe what he saith & his *Will* which who doth not are not justified in so doing, but to be beaten with *Stripes*: who seek to be justified by their *Faith* and *Works* in the sight of men, are *Dead Faith* & *Works* both. <sup>The great Position of Justification.</sup>

I Reply, In this great business of *justification* & *Pardon* of Sin (which *Luther* called the great Wall of Seperation between us and the *Papists*) I humbly hope to shew how lame this *Fox* is, and that he & his *Foxians* agree with the *Papists*, *Arminians*, *Socinians* against the true *Protestants* in this fundamental business. For what is *Justification* but a *Pardon* written and sealed and declared from the *King* of Heaven to poor condemned *Traitors*. That this *Pardon* may be merited by any *Price* that we or all the World can offer, is denied by true *Protestants*, <sup>Justification what it is</sup>

*Protestants*, but affirmed (in effect) by the proud unbroken Souls of *Papists*, *Arminians*, *Socinians*, and these *Foxians* called *Quakers*. It is true after a condemned Soul hath received a *Pardon* or *Justification* from his King freely without Desert (upon the Princes *Mediation*) he declares his loyal and thankfull Obedience &c. but is this his *Pardon* & *Justification* as our subtle *Simpletons* imagine?

Again that *Abraham* was *pardoned* (or *justified*, it is all one) for his Work sake as this blind Soul saith, how doth *Rom. 3,4.* and the *Epistle* to the *Galathians* cry out, and the experience of every true broken Heart cry out *Liar* against such proud and *Popish Blasphemies*. Further, If all the *Righteousness* of the best of men, that is their good *Thoughts*, good *Words*, good *Actions* *Aims: Prayers, Preachings, Sufferings*, be but as *Womens Menstruous* & *filthy Clouts*, (as the *Most High* calls them) what *Popish* and frantick *Madness* is it in *Fox* to talk of *Justification before God by works or by Obedience*?

A 6th. Instance is Pag 16. where he brings in *Henoch Howet* saying, *It is an Expression of a dark deluded Mind to say that God is not distinguished from the Saints.* *G.Fox* Answ. But God and Christ is in 196] the Saints, and walks in the n, and he is is a *Reprobate* and out of the *Apostles Doctrine*. I reply to this *Canting Gypsie*, in Pag. 74. He denyes the Position of *Ralph Farmer*, viz. *That God the Creator is eternally distinct from all Creatures, and that Christ being God only in one Person, remains a distinct person from all Men and Angels.* Also in the same Page, *that God is distinct in his Being and Blessedness*

The proud  
Quakers  
affirm no  
distinction  
between  
God &  
themselves

*sedness from all Creatures.* I Answer, is it not Sufficient that poor *Dust* and *Asbes*, poor *Chaff* and *Stubble* may be admitted to a Parly with the *Heavenly Majesty*, and receive *Smiles* of his *Countenance*, in the Face of the only begotten *Prince & Mediator*? to be cloathed with the *Virgins diverse Colours*, and heavenly *Affections*, but with the Devil and our first Parents, we must aspire to the throne of the *Incomprehensible Majesty* and *Godhead* also? Besides, Let mans *Common Sence* be *Umpire*, is there no *Distinction* between *Infinite* and *Finite*? between the *Infinite Ocean* of *Majesty power, goodness, Wisdom* &c., and the poor *Drops*<sup>1</sup> of which Men & Angels are Partakers? The King dwells in *White-Hall* and in other of his *Royal Palaces*; is therefore no *Distinction* between the King and his Houfes, though some may be braver then others: And yet *Fox* saith his *Opposite* is a *Reprobate*. I ask why? The only Reason *Fox* gives is, because he licks not up the filthy and hellish *poysjon* of *Foxes childish* and hellish *Blasphemy against the Eternal Godhead*.

A 7th. Instance is Pag. 22. where he brings in *Joseph Kellet* saying, [*They be all alienated from God, and Enemies until Faith*] *G. Fox* Answers, [*So they* <sup>*Joseph Kellet*</sup> *have denied their School-Master, which is until faith which will keep them out of the Alienation which is the Law.*

I Reply with *Joseph Kellet*, (and the rest of those excellent men whom *Fox* useth as *Dishclouts* that <sup>*Our natural Alienation from God*</sup> by nature our *Alienation* from God is so great, that the finest and sweetest nature in the World is so alienated

<sup>1</sup> "Drops." R. W. Ms. Ann.

alienated and *opposite unto God*, that it resolves like some Ships (against a *Turk or other Enemy*) we resolve to kill or be killd, yea and to sink by his side before we will yield to be taken by him: therefore doth the Holy Spirit so often speak of mans hating of God and Gods hating of him, yea of mans abhorring of God, and Gods abhorring of him, and *Rom. 8.* that not only mans wisdom is at enmity but enmity it self against God. Hence it is, few *Kings*, few *Counsellours*, few *Nobles*, few *Schollars*, few *Merchants*, &c. (who use to be the wisest of men) relish the Doctrine of the *Manger* and the *Gallowes* for the more natural Wisdom the more averfation from the foolishness of the glad news to poor, lost, drown'd and damn'd Mankind.

Few excellent men saved

197] 2. Again, I say as *Solomon*, *the legs of the lame are not equal*, &c. for how doth it follow that we deny the Law to be a School-master, pointing unto Christ, because we deny the Law can bring us to Christ, which is so indeed in the *English*, *Gal. 3.* but is not so in the *Greek*, yea, how could the Law of Ceremonies, pointing out the *Lamb of God*, or the Law of *Do this and live*, keep out of the *Alienation*, do they (more then the Law of Creation) leave any converting Impression from the Soul, until Gods hand open a door of Believing?

The *Dyal* points to the Sun, &c. but who receives benefit by it but he that skills it, and looks upon it, &c. and yet the *Dyal* is not the Sun, &c. but points as all the *Proybecies*, *Ceremonies*, *Commandments*, (before his coming unto that God Man, the Sun of Righteousness) Christ Jesus. As to  
the

the rest of his Answer, viz. [*Which will keep them out of the Alienation which is the Law*] it is a piece of brutish *Nonsense* (as are not a few more in his Book) and it may be taken (like the Answer of the Devil at *Delphos*) many wayes: for it may be taken, that Faith will keep them out *Alienation*: or, the *School-Master* will keep them out of the *Alienation*: or whether the *Alienation* is the Law, or Faith is the Law, is doubtful, and if his meaning should be that thy<sup>1</sup> Law either of Ceremonies, &c. should keep them from being Alienated from God; and so being actually to God, how not only will all the Holy Scriptures but all Mankind, *Jews* and *Gentiles* call him a simple and destroying Lyar?

*Our alienation from God*

An eighth Instance of *Foxes* poor, lame Answer is in *Page 27.* where he brings in *Richard Baxter*, saying [*To say that any is perfect and without sin is the Devil speaking in man:*] *G. Fox* Answers, contrary to the language of the Apostles and Christ, who bid them be perfect, and the Apostle spake *Wisdom*, among them that be perfect: and said they were made free from sin, and it is the Devil speaking in man that speaks for sin while Men are upon the Earth, for the Devil holds him up that makes men not perfect which Truth makes men free again from the Devil, & speaks in Man, and says be perfect.

*Richard Baxter*

I Reply, (*whether this willingly ignorant Soul knows or no*) *I know that the Devil knows that there is a Fallacie in this word Perfection.* 1. Sometime in Scripture, it signifies no more then *Sincerity & Uprightness*,

*The matters of perfection*

<sup>1</sup> "Ye." *R. W. Ms. Ann.*

*rightness*, (and so is translated) sometimes *Compleatness* & *Fulness* in its kinde, though but in a small Vessel; sometimes *Fortified, Strong & Armed*; and sometimes the *Fulness of the Godhead*, to whose incomprehensible *Ocean* not one Drop can be given, nor one Drop taken from him. In *Mat. 5. Be ye Perfect*, &c We are not exhorted [198] to be equal with God in Holiness, for that is to be God our selves, and being set down in the throne of the Godhead, to thrust the Eternal God out, for there can be but one in the Throne of the Godhead: But we are commanded to labour to be like unto God who not only is kinde to his Friends but his Enemies also: As when we are bid to be like the *Sun* to shine upon the Bad as well as the Good: will a sober Soul imagine that we are bid to be as *Pure*, as *Glorious*, as *Vast*, as *Swift* as the Sun is: but the Spirit tells us of a Generation *that are pure in their own eyes, and yet are not cleansed from their filthiness*. Yea, but saith *Fox*, *Paul* spake Wisdome amongst them that were perfect, *Phil 3*. I answer, what if the *Translators* had turned that word among them that be strong intelligent, capacious as the word often, and there signifies, why doth *Paul* also speaking of such a strength or capacity as the Saints may attain to in this life profess that he was yet (as it were but clambring up the Hill) this is the vote of all the highest Saints in Scripture lamenting their Brethren and<sup>1</sup> Inabilities, and the Battle between the old Man and the new: Of which Battle *G. Fox* and his *Foxians* know not: for Sathan having Possession

*Phil. 3.*  
*about*  
*perfection*

<sup>1</sup> Erase "Brethren and." R. W. Ms. Ann.

feſſion all is in peace. It hath been ever known that all Gods Children are like high and glorious *Queens & Empreſſes* who wittingly endure, not as the Holy Scripture ſpeaks) that ſuch an ugly Fiend as the Devil ſhould touch them, no not in an evil thought. 3. They are like *Fields & Gardens* in which the Husbandman and Gardiner allows not, nor endures not a Weed but with grief and endeavour of their extirpation. 4. And this is far from being Proctors and Advocates for ſin (as *G. Fox* moſt ſimply and impudently urgeth) for the known truth is, that *Fox* and his *Foxians* fall moſt fooliſhly and fiercely upon ſuch as profeſs moſt holineſs, moſt ſincerity, and moſt Mortification, moſt love to God, and his only begotten the Spirit of Holineſs, & the Holy Scriptures or written Will of God.

A ninth Instance is in page 28. where *G. Fox* tells how the ſame Author preached an external word [*Which the Scripture ſpeaks not of, but of the word that lives, abides and endures for ever, and of the Scriptures of Truth that cannot be broken: and of Gods words and Chriffs words, and that is not external: this is not agreeable to ſound words that cannot be condemned: but that is like his Doctrines that knows not the Eternal: but the Miniſters of Chriſt did not tell of an external word, but you being made by the will of man ſpeaks to the People of an external word.*]

I Reply, The word (whether external, internal, or eternal) is a [199] ſimilitude, for we know God hath no Mouth, nor Tongue, nor Words as we have: but as Kings, and Generals of Armies or Navies, or any Commanders in chief ſignifie their minds

minds by Speech, by Writing, yea by sign (at a distance) this Word or will, which was before in the Kings breast, and internal is now outward or external. Hence Christ Jesus above all other wayes of Gods manifesting himself externally or outwardly is called the Word of God, and the Word which was God. Hence in common speech we call our Thoughts our selves [*So I think, &c. this is my Word, my Vote, or Mind.*]

*The great consequence of a word* And as it is the Field: If a General himself who first gave the external Word from his own internal Thoughts: if he forget the word in the night a common Sentinel will make him stand, or fire upon him: and shall men be so careful in these transitory businessses, and shall we suffer open Enemies to the true Lord Jesus presumptuously to pass without the external word or mind of God, and audaciously to deny such a word at all to be? When Christ Jesus *Luke 4* spake out of the *Prophet Isaiah*: and when *Paul* disputed three Sabbath dayes out of the Scriptures, and when *Apollos* mightily convinced the *Jews* from the Scriptures that Jesus was the Christ, did they not use external, audible Expoundings and Applyings of that written word or mind of God as the external and outward manifestation of his internal and eternal holy Pleasure.

*Ellis Bradshaw* A tenth Instance is in page 32. where *G. Fox* brings in *Ellis Bradshaw* saying [*The Quakers Spirit doth teach them to honour no Man.*] He Answers, [*That is a Lye: for it teacheth them to have all Men in esteem, and to honour all men in the Lord; yet they are convinced by the Law to be Transgressors if they respect Mens persons as you doe*] I Reply,



I Reply, I have spoken of their proud and lofty behaviour toward all men, the *Higheft*, the *Eldeft*, the *Holyeft*, upon the 10th. *Position*, of their Pride &c. and therefore briefly fay, 1. That all men may fee how truly they honour and eſteem all men in the Lord, and what Lord and honour it is that they mean: when G.F. his firſt word to his Oppofite is in that moſt provoking Term, *viz.* [*That is a Lye*] in his very pleading and the very firſt words of it. It is true Chriſt Jeſus and his Servants the Prophets and Apoſtles uſed ſharp and bitter *Reproofs*, *Similitudes* &c. but thus ſuddenly at the firſt dash to give fire *Thou Lyeft, That is a Lye* &c. It ſhews neither *Religion* nor *Civility* but a *Barbarous Spirit*, for they that know the *Barbarians* know how common that word is in all their mouths. Tis true of late divers of *Fox* his followers have followed him in courteſie [200] looking toward you, taking you by the hand, bowing and half uncovering the head more or leſs &c. But this is but a *Revolt* and *Apoſtacy* from their firſt *Rigid Spirit* and *Cariage* as *Humbrey Norton* rightly maintains againſt them. Yea. 2. it is againſt all *Foxes* and their firſt Writings, and this very place of *James* here urged, *viz.* they are convinced by the Law if they reſpect mens Perſons.

Again, tis true in Chriſt Jeſus there is neither Bond nor Free, Male nor Female, and conſequently no Maſter no Man, no Father no Child no King no Subject, but all are one in Chriſt Jeſus, and the ſecond Birth: as all are of one kinde in the *firſt Adam*, and the *firſt Birth*.

I. Yet

Civil  
respect

1. Yet first how full is the Holy Scripture of Commands and Examples of Gods Children, giving respective Words and Titles, and Bowings, even to persons that knew not God? 2. Fox grants difference of gifts, and saith that some (in comparison of others of them not so grown, &c. are Elders, & sure this is some respect of persons, according to that of the 1 Cor. 12. Are all *Apostles*, are all *Prophets*, are all *Teachers*, &c. Therefore how ever they Hypocritically lye, and pretend to honour all men in the Lord: yet the most Holy and only Wife knows how proudly, and simply, and barbarously they have run into uncivil and inhumane Behaviours towards all their Superiours, the eldest and highest, how that they have declared by principle and practice, that there are no Men to be respected in the World but themselves as being Gods and Christs. Tis true our *English Bibles* and *Grammar* (as Fox his great Learning often objects) makes thou to a single person, and Thou in Holy Scripture is used in a grave and respective way unto Superiours, unto Kings, and Parents, and God himself: But 1. (As I have said) the *Hebrew* and the *Greek* signifie no more Thou then You, and so may be truely turned. 2. Every Nation, every *Shire*, every *Calling* have their particular *Properties* or *Idioms* of Speech, which are improper and ridiculous with others: Hence these simple Reformers are extremely ridiculous in giving Thou and Thee to every body, which our Nation commonly gives to *Familiars* only; and they are extremely and insufferably proud and contemptuous unto all their *Superiours*

Thou &  
Thee

*perious* in using Thou to every body which our *English Ideom* or propriety of speech useth in way of familiarity or of Anger, Scorn and Contempt. I have therefore publickly declared my self, that a due and moderate restraint and punishing of these incivilities (though pretending Conscience) is as far from Persecution (properly so called) as that it is a Duty and Command of God unto all mankind, first in Families, and thence into all mankind Societies.

201] Having thus through Gods mercifull help gone through the 13<sup>th</sup> *Position* in publick and this private supply of some few Instances of their *Lame writings* of out G.F, reserving the liberty (if God please) of presenting the *Reader* with a further *Appendix* or *Addition* of some few further *Instances* out of G. Fox his *Writings*. I hasten to the 14 *Proposition*, the last of the seven at *Providence*. They read it publickly, viz. *the spirit of the Quakers tends mainly to the reducing of Persons from Civility to Barbarisme, to an Arbitrary Government, and the Dictates and Decrees of that sudden Spirit that acts them.* 3. *To a sudden cutting off of People yea of Kings and Princes that oppose them.* and 4. *To as fierce and fiery Persecution in matters of Conscience as hath been, or can be practised by any Hunters or Persecutors in the World.*

I told them I could adde more Branches to this *Head*, as unto the peace and civil Societyes of Mankind in the world: but I remembered my promise of *Brevity*, and *W. E.* was often remembering me sayinge *Is this thy Quarter of an hour?* for I believe they

W E. &c  
standing  
upon coals.

they stood here upon *Coals* and were not willing that I should insist upon it my full *Quarter*; and they hasted me on to prove that their *Spirit* tended to *Barbarisme*: they said (one and an other) that their *Spirit* was an *Holy Spirit*, the *Spirit* of God, and the Grace of God had appeared to all men and had taught them to deny all *ungodlinefs* and wordly *lusts*, and to live *soberly, righteously & godly* in this present world.

Civility  
and  
Courtesie.

I told them that in our *Native Countrey*, and in all *civilized Countreys*, the civility, Courteous Speech Courteous Salutation, and respective Behaviour was generally practised, opposite to the carriage of *Barbarous & Unciviliz'd People*. This I said was according to the command of the holy Spirit in *Paul Eph* 4. and in *Peter*, 1. *Pet* 3. Be pitifull, be Courteous, &c. Such a Spirit was Christ Jesus of, even to his greatest *Opposites*, and to the greatest *Sinners*, inso-much that for his *Courtesie & Gentlenefs & Sociableness* with open *Sinners*, the dogged proud and fullen *Pharises* counted him a *Drunkard* and *Glutton*, a friend and *Companion* of *Publicans* and finners. We *English* were our selves at first wild and savage *Britains*: Gods mercy had civilized us, and we were now come into a wild and savage Countrey, without *Manners*, without *Courtesie*, so that generally except you begin with a *What Chear* or some other *Salutation*, you had as good meet an *Horse* or a *Cow*, &c. And hath not the *Quaker Spirit* been such a *Spirit* amongst us? have we not known persons formerly loving, courteous &c. and as soon as this *Spirit* hath come upon them have not our eyes seen them

N.Eng.  
one work to  
civilize a  
Barbarous  
People.

them pass by their *Familiars*, their *Kindred*, [202 their *Elders* and *Superiours*, and though kindly spoken to, not give a *Word* or a *Look* toward them? as if they were not worthy of a *word* or a *look* from such *High Saints* &c. How like indeed have they been to the Popish Saints in a *Procession*, they *See not*, *Hear not*, *Speak not* &c.? or like these very *Barbarians*, and therefore I said, 2. *G. Fox* in his book affirms that the *Conversation* of these very *Barbarians*, in many things were better than his *Opposites* &c. I mused in my self (being much acquainted with the *Natives*) what *G. Fox* should mean, he not having been in *N. England* when he wrote that passage; but since I have heard that the *Quakers* have commended the spirit of the *Indians*, for they have seen them come into *English Houses* and sit down by the fire, not speaking a word to any body: But this carriage of the *Indians* proceeds from a *bruitish spirit*, for generally they have boldly come in without *Knocking* or asking of leave, and sit down without any respect in word or gesture to the Governor or chief of the Family whosoever (just the *Quakers* general fashion and Spirit)

*The Quakers monstrous Incivility.*

*The Indians and Quakers of one Spirit.*

Further I told them, that in some respect the spirit and carriage of the *Quakers* was worse than that of the *Indians*, for if they were saluted by the *English* in the *high-way* or coming into an *House*, they are very ready to receive your *Salutation* kindly, and return you another: But commonly we know that it is not so with the *Quakers* *bruitish spirit*. 2. The *Indians* morning and evening, and upon all meetings, they give a respective and proper

proper *Salutation* to their own *Superiours*, and sometimes in gesture as well as speech. 3. Although the *Indians* are *bruits* in their *Nakedness* both men and women, yet they never appear (no not in private houses) *stark naked* as the *Quaker men* and *women* doe: yea they so abhor such a *bruitishness*, (except it be in their mad *Drunkenness*, for then they will be *stark naked*) that as to their *Female kind*, they will carefully from their birth keep on some modest covering before them. *W.E.* rose up and said they did abhor *Uncleaness* as well as our selves or any, their women were sober, holy and Modest, and would not endure (some of them) to have a Toe to be seen naked: but he said if the Lord God did stir up any of his *Daughters* to be a Sign of the *nakedness* of others he believed it to be a great Cross to a Modest womans Spirit, but the Lord must be obeyed. *John Stubs* immediately seconded him, and quoted again the Command to *Isaiab, Chap. 20.* to go naked, & he added, whereas I said at *Newport* that it was in the time of *Signs, Types, Figures &c.* He would now prove that all *Signs* were not abolished by the coming of Christ; for *Agabus Act. 20.* took *Pauls* [203] *girdle* and bound himself. I replied that was indeed one of my Replies at *Newport*, and I was yet far from binding the *sweet Influences* of the holy One by *Dreams, Visions, immediate Impulses Revelations, Signs &c.* but withall I said that before the coming of the *Lord Jesus* and at his coming was the time and season of such *Appearances* from God: now he hath fully declared his mind to us by the *Personal*  
and

The Quakers again maintain their womens Nakedness.

Signs and Figures discussed.

and most wonderfull coming of his *Son* out of his Bosome: who had commanded his Pen-men to write his *Birth*, his *Life*, his *Life* his *Doctrine* his *Miracles*, his *Death*, *Resurrection*, *Affcension* and promise of *Return* to us: he had also preserved these holy *Writings* & *Records* most wonderfully that (*Job* 20) we might believe in him, follow him and live with him. But 2. I said what did this concern the *monstrous* stripping their *women naked*, of which we never heard a tittle either at coming of the Lord *Jesus*, or in those proper seasons of such *Administrations* before his *Appearance*. *John Stubs* said he had been a *Quaker* 19 years and yet had never seen a woman *Naked*, and some of the *Quakers* said to me aloud, *when didst thou see any of our women Naked?* and another of them said, *We did not think that thou wouldst have been such a wicked man.* These two (though of the *Quakers spirit*) yet of long time had been Loving and respecttve to me, but now they were enraged, so that I said unto my *Antagonists*, seeing some *Heat* is risen about these matters, I will if you please go on to the second *Branch* of this 14th *Position*. I told them the 2d. *Branch* was,

*That the Spirit of the Quakers tendeth to bring in an Arbitrary Government.* I said we all knew how it had cost the blood of *thousands* & *ten Thousands* this matter of *Government* & *Lawes*: that the Most High & only Wise choosing one *People* and *Nation of Israel* to be his own, he wrote them *Laws* (some with his own inconceivable *finger* written) and some by *Moses* his inspired *Pen-man*, it pleased him not

to

to leave their *Wiseſt* and *Holyeſt Kings & Governours* without written known *Lawes*, with *Rewards* and *Penaltyes* annexed. But I argued if that were true that all the *Quakers* were guided in all they ſaid and did by the immediate Spirit of God (as I proved *Fox* maintained) then if they obtain higher or lower Governours of their Spirits, Surely it ſhines cleer that there is no need of *Laws* for them to rule & act by, for they had no need of *Scripture*, and ſeing the *Immediate Inſpirations* of God would not ſuffer them to erre in Judgment, for as they ſaid of the holy *Scripture*, they had no need of it, for they had the holy *Scripture* within them, their *Teacher* within them, and all that they ſpake was *Scripture*, and the voice of God, &c. So I ſaid much more [204] might it be ſaid of *Mens Laws & Writings*; that ſurely they had no need of them: for what could be more juſt and equal, more pure & holy in all *Cafes Controverſies & Buſineſſes*, then the immediate *Voice of God*? *W. E.* ſaid, what doſt thou fill peoples ears with ſtrange *Notions*, as if the People of God called *Quakers* were a lawleſs people and would bring all Government and all *Laws* to nothing? We are for righteous *Government*, and righteous *Lawes*, we are not for any to rule by *Force*, and more he ſpake to this purpſe.

The *Quakers* have no need of *Scripture* much leſs of the written *Laws* of men

The *Quakers* & none elſe in the *World* fit for *Government* as they judge

I Replied, that he miſtook me, by an *Arbitrary Government* I did not intend a Government ruling by *Force* (for there could be no Government in the world without the *Sword*) but *Arbitrary* I ſaid came from *Arbitrium* which ſignified *Will* or *pleaſure*: and ſo my *Argument* was, that Perſons immediately ſpeaking



speaking from God, it was impertinent and profane to clog and cumber them with *Laws*, for the Voice of God (the *Law* of all *Laws*) proceeded out of their mouth, then which there could be none more Just, more Wise, more Holy.

Here stood up an *Aged man* (and as able as most in the company, *T. A.*) though much of late adhering to the *Quakers* and said, Methinks there is *Weight* in Mr. *VWilliams* his *Argument*. He being a noted man, and his voice very audible (and so heard by all) *VV. E.* was forced to take notice of his speech, and said, wherein is there any weight in it? *T. A.* Answered, why if a *Magistrate* be *immediately inspired by God*, and speaks *Gods Laws & Sentence*, sure there seems to be no need of any other *Laws*. They saw they were in a *Pound*, and I perceived it, and yet (not being willing to *grate* upon them but) watching my time (as I was glad all along) to pass handsomly from one *Point* unto another, I said unto them: if they pleased I would pass on to the *Third Branch*, viz. *That the Quakers Spirit tending to the sudden cutting off of People, yea, Kings and Princes that oppose them*. I here told them that I must crave their patience whiles I must profess my fears, lest that Spirit by which they were guided, might run them upon their own and others temporal Destruction. I told them I thought they had no such thing in their Thoughts or Eye at present: but if power of the Sword come into their hand, it was easie to imagine that whom their Spirit (infallible) decreed to death, *Peasant* or *Prince*, if it were possible, he must be executed, &c.

*T A bis  
Testimony*

*The 3d.  
Branch*

&c. *W. Edm.* said, *Thou here makest a false and lying charge against the People of God, who are peaceable and quiet and yielding to Magistrates, &c.* I Replied, I charge them with no matter of Facts: but I charge them and their Spirit with a tendency, &c. For why [205] might they not say, that *Abraham*, with an impulse was killing *Isaak*, *Moses* the *Egyptian*, *Ebud* killing *Eglon* the King of *Moab*, *Samuel* hewing *Agag* the King of *Amelech* in pieces, and *Paul*, *Ananias* and *Saphira*, &c. and why not *Sathan* stir up his Instruments to pretend the like Spirit, as we know he hath done both in former & latter days?

My Antagonists joyntly bid me shew when any of the *Quakers* had done so: I *Answe*r. They spake not to the point, &c. for I did not charge them to have done so, but that their Spirit tended to it: I was saying that *Faubord* at *Grindleton* was killing his Son in imitation of *Abraham*, if his Sons crying out, and the breaking open of the House had not prevented: and that *James Parnel* moved by this Spirit to Fast forty dayes, &c. perished the eleventh day, &c. but perceiving more than ordinary heats, and that *W. Edm.* charged me that I had a false heart of mine own, and would measure others by my bushel: I told them of the wonderful actings of *Tho. Munster*, and *J. Becold*, and *Fifer & Knipperdoling*, &c. in *Germany*, and of their Pretences, Murthers, Poligamies, and all by the Spirit, &c. I told them that our *Royal Sovereign* his *Grandfather Henry 4th* of *France* (that famous and wonderful Man) he was stab'd to death by a Frier pretending

Immediate  
impulses

The Kings  
Grandfather  
H. 4.  
of France

pretending a Vision of Angels on Christmas night, <sup>murdered upon pre-  
tence of a  
vision of  
Angels</sup> who commanded him from God to dispatch and kill the King, which he most desperately effected. *W. Edm.* interrupted me, and spake (to this effect) why should we suffer this man thus to wrong the innocent people of God? we will measure him with his own Bushel: For thy Book declares thy approving of the killing of the Kings Father, and said where is the Book? At which word *W. Harris* (a Fire-brand of *Town*, and *Colony* & *Country*) rose up, and carried a Book (which they said was mine) to *W. Edmundson*: I perceived that *W. Edm.* <sup>*W. Edm.*  
& *W. Harris*</sup> & *W.H.* who was for any Religion, and a malicious mortal enemy to all good, had been a plotting: <sup>their mal-  
lice  
towards  
me</sup> and I said openly I knew what malicious bloody counsel had been between *W. Har.* and themselves: but they would finde themselves befooled, for there was nothing in the matter but ridiculous malice: for all of us knew that *W.H.* loved the *Quakers* (whom now he fawn'd upon) no more then he did the *Baptists* (whom he till now fawn'd on) but would love any, as a Dog for his Bone, for Land, which he had a long Suit for as was known to all the Country and their cost. Hereupon Capt. *Green* of *Warwick* (Magistrate) desired that such matters might be forborn, and others spake to the same purpose: and *J. Stubs* and others are said to speak to *W. Edm.* to forbear, so that the Book was laid aside and delivered again to that [206] malicious bloody Soul *W. Harris*. I challenged them again and again to read and improve what possibly they could, which I knew was no more then some  
words

words applauding the *Parliaments Justice and Mercy*: which these *Bloody Sophisters* would (like *Wolves & Foxes* construe as my approving the Kings Death, which God knows I never approved to this day.

*W Harris  
his charac-  
ter and  
practise*

Upon this *Occasion* I may now inform the *Reader*, how easily the malicious Spirit of *W. Edm. & W. Har.* met in one: formerly no man amongst us had spoken more scornfully of the *Quakers* then *W Harris*, now he extreamly, privately and publickly fawns upon them, seeing them my Enemies, who had ever been his Friend, and never his Enemy but in his outrageous practises against *Town, & Colony & Country*. He was a Pretender in *Old England*, but in *New* my experience hath told me, that he can be one with the *Quakers*, yea *Jesuits* or *Mabumetans* for his own worldly ends and advantage. He is long known to have put *Scorns & Jeers* upon the eminent Inhabitants of *Town and Country*. He hath been notorious for quarrelling, and challenging, and fighting, even when he pretended with the *Quakers* against *Carnal Weapons*; so that there stands upon Record in the *Town-book* of *Providence* an Act of *Disfranchisement* upon him, for fighting and shedding Blood in the street, and for maintaining and allowing it (for ought I know) to this day. Then he turns *Generallist*, and writes against all *Magist-ates, Laws, Courts, Charters, Prisons, Rates, &c.* pretending himself and his Saints to be the *Higher Powers* (as now the *Quakers* do) and in publick writings he stir'd up the People (most seditiously and desperately threatning to begin with the *Massachusetts*) and to cry out *no Lords, no Masters,*

*W H &  
the 2 the  
higher  
powers as  
they simply  
affirm*

ters, as is yet to be seen in his Writing: this cost my self and the Colony much trouble. Then (as the Wind favoured his ends) no man more cries up Magistrates: then not finding that pretence, nor the People called *Baptists* (in whom he confided) serving his ends. He flies to *Connecticut Colony* (then and still in great Contest with us) in hopes to attain his gaping about Land from them, if they prevail over us: to this end he in publick Speech and Writing applauds *Connecticut Charter* and damns ours, and his Royal Majesties favour also for granting us favour (as to our Consciences) which he largely endeavours by writing to prove the *K. Majesty* by Laws could not do. My self (being in place) by Speech & Writing opposed him, & Mr. *B. Arnold* then *Governour*, and Mr. *Jo. Clark* *Deputy Governour*, *Capt. Cranstone* and all the Magistrates, he was Committed for speaking & writing against his Majesties *Honour, Prerogative, & Authority*: He 207] lay some time in Prison until the *General Assembly*, where the *Quaker* (by his wicked, ungodly, and disloyal plots) prevailing, he by their means gets loose, and leaves open a door for any man to challenge the Kings Majesty for being too Godly or Christian, in being too favourable to the Souls of his Subjects against his Laws, &c.

I had thought to have declared thus much publickly, and how seasonably the Kings *Declaration* came over against him: also how that one *General Assembly*, and another, and another had been troubled with him, &c. and fined him, &c. but now my *Lord Edmundson* grew hot, and told me that I had

*W Edm.*  
*his ignorant and*  
*impudent*  
*zeal and*  
*upbraidings*

had charged the People of the Lord with many great and grievous Charges, which he said I could not prove, yea, he said he would speak it before the Lord, I had not proved one of them, and therefore he warned me, being an old Man, that I should not carry such a *Burden* on my back to my Grave, and (among other angry insultings) he said he heard I had been a Magistrate, and said I was a fit man to be a Magistrate that would so wrongfully charge the Innocent. *Jo. Stubbs* spake to the same effect, and how I had hindred them from going about the work of the Lord: he said also, that it was only the Light which they had spoke for, and that some had interrupted them, but he confest that *Roger Williams* himself had not done it: I saw God in their *Confession*.

*The point  
of perse-  
cution*

And for the last point and Branch of the 14 *Position*, viz. [*Their Persecuting Spirit*] having spoken to it before, and finding them unwilling to mention it, I urged it not, having (at *Newport*) shewed from Page 170 of *G. Fox* his Book, [*That the Magistrate (that is the Magistrate in their Light) ought to Subject the Nation to his Light, else he is not a faithful Magistrate.*] In page 90. & 96. *G. Fox*. sets up his Saints (as formerly *W. Harris* his Antagonists) to be the higher Powers, as knowing who Worship God aright, and who not, and only able to judge of *Powers, Magistrates, Kingdomes and Churches*. Herein *W. H.* and the *Quakers* are one, &c. It is true that *W. Edm.* declared that the People of God were not to meddle with *Carnal Weapons*: as also that before time, many of the People of God called

*So many  
Quak. so  
many  
Popes*

*The pre-  
tended  
meekness  
of the  
Quakers.*

*Quakers,*

*Quakers*, had been *Souldiers, Captains and Colonels*, yet now coming to the *Light*, they had laid down their *Carnal Weapons*: but if *Fox* say true in his Book, either they *Mope* or *Equivocate*: for *Fox* speaks of the *Magistrates* for *Christ* in the afore-said Page 170. he discerns who be *Idolaters*, who not, which true Churches, which not, and are to praise the *VVell Doers*, and terrifie the *Evill Doers* with the *Carnal and Material Sword*, or else they talk nothing.

208] But 2. If this *Confession & Profession* of theirs were not; yet if *Chrft Jesus* say true, *viz. The Tongue tells to all the World what the Heart is*: was there ever People professing the Name of *Chrft Jesus* (except the *Papists*) so *Reproaching the Protestants*, and amongst the *Protestants* was there any ever so *Reproaching & Reviling* the Professing and Conscientious People as *Quakers* do: was there ever any known (professing the fear of God in so high a measure) so sharp and cutting in their Tongues even to eminently, knowing and Conscientious persons, [*Thou Lyar, thou Serpent, thou Cain, thou Judas thou Hipocrite, thou Devil*] &c. Shall we rationally question whether their hands (like *Simeons* and *Levyes*) will not be as fierce and cruel, if the most holy and only Wise permits *Whips & Halters, Swords & Fagots* to fall into their Hands? and what did *Sam. Fisher, & Ed. Burrowes* write less to the *Souldiers* at *Dunkirk*, that if they received the light they should on to *Rome*.

3. Have we not known the deceitfulness of mens hearts fly out into greater matters then *Persecution*?

*The tongue of the Quakers is the Vipers what will their hand be*

*The Quakers common language*

*The cheat-  
ing of  
mans  
heart* *secution?* Hazael earnestly asked whether the Prophet thought him a *Dog* that he should doe such matters &c. *Pendleton* vow'd his Collops should fry ere he would to *Mafs* in *Q Maryes* dayes, and yet to *Mafs* he went and persecuted others also that would not bow to the Image as he had done.

Just here *Capt Green* of *Warwick* desired leave to speak to two things,

1. To immediate *Revelations*, such as *Abraham* and *Moses* and *Ehud* had.

*Capt  
Green  
his 2 points  
with my  
Antagonist* 2. As to the Soul being a part of God: I was weary and withdrew, but afterward *Capt. Green* told me that none of them were willing to speak punctually to either of these two, but rather desired to wave them as a bstruse and high matters and *Mysteryes*.

*Pardon  
Tillinghast  
his dis-  
course with  
my  
Opposite* Then *Pardon Tillinghast* (a leading man among the People called *Baptists* at *Providence*) he prest against them the continuation of *Christs Ordinances* untill he came. The *Quakers* said *Christ* was come again to his *Disciples*. He replied, that after *Christs Ascention* he spake of another *Coming*, his second *Coming*, *Heb 9. W. E.* fel to *Prayer*, (as with me he fel to *Preaching*) *Pardon Tillinghast* (as himself told me) declared to them, that he was free to discourse with them, but he was not free to joyn with them in *Worship*: so he departed, and after *W E.* his *Prayer*, the whole *Assesmy*.

*The Con-  
clusion was  
ordered by  
the Father* And thus it pleased the *God* and *Father of Lights* and *Mercyes* to bring us to the end of this 4th dayes *Contest*, and the end of the whole matter,  
in



in much *Peace* and *Quietness*, and the Consideration <sup>of Mercies</sup> of matters left to every mans *Soul*, and *Conscience*, <sup>with much</sup> and so doe I this *Narrative*, which God knows is <sup>peace and</sup> the Sum and Substance of all our *Transactions*: <sup>quietness</sup> <sup>which had</sup>

Unto his *Eternal Majesty* therefore I humbly <sup>not been if</sup> offer *Eternal Praise*, by and in the *Eternal Son* of <sup>I had in-</sup> *God*, the true *Lord Jesus Christ*: whome I desire <sup>insulted &</sup> joyfully to expect to return from *Heaven*, as liter- <sup>upbraided</sup> ally and personally as all true *Christians* hold (*Act.* <sup>as W. Edm.</sup> 1.) he is *ascended*.



A N

A P E N D I X

O R

*Addition of Proofs unto my thirteenth Position, Viz.*

*That the Quakers Writings are Poor, Lame and Naked (not able to defend themselves, nor comfort the Souls of others with any solidity.)*

More  
Proofs of  
the Quakers lame  
writings

I could produce most of their chief extant, but I have been occasioned to deal with *G. Fox*, their great *Goliath*, in some Scores of Passages of his Book in Folio, in the *Narrative* aforesaid.

Unto which I judge fit to adde the Scores following, faithfully presenting his Opposites, Words (as he quotes them) his *Answers* and then my *Reply*: let him that Readeth understand.

I Have



Have chosen out the short Assertions of G. Fox his *Opposites* as he quotes them, and his short Answer for brevity sake, &c.

1. The first of this Addition I name, is in pag. 6. of G. Fox his Folio Book, where he brings in *Samuel Eaton* saying [The *Apostle* saying to the Saints, *You know all things*, it is [2] an excessive speech] G. Fox Answer [contrary to *Jobn*, and would make him a *Lyar*, the *Minister* of God: so he is in the false spirit gone out into the World, contrary to 1. *Iob.2*. Who know all things]

<sup>1 John 2.</sup>  
You know  
all things.

I Reply, 1. I cannot learn that they literally hold, that they know all things knowable as God (though G. Fox writes that they know all things as God (yet I can not think them so gross as to imagine that they know all things, past, present, and to come, (as the Devil pretends he doth, and offers to reveal so much to some Conjurers) but I judge they must come to some figurative meaning, as their opposite writeth.

For 2. What hinders (as before) but if the *Quakers* be *Omniscient*, and know all things, but they should be also *Omnipotent* and do all things, for so *Paul* writes, *Phil. 4. I can do all things*: I know they say, they are one with God and Christ, and they know all things, and can do all things; and yet this sense which literally is so Proud and Blasphe-mous, must be made out by a meaning and by a figure (which they cry out against in others.)

3. Therefore doth not the Spirit of God in *Prov.* 28. open this to us, saying, *Evil men understand not Iudgement, but they that seek the Lord understand all things*:  
<sup>About</sup>  
<sup>knowing</sup>  
 all things.

things :

*things*: that is, God answers their Prayers, and enables them to know and do, all that he calls them to, when the *proud* and *scornful* are rejected.

The Quakers proud of knowledge yet knowing nothing.

4. Therefore I believe it is that the most Holy and most just and wise Lord leaves these poor proud and scornful Souls to seek *wisdom* and not to find it, to be ignorant, *knowing nothing*, (as *Gods Spirit* speaketh,) and to discover their *Ignorance* in so many *Fundamentals of Christianity*, and in so many *practices immodest, irrational, and more then savage*, as I have proved against them.

Pag. 11. Joh Bunyan.

Conscience condemning not Justifying.

2. In *pag. 11. G. Fox* brings in *John Bunyan*, &c. saying, [The *Scripture* plainly denies that *Conscience* can *justify* though it may *condemn*. [He Answ. [which is contrary to *Scripture*, where the *Apostle* saith *Rom. 2. their Consciences either accusing or excusing*.] And again, *herein do I exercise my self to have a Conscience void of offence toward God and toward Men*, and the *Light* condemns, which you call *Conscience*, &c.

The Quakers confess their light to be Conscience.

I Reply, *Conscience* (in *greek Latine and English*, &c. signifies a *Knowing together*: a *Reflexion*, or looking back of a mans mind or *Spirit* upon it *self*, in point of *Justification* or *pardon of sin* [3] *Conscience* looks upon a cursed rotten Nature, then upon millions of sins of *Omission* and *Commission*, which how to satisfy an infinite Justice for, and to attain a new heart and nature is the high business and out of the reach or thought of that poor *Conscience*, which every man *Jew* or *Gentile* Civilized, or *Pagan* comes into the World with. In the great

The great Tryal of the 3 greatest actual Sinners that ever were

Tryal of the three greatest finners that ever were in

in this World, the Devil, and the first Man, and first Woman: two of them their Consciences condemned them, and they confest the Façt (though with extenuation and Excuses) could this their condemning Conscience (especially with mincing of sin as all mens natural Consciences do) I say, could this Conscience or Confession pardon their sin, renew their hearts and be their Justification (or clearing) and Salvation?

Tis true *Abimelechs* Conscience justified him from the Façt of lying with *Abrabams* Wife, as well as *Iosephs* Conscience justified him from the falsely imputed guilt of lying with his *Mistress*, or attempting of it: But was this the Pardon of *Abimelechs* sin, his Justification and Salvation after the *Canting Language* of this poor *Fox*, and all the *Foxians* that I have seen (and *I* have read all I could come at &c.)

Oh how little do these poor *Beasts* seek what infinite Justice, infinite Punishment, infinite Payment is! what Conscience truly pacified is, upon the Pardon of Sin, and true peace of Conscience Sprinkled with the Blood of that only Lambe of God Christ Jesus.

Amongst the *Indians* I have known some falsely accused of stealing *English* Mens goods, of killing *English* Mens Cattle, yea, of *Murthber*; and *I* have heard them say that *Manit*: that is God and their own Souls know they are Innocent. This *Innocency* who questions but that it is their plea and excuse and discharge from that guilt falsely charged on them: If this be all that *G. Fox* saith! *he beats*  
*the*

*the Air and bath no Enemy*: No, no, It is a *Conscience* Justification within, a *Christ* shedding his blood within; (in a subtle fly opposition to the pardon without us from the K. of *Heaven* for the sake of his Son without us) this is the business which these Traitors to the K. of *Heaven* aim at: Now they will be perfect and never more admit a sinful thought; and this their *present Honesty* shall pay the old score of a Cursed Na- [4] ture, and millions of Treasons, and Rebellions in Commissions and Omission against the God of Heaven.

A fit Similitude used before Q. Eliz both concerning pardon of sin or Justification, which I had from one that heard it being near the Queen

It was a pertinent Similitude used before Q. *Elizabeth*. A King sent for his Lord Deputy of a Province to come home and give account &c. The guilty *Deputy* goes to a great friend desires his Company, &c. he said, He was sent for also himself, and feared his own *Issue*: He goes to others desires their Company, &c. They make excuse and promise to have him or the way, &c. Then goes the *Deputy* to an old *friend*, who promised to go with him, and what he could speak for him: only, if the *K.* asked, he must speak the Truth, and that will be (said he) your Destruction, and therefore adviz'd him to make the young *Prince* his Friend and *Mediator* for whose sake the King would deny no Favour, no pardon, no Honour, &c.

Conscience the greatest Friend or Foe.

The Application may be large and useful: but in short, A Soul Summon'd to Death and Judgment, looks to Relations, &c. they all Answer, they are in the same *Case*, &c. It looks to *Wordly Estate*, &c: they tell us they will go with us as far as the *Grave* and provide a *Coffin*, and a *Sheet*, and a *Burial*, &c.

3. The

3. The old *friend is Conscience*, who will go with us, but can be a *thousand witnesses* against us, &c. It follows then clearly that the *young Prince* is the true *Lord Jesus Christ*, not vanished away into a *Light* in every *dark dungeon* in the World, but Conscience saith he is literally ascended *up* into *Heaven*, and will as literally *make his speedy Return* again to *Judgement*.

The third Instance, G. Fox pag. 12. brings in the same Author, saying, [the *Light* doth not *shine* in the *Consciences* of them that be *lost*.] The Answer, [But *Iohn* saith, *he Light shines in darknes* but the *darknes* cannot comprehend it, and there is *that of God* in the *Children of Disobedience* and *Reprobates*, as in *Rom.* 1. and 2. Chapters.] I Reply, G. Fox is here in his *Burrough*, and takes not the word *Light* in the same Sense his *Opposite* doth, (the Common trick of *Cheators*): His *Opposite* takes it not for the *heavenly Lights Sun, Moon, nor Earthly Light of Fire, Candles, precious Stones, nor the Metaphorical Light* of mens minds differing them from *Beasts, Birds, Fishes*: Nor the *Light* of *peace joy* and *Prosperity*, call'd in Scripture *Light*, &c. Nor the *Light* and Evidence of *witnes* or *Reason* in Cases depending: Nor the *Light* of the *holy Scriptures*, and the *preaching* and offering of a [5] *Saviour* to poor *lost Sinners*: But, for that *awakening, saving Light*, convincing all mens Condition to be miserable and damnable: of *Grace* and *mercy* offered and applied to a Soul by the *good News* of a *Saviour* someway heard of, and the *holy Spirit* the *finger* or power of God.

Pag. 2. Jo.  
Bunyan,  
&c.

The va-  
rious  
meanings  
of the  
word  
Light

G. Fox

G. Fox saith, this saving Light is in mankind: only persons don't mind it, and so *Christ Iesus* is *Crucified*, and slain in them, and God, and Christ, and Spirit, and Light, &c. are all captived, hindred from working, yea, altogether killd & slain in them because a Soul doth not mind them, and hearken to Christ in them.

Rom. 1. &  
2? Nor fa-  
vouring  
Christ in  
all  
mankind

Ah poor simple brutish Imagination that ever it should enter into the thoughts of Men professing to be Christians, &c. or of men professing to know more than the *Wolves* and *Foxes* in the wilderness: I have spoke to this before, therefore a word only to G. Fox his proof, *Rom. 1. and 2. Chapt.* From these two Chapters he proves that there is that of God in the Children of *Disobedience*, and *Reprobates*, who denies it. For there is something of God, that is from the power and wisdom of God in the Fallen Spirits the Devils themselves. But I know by that of God, G. Fox means God himself (*prest down as a Cart with sheaves*) the holy Seed *Christ Iesus*, (under the *Clods*,) the holy *Spirit* in *prison*, for the Soul is a part of the *Essence* or Being of God himself.

But that there is here a word or title of Colour to any of this dirt and filth flung in the face of the *Majestie* of *Heaven*?

This Scripture speaks of the *work* (or working) *of the Law written in their hearts*: but what is this to a second *writing* of the holy *Scriptures*, or *writing inspired* into the heart by the most holy *Spirit*?

Four writ-  
tings con-  
sidered

yea, what is this to a third *writing* of their *Names* written in *Heaven* in the *Lambs Book of Life*? yea, what



what is this to a fourth *writing*, the *writing* of the new Covenant Consisting of Sin and a *new heart*, a *heart of flesh*, in which his Law is written as formerly in *Tables of Stone*, and yet we poor men of *Iabesh Gilead* must leave the Testimony (as *Gilead* imports) and suffer *Nabus* (the *Serpent*) to put out our *right eyes*, and believe that every man hath the new *Covenant Christ Iesus* and the *Kingdom of God*, &c. with the *Pharisees* in every *mans heart* and yet *he never knows of it*?

4. Instance: In the same pag. 12 he brings in the same Author, saying, [It is a *Counterfeiting* of the *new Birth* for men to [6] follow the *Light* wherewith men coming into the world are inlightened: G. Fox Answ. [which none comes to the *new Birth* but who come to the *Light*, which every man, &c. in which believing is a *Child* of the *Light*, &c.]

I Reply: G. Fox runs round again and again, like the *windmil Sails*: It is faith he, no *Counterfeiting* of a *new Birth*, why, because it is no *Counterfeiting*: [none comes to the *new Birth* but who comes to the *Light*, &c.] Several Expositions of the Light in Jhon 1.

As to the words in *Iohn 1*. <sup>1</sup>*Hitchcock* at *Newport* alleadged, that it was not in his Bible [*enlightneeth every man*, but *lighteth every man*, &c.] *John Stubbs* lockt in his *greek Testament*, and confest it was *Photizes* which is not *inlightneth* but *Lighteth*.

2. As to the *Light*, We know there are two Opinions how *Christ lighteth every man*, &c. First, as God in the *Creation*. 2. As God man and *Mediator*,

<sup>1</sup> Infert "W." R. W. Ms. Ann.

*tour*, and that the Greeks word *Erchomenon* doth not relate to the word [*anthropon*] the man or every man that cometh into the world, but [*phoce*] Light, and that it must be read in this Sense, viz that *Christ Iesus* the true *Light* cometh into the world lighteth every man that is in the world freely that will receive him: Even as many (whomsoever) look up to him, (as *Iohn* 3.) the stung Israelites to the *brazen Serpent*: and that *Christ Iesus* is the *Light of the world*, *John* 8. and 12. to as many as receive him according to 1 *Iohn* 12. and that the meer phrase imports no more then a *Light* held forth to all in the world, as the Sun in the *Heavens*, and *Christs Followers*, *Math.* 5. are called by *Christ Iesus the Light of the World*. Thus the word *all* and *every man* (as I hinted before) is used not absolutely, but *Comparatively*, and is *figuratively* taken in many places, and four<sup>1</sup> times in that one *ver.* 1 *Col.* 28. viz. *warning every man and teaching every man in all wisdome that we may present every man perfect in Christ Iesus*, which literally cannot be true.

The  
World all  
men and  
every man

Christ as  
Mediator  
enlightens  
none but  
the Elect.

Now *G. Fox* runs into his *Burrough* of the many *significations* of the word *Light*, and the word *all*, and the word *inlightneth*, willingly ignorant that *Christ Iesus* as *Mediator* of the *new Covenant* *inlightens* none but those whom his Father *gives* him: unto whom he gives *Repentance*, to whom he opens the *door* of *Faith*, and gives them to believe and suffer, &c.

So that *G. Fox* Confounds the *Elect* and the *World* together and brings in a Counterfeit new Birth,

<sup>1</sup> " 3 times." *R. W. Ms. Ann.*

Birth, a Counterfeit Christ, and at last a Counterfeit Salvation.

7] 5. Instacne: *G. Fox pag. 20.* brings in *Henock Howet*, saying, [It is a fancy to say the *Covenant* of <sup>Henoch</sup> God is to all men in the world, and the grace of God <sup>Howet.</sup> hath appeared to all men, &c. He *Answ.* [contrary to the *Apostle*, who saith, *the grace of God which brings Salvation hath appeared to all men:* & contrary to the *Propbet*, who saith, *I will give him for a Light unto the Gentiles, a Light to the people, Salvation to the ends of the Earth,* and a *new Covenant* to the house of *Israel* and *Iudab*, and they that do not believe this are *Condemned* :]

I Reply in these Considerations presented to the Conscientious :

1. All mankind being fallen from God : He graciously gave the Word or call to *Abraham*, and made Promises both to his *Natural* and *Spiritual Seed*, <sup>Jews & Gentiles</sup> hence came the distinction of Jews, (or the Children of *Abraham*) and the Gentiles [as we English it.]

2. It pleased God to make *two Covenants* or *Bargains* with mankind. 1. that of Justice and due debt, to any man that yielded obedience in all things, &c. *Rewards* according too, yea, above desert. This *Bargain* was made with our *first Parents*: <sup>The two great Bargains of God with mankind.</sup> and with all mankind to this day, yea, even with the most savage and barbarous. The second is of *mercy* and pity, &c. The *Labans* of the world change *Covenants* and *Bargains* ten times, and still for the worse, &c. but the *Father* of *mercies* pitying *Mans Misery* and *Inability* offers a *New*, and Infinitely easier and *sweeter Bargain* upon the Terms of only *Mercy* and *free grace* and pity. 3. It

3. It is one thing for God to offer this Covenant or *Bargain*, [wherever the sound of this Gospel or glad News comes] and another thing to embrace and receive it as all the Elect of God do, and another thing to work *freely* and give *freely* the *Means* and Power to fulfil this *Covenant*: as God doth by the *Merits* of his S n, and his own *powerful working* of *Repentance* and belief in the hearts of all his Chosen.

Scripture  
language

4. It is Common with the *holy Spirit* to speak *Figuratively* in the *holy Scripture*. To call the Sign the thing *signified*, and the *Instrument* or *Means*, the *work done*. Thus the *Lamb* is the *Passover*, the *Bread* is *Christs body*, the *Cup* is his *Blood*: God and *Christ* is called the *Hope* of his *people*, and *Christ Iesus* the *Mediator* of the *Covenant*, called the *Covenant* it self. The King pardons Rebels for his Sons sake, his Son may in a Sense be said [8] [though not *literally*] to be the *pardon* it self: A man drives a *Bargain* between two Chapmen that are absent and distant drives on a *marriage* between a Man and a Woman absent each from other, and may in a Figurative Sense be called the *Bargain* or *Covenant*, and yet not *literally* and *properly* as the poor *Quakers* would their *Christ* to be.

God of-  
fers the  
Gospel  
divers  
wayes

5 The grace and mercy of God, the Gospel or glad News is many wayes offered: some are invited gently to come to the heavenly Wedding and Supper: other Messengers (more vehement) even force persons in, and the Kingdome of Heaven is taken by force; many seek to enter, many run; *It is not in him that willetb, nor runneth but in God that sheweth*

*eth mercy*, and the rest he juſtly hardeneth that God may be *All in All*.

For as God walketh in the miſt of his (moſt wonderful) *Creation*, with his two feet of Mercy and Juſtice; ſo he hath his two fingers; and with one he wrote the Covenant of Juſtice in the Tables of Stone, and with the fingers of his Mercy and Grace he freely writes his Mind and Will in the Tables of Fleſh and Hearts of his Chofen: Many offers of Bargains and Marriages are made which never are embraced &c. but in the new-Covenant God gives a new heart to his Chofen, and gives not, and is not the Covenant to any but his Chofen all the World over, even to the ends of the Earth.

6. For is it not a monſtrous Dream of the *Quakers*, to ſay, that God and Chriſt, Spirit and Covenant is in all Mankind, and that in a Goſpel ſence? tis true as I ſaid, if *G. Fox* mean that the Knowledge of God in a ſence is offered to each mans Conſcience in the World, though more expreſly and gloriouſly where he ſends his Meſſengers, *Wiſdomes Virgins*, &c. *G. Fox* beats the Fire,<sup>1</sup> I oppoſe him not, but to ſay the Covenant or Bargain & the Mediatour of the new Bargain, and the Applier of it the Holy Spirit, is in every of Mankind, and if they will turn to it, &c: and yet perſons know no ſuch thing, nor never heard of it, and none ever had it ſo as to be ſaved by it but theſe *Foxians*; is as wiſe as for a Man to have Fits of the Stone or Gout, or a Woman have Pangs of Child-bearing, and yet neither of them know any ſuch matter,

<sup>1</sup> "Air," not "Fire." *R. W. Ms. Ann.*

matter, no nor how she had any such Marriage Covenant or Husband nor ever any Word or Thought of it.

G. Fox  
and the  
Quakers  
pretences  
of Soul  
kindness  
are Soul  
cruelties

7. The Bottome is this, G. Fox cares not for the *Jews* nor [9] *Gentiles*, no more then the Fox cares for *Lambs* and *Chickins* but to make a Prey of them, he pretends Love to all Man-kinde and tells them they have Christ and the New Covenant and the Spirit within them ; yea, he tells them, he means not the Covenant of works, but the Covenant of Grace, he means that Christ that dyed at *Ierusalem*, but when it comes too, they mean no other Christ but a Spirit (as *Humphrey Norton* more plainly then Fox confesseth) and this Spirit will be found to be an *Evil Spirit* by Gods most wonderful, wise and righteous hand (as one faith) upon them.

Pag. 24.  
Joseph  
Kellet

*A 7th Instance.* G. Fox brings in pag. 24. *Ioseph Kellet*, &c. saying, [*The Scriptures are the means of Faith,*] He *Answers*, and have thrown out Christ the Authour of it, and God the Giver, and the Scripture is but a Declaration of the Saints Faith : and men had Faith before the Scripture was, as Instance *Abraham* and *Enoch*.

I Reply, G. Fox Answers three things ;

*First*, That his Opposites throw out God, if they make the Scripture the means of Faith.

*Secondly*, He slights the Scripture with a *But*, it is but a Declaration of the Saints Faith.

*Thirdly*, He slights the Novelty of it, saying, *There was Faith before there was Scripture.*

I reply, I have had many Occasions to speak of the Scriptures already, I shall therefore briefly say,  
it

it is wonderful what an aking Tooth against the Holy Writings of God: The old Serpent and all the *Wolves* and *Foxes* of this World have had, who hath more or less damned and cursed it, and longed to have it out of the World.

The *Jews*, the *Turks*, the *Papists*, the *Common Protestants*, the *Quakers*, &c make use of it for their ends; but none can rightly use it, but as a blessed *Candle*, *Lanthorn* or *Torch* sent down from Heaven into this dark *Dungeon* of the *World*, to guid us out unto the Saving Knowledge of God, and Eternal Bleſſedneſs with him.

For how doth this follow, that if God hath appointed the Holy Writings as means that God and God is glorious in the means appointed. Chriſt are thrown out; can there not be an Harmony between the firſt and all ſubordinate Cauſes? Did *Mofes* throw out God becauſe he took the Rod in his hand, when he wrought all thoſe Wonders? Did *Solomon* [10] throw out God becauſe he uſed (as *Mofes* about the *Tabernacle*) ſo many means in rearing that Wondrous and Glorious *Temple*? Or The Quakers ſimple and wild boldneſs with the eterna power & Godhead did *Samſon* throw out God when he made uſe of the Jaw-bone of an Aſſe, &c. Or *Chriſt Jeſus* throw out his Father, when he made uſe of Clay and Spittle? O what a throwing Spirit is this wild *Fox*, and his wild *Foxians* of; who toſs and throw the Eternal, Immortal and Inviſible God, and his only begotten Son in their wild Fancies, as if they were the Wool and Feathers of Lambs and Chickens which theſe *Foxians* have devoured.

*Secondly*, How is it that G. Fox here faith, *That the Scripture is but a Declaration of the Saints Faith?*

For

For, is it not a Writing or Record of Heaven :

1. Of the Being and Names of the Eternal Power and Godhead .

The won-  
derful-  
Revela-  
tions of  
& in the  
Script.

2. Of his Glorious and Incomprehensible Works, Creating and Forming the Heavens and all that is in them ; the Earth, and all that is therein, the Sea, and all that is therein out of nothing ; which Myſtery the Quakers have only from the Scripture.

3 Of the ſpecial and more particular framing of Men and Women above all his viſible Creatures :

4. Of the Fall of Mankind from their glorious and firſt Making and Creation, which ſome talk idly to be every day.

5. Of the gracious Promise of the Father of Mercies, of a Redeemer and Reſtorer of undone mankind.

1. By his Threatning to the Devil, and promiſe to the Woman of a Saviour, to be born in time of a Woman.

2 By Erecting ſuch a ſtate of *Iſrael* (*prevailers with God*) with all their Typical *Lands, Governours, Worſhips, Wars, Captivities, Deliverances, &c.*

3. Fulfilling of that Promise in the Wonderful Birth, Life Doctrine, Miracles, Death, Burial, Reſurrection and Aſſention of the Son of God, the Man Chriſt Jeſus, &c.

4. The Eſtate of the Believers in him after his Aſſention, called the *Primitive Church*.

6 Of the great change ſince his coming, in the riſing of his many Enemies, or Antichriſts eſpecially, of one with ſeven heads and ten Horns, and of another with two horns, &c.



7 Of the Protestant rising and witnessing against these Devilish *Heads* and *Horns* of which the *Revelations* speak, and of [11] the burning up of the Whore and of all Christs Enemies and Antichrists.

8. Of the never-ending Joyes of the Righteous after this life, and the everlasting Worm and Fire of the ungodly, which shall never dye nor be quenched until the Eternal Power and Godhead (revealed in the Holy Scriptures) come to a Period and Diffolution.

It may be *G. Fox.* will say, we *Quakers* grant all *this?*

I *Answer*, I question whether you speak *bona fide*, and in Truth without *I suitical* or *Foxian* Equivocations.

For 1. What means this *But* [*The Scripture is* <sup>Wonder-  
ful</sup> *Guids* *But a Declaration of the Saints Faith*] O blinde *Guids* that undertake (as in *Lincolnshire*, &c.) to guide men through the Washes upon Life and Death, where *K. Iohn* of *Englands* Treasure and Supply perished; to guid Souls through Hells Eternal *Washes!* what is your *But*, but the *Iews*, and *Papists*, and *Quakers* cry Crucifie him, Hang up Christ Jesus, burn up the Scriptures, and all Bibles, Old and New-Tements, &c?

2. What is this *Saints Faith?* You acknowledge none but the Faith of the wild Souls called *Quakers* or *Foxians!* we poor *Iews*, and *Papists*, and *Protestants*, though we own the Scriptures, some a part, and the rest all, yet we are all but Infidels, Devils, &c.

3. What is this *Faith*, this *Saints Faith*, this *Foxes* <sup>Wonder-  
ful</sup> *faith* of  
and

the Quakers

and the *Quakers Faith*? is it any thing else but (as before I have said) but a meer *Babel* or *Confusion of God* and *Faith*, *Christ and Faith*, *Spirit and Faith*, *Light and Faith*, *Iustification and Faith*, *Sanctification and Faith*, *Salvation and Faith*, &c. and this in every one of Mankinde in the World, if they will believe it, &c.

The third Branch of G. Fox his Answer is, [*Men had Faith before the Scriptures were.*]

Gods several wayes of revealing himself

I Answer, Neither *Abraham* nor ever any Man had Faith before it pleased the Eternal and Invisble Deity to disclose himself by Word, or Sight, or Dream, or Motion, or Writing, as *Heb. 1.* at several times and wayes *it pleased him to speak*, and last of all by the best and clearest of all, his only Begotten Christ Jesus.

The mad fancies of the Quakers as to the Holy Scriptures

2. When it hath pleased the *incomprehensible Majesty* to Command his *Appearances* by *Words*, *Visions*, *Dreams*, &c. [12] to be written to stand upon *File* and *Record*, (for all Generations) shall we be such *Fools* and *Franticks* as to say it was his Word when God spake it to, and in his Prophets: but now it is written, it is but *pen, ink* and *paper*, it is but a dead Letter, it is not Gods word, God hath but One *Word, Christ*. The Scripture is his *Words*, &c. Oh the *audacious brockishness* of the *foul Spirit* in these wild *Foxians*: They dare not (though what dares not their *bellish Spirit* against the K. of Heaven yet) they dare not (they do not deny but predicate) that the *Kings Letters* from *Breda* are the *Kings Word*, that the *Kings Speeches* and *Declarations* are his *royal Word*: shall a *Bargain*, a *Covenant*,

The word of a King and the word of God

a mar-

a *marriage*, a *Last Will*, be our mind, our will, our Word, when it is spoken! But when it is *written*, *fairly drawn*, and *engrossed*, *subscribed* and *sealed* unto before many *Witnesses attesting*, then it is not our word, mind, or will, but words, &c. The bottom and Truth is: The Spirit by which the Quakers are acted would be glad that there were not such a person called the *Word of God*, nor such a writing declaring so *sweetly*, *so plainly*, *so fully*, and *so heavenly of him*:

8. Instance: In the 25. *pag.* G. Fox brings in the same Author, saying, [that the Power which justles out the Form is an Error:] He Answ. which was the Apostles work to bring of the Form into the Power, the substance Christ which was not an Error, but you bring in the Error, keep people in the Form out of the Power, and not in the Apostles work:]

I Reply: G. Fox is in his *Burrough* of the various Sense of the word Form: It hath respect to *Nature*, to *Art*, to *Civil*, *Natural*, and *Divine matters*: Shall I now (like a Fool and a mad man) Cry down all *Natural*, *Civil*, and *Divine Beings*? Are not all the *internal* and *external Forms*, shapes, or Beings of the Creatures in *Heaven*, *Earth*, and *Sea*, of *Angels*, *Sun*, *Moon*, &c. *Men*, *Birds*, *Beasts*, *Fishes*, admirably glorious and *stupendious*? G. Fox runs to the Picture, or Forms of these Forms, and saith childishly, that the Form or picture without the Life is nothing: who knows not that, that as to Life it is good as nothing.

1. But to come to worship, was there not a Form,  
or

Pag. 25.  
Joseph  
Kellet &c.

The  
word  
Form de-  
bated

or manner of *Circumfion*, the *Pafsover*, the *Tabernacle*, the *Temple*, &c.

2. Did ever the Servants of God when they inveighed againft the *Customarinesfs*, the Carelefsnefs, the pictures, and the meer [13] Formality of the Worshippers (Jews or Christians) inveigh againft the worship it felf, and the Appointments of God and of his Son Chrift Jefus.

Gods Or-  
diances  
and  
Inftitu-  
tions

3. Did the Servants of God ever labour to bring and hale off Gods people from the worship it felf, but only from the dead and meerly formal ufing of them, until the time appointed by God himfelf for their withdrawings, difappearing and abrogation. What a fhamelefs falshood is it that any of Gods Mefengers brought Gods people off from thofe *heavenly Fabricks* which God erected by their Miniſtry or Service all the World over ?

4. May not *Gods Mefengers* now Cry out againft the *apifh Imitations & Formalities* of the *Papifts* (fo horribly and bloodily) abufing *Prayer*, *preaching*, *Baptifme*, the *Lords Supper*, *Excommunication*, &c. but (like the *Affyrians* or *Babilonians*, Pſal. 74. All thefe *Chriſtian Appointments* muſt be broken and tumbled down with *Axes* and *Hammers*. &c.

The Qua-  
kers grofs  
Hypocri-  
fie

5. This is Treafon and Rebellion in any Atheiſts or whomfoever, but more abominable Hypocritical in theſe *Phariſaical Foxians*, who Cry out againft the *apifh Imitators*, and yet themſelves practice, *preaching*, *praying*, *Congregations*, or *Churches*, *fingings*, *Conventings*, and (implicite though real) Addings to *Caſtings out*, &c Full well (as the Lord  
*Iefus*

*Iesus* speaks) abrogating the word and Appointments of God, that they may fet up and establish their own Traditions, &c.

6. Tis true, the Protestants have made separation from the Church of *Rome*, as *whorish* and *Bloody*: in order to the Return to the first Primitive purity, from which the whore of *Rome* hath departed.

7. *G. Fox* Cries out against all Scripture and Common Sense, against all Forms, that is, wayes and manners of Gods Worship: Cries up a Christ within, *Scripture within, Church within, Ministers within, Baptisme and Supper within*, yet practice they most of these [so many as their Idol requires] and will serve his turn) as outwardly and visibly as any in the world.

8. I know it is the observation of one of *G. Fox* <sup>A passage of Mr. Baxters weighed</sup> his Opposites [a man of excellent knowledge, piety & industry, *M Baxter*] viz. that the Churches of the *Independents, & Baptists* have been the source and Spring whence have flown the Generation of the Quakers. For my self I have observed the contrary in these parts, [14] and that [although some rotten Professors, or weak Souls though true] have been bewitched by those Soul-witches yet generally [where they have any Liberty] the *National Church* fills up their numbers: My Reason I gave them in publick, when *W. Edm. Boasted* of their Numbers, viz. their Religion is so easie, never coming near the *Roots of rotten Nature*, but so wonderfully agreeing with it, and changing one Devil for another, as I have before instanced, so that I told them I adored the *Infinite Power, wisdom and goodness of God,*

<sup>Whence the Quakers Prof-elites do arise</sup>

God, that they were not *ten thousand* fold more, and I say Millions more, then they are: For, I can demonstrate that if G: *Fox* (for all their *hypocritical prating* against *Carnal Weapons*) get a Sword (as *Mabomet* did) most of the Popish, and Protestant and pagan World, will easily be brought to dance after him.

9. As to the point of Separation: I pray Mr. *Baxter* and others of G. *Foxes* learned and godly opposites who are yet (in their Judgement and Conscience perswaded to the *National Worshipps*) to hear me patiently four words.

1. I pray them to remember what the word *Nazarite* is in *English*. The word *Nazareth* and the word [*Jesus of Nazareth*] and in plain English.<sup>1</sup>

2. Was there ever Child of God in this world but he was a *Nazarete*, *separate* from worldly persons, worldly practice and worldly worshipps, as he comes to see them, &c. and endureth not that the evil one should touch him?

3. Is not Gods name *Jealous* in this end of the World, not the west-world, as well as since he first proclaimed it in the East.

Confideration touching separate Churches

4. Hath not his Jealousie raged against the *Jewish whoremongers*, who defiled his *first Bed*, and will he wink at the *Christian Adulterers* and *Adulteresses* either in Worship or Conversation?

5. With what good Conscience can I (a national Protestant) *separate* from my *Father* the *Pope* and my *mother* the *Church of Rome*, and my Brethren and Sisters the *Papists*, and yet it must not be *Christian*

<sup>1</sup> Add "ye favour of ye separate." R. W. Ms. Ann.

*Christian* for other Souls to see further degrees of that *Separation* necessary, and I must bring up the foot of every mans Light, and *Sight*, and *Conscience* to my *Laste*.

6. This is the main ground of my Controversy with the proud Quakers, they stir up in their Illuminations in themselves, and [15] Condemnations against others, but they magnify (with the *Papists* and *Arminians*) Cursed, rotten Nature: their *Converts* and *Profelites* have but a painted, formal Repentance, Faith, &c. Only if they can come to their Church, &c. and Thou and thee, and disresp & all Superiours then are they high Saints, cannot Sin, &c.

7. This (as before I hinted) was the heavenly Principle of those many precious and gallant *Worshippers*, the *Leaders* and *Corner Stones* of these *New-England Colonies*, viz. they desired to worship God in purity according to those perswasions in their Consciences, which they believed God had lighted up.

8. They desired such for their *Fellow Worshippers* as they (upon a Christian account) could have evidence that to be true and real *Worshippers* of God in *Spirit* and *Truth* also.

But I forget this is but an Appendix, and therefore I return to another Instance of G. Fox his poor. and lame, and naked Answers, &c.

A 9th. Instance, is pag. 32. where G. Fox brings in *Ellis Bradshaw*, saying, [*The Spirit of God doth not teach to judge before the time*] and he adds that others of them say [*The Saints shall not Iudge while they*

*they be upon the Earth.]* To which he Answers, [*But the Spirit did teach the Apostle to judge, and his Time was come; And he tells some that they were of old ordained for Condemnation, and their Damnation slumbred not, and they went on to Eternal Judgement, and it is high Time not to judge.*]

I Reply, Some of this his Answer, is some of his wonted *Nonsense*, or the Printers oversight, &c. But to the point the great Jugler hath taught G. Fox and his *Foxians* a trick to outface *Death* and *Indgement*. They now keep the great Sessions and call all the world to their *Bar* and Judgement. Thus did the poor cheated Souls in *London* lately *Reeves* and *Mugleton* thunder out their eternal Sentence of Damnation upon the Souls and bodies of their *Opposites*, & that with such Seriousness, Confidence & Majesty, that I have known follid Christians put into a fright by them.

The two pretended last witnesses Reeves and Mugleton

It is true there is a lawful judging not according to rashness or pride (as the Quakers is) but according to righteous Judgement.

The Jugling of the Quakers to make themselves eternal Judgs

It is true, *the spiriturl man judgeth and discerneth all things*, that is, looks into the Causes and Natures of things, Times and persons: But what is this to the Natural *Death* of all mankind. [16] *Heb. 9?* I know the *Foxians* would turn this Scripture, and that *golden Chain*, *Heb. 6.* the first *Christian Principles* and the Eternal Judgement into *Mysteries*, and that they now Judge the Secrets of Men, *Rom. 2.* by *Pauls Gospel*: (therefore by looking on a man they can discern the inward parts, and what each person is :) For the Lord is now come saith *Enoch* and



and Iude in *ten thousands of his Saints, and now is the Day appointed in which God judgeth the World by that man Christ Iesus* [which man they are] of which the word of God hath approved, in that they are raised from the Dead in Souls and Bodies to keep the *Eternal Judgement* : This Mystery many of their young Scholars and many that are truly fearing God amongst them will not believe. But they spare not to owne their *high Court of Justice* [when they were put to it] by Speech and writing, and were it not for some obstacles (especially two) this were a fine Colour for their Courts, like a Company of drunken Sots that kept a Court in *Hartford-Shire*, and feigned themselves Judges, and Justices, and Officers, & had almost brought themselves all to the Gallows, &c. by hanging up one man until he began to look black, and some of them began to fear their own Necks, and to repent of their rash madnes.

A dangerous counterfeit Court.

The first Obstacle against this their pretended high Court of Justice, is their own Confession, *viz. Christ Iesus was real a Man as any of us, and so continues*, except they can give an account of what is become of him, which at *Newport* they could not do.

Two great Bars to the Quakers high Court of eternal Judgm.

The second is, their own Spirit and Practises, which I have proved to be so far from *Iude* and *Enochs* 10000 Saints, that their Pride and Scornfulness, their Rash, Revilings and Railings, their Rash Cursings and Judgings, their Superstitious and New Inventions, their Blasphemies and Hypocrisies, their Inhumanities and Impudencies, such as render them so far from being the high Saints and Judges of the

World,

World, that they fall under the Judgement of all sober end modest persons.

P. 38. T.  
Collier

The 10. Instance, is in pag. 38. where he brings in *Tbo. Collier*, saying, [*All that hath been, are, or shall be Converted since the Gospel Ministration are Converted by the Apostles words*] He Answers: So he hath thrown out the Spirit which doth regenerate, and Christ the way to the Father, the Word that Sanctifi- [17] eth, and Christ the power of God to Salvation: who said that they would not come to him that they might be converted, so if they get all the Apostles Words and come not to Christ they are not Converted, and none are Converted by the Apostles Words, but who comes to the Life that the Words come from.

I reply, and ask *G. Fox* what colour of Truth or Modesty is in his Inference, viz. *That if God please to appoint the Words his first Apostles used, to be still the means of Conversion to the end of the World, that then he hath thrown out himself, &c.*

For 1. Is not this Gods Covenant with Christ and all Christians, that his Word and Spirit should be in their Mouths to all Generations: wo be then to these wild frantick *Inferences* which disjoyn and separate what the most powerful, most wise and holy hath joyned together.

G. Fox  
his throw-  
ing God  
overboard  
and his  
own Rea-  
son and

2. For, may there not be as before many Agents Employed by one glorious Efficient: as in *Moses* building the Tabernacle, *Solomon* the Temple: *Kings* in their *Royal Navies* and *Armies*, *Fights* and *Battels*; is *Moses* here thrown out, *Solomon* thrown out, and *Kings* thrown out &c? when *Abraham* sent his

his Servants or *Kings* their Embassadors to Espouse Sense also. Brides to their Sons and Heirs, must *Abraham* and all wife *Princes* be thrown out, &c. Doth not rather this mad Soul throw out *Moses* and *Solomon*, and *Abraham*, and all *Kings* and great *Efficients* or *first Causes*, yea, and his own *Brains* (in a mad, proud Frolick) all overboard together?

3. For, doth not *Paul* tell the *Corinthians*, that they were *Gods Husbandry* and *Gods Buildings*; inferring that under God (not throwing him out) he was a prime Husbandman, yea, (as himself saith further) a Master Builder; yea, doth not *Paul* tell the same *Corinthians*, that they were the Messengers, The Harmony between God and his Messengers. were co workers or Labourers together with God. Hence *Paul* Preaching, the Lord opened the Heart of *Lydia* and *Philip* Preaching, the Lord opened the heart of the *Eunuch*, and *Paul* so speaking, *Joh*,<sup>1</sup> 14. and *Barrabas*, that a great Multitude both of *Jews* and *Greeks* believed.

4. It is true that without God and Christ, *Pauls* God doth all, yet his means must be used by which he is pleased to work. *Planting*, and *Apollos Watering* is nothing, who denies this? but therefore shall not *Paul Plant* and *Apollo Water*, though much in vain, as it was with the Lord Jesus, his own heavenly Preaching and amazing Miracles.

18] 5. Do these *Foxians* themselves throw out God and Christ when (as they say) they use the Apostles words, to gather Stones, and build up the Church of God; do they not say as much for their new fresh *Foxian* as ever was spoken of the Apostles,

<sup>1</sup> "Acts," not "Joh. 14." R. W. Ms. Ann.

tles, or any pretending to succeed them? I could give many Instances.

6. There have been many Conversions to the Christian Name in these parts of the World called *Christendome*.

The Pa-  
pists brag  
of their  
Conver-  
sions.

These the Papists brag to have effected in all the four parts of the World, both in the *East* and *West-Indies*, *Asia* and *America*, as also in *Africa* and especially in *Europe*, where their Man of sin chiefly resideth: these Conversions have been wrought sometimes in parts and by degrees, and sometimes of the whole Nations, and this sometimes by the Sword, sometimes by the Marriages of Princes, all which are easily effected; because (as in the *Shechemites* and *Samaritains* case) whole Peoples, Nations, Tongues and Multitudes will easily turn to the Beast with seven Heads and ten Horns; and that very formidable Beast also for Fear, and Gain, and Hope, &c. will easily suffer the Whore of *Rome* to ride him.

The Pro-  
testant  
Conver-  
sions

7. From these Peoples, Tongues, and Nations, &c. it hath pleased the most Holy and only Wife, to gather out a People to Himself by his Heavenly Witnesses; the *Waldenses* in *France*, the *Wickliviſts* in *England*, the *Huffites* in *Bohemia*, the *Lutherans* in *Germany*, the *Calvanists* in *France* &c. out of the bloody *Romiſh Whores* Dominions (144000. Virgin Protestants thirsting after the Blood of Christ Jesus only for Salvation)

8. The Father of Spirits hath stirred up some Witnesses in all Protestant Nations, to preach against a Formal, National or Parochial Conversion, to  
witness

witnefs againft the Formality and Prophanefs of the Common Proteftants, (all one in Life and fometimes worfe then the Papifts,) and to bring thoufands and ten thoufands (even the *one hundred, forty four thoufand Virgins*) to endeavour after purity of heart and Life, purity of Doctrine, purity of worfhip, purity of Churches, &c. Thefe the Jefuits call Puritans, and Confefs that they only among the Proteftants, (as themfelves among the Papifts) are fit to be thought on as to pretence of the Chriftian Name and Religion.

The Jefuits and Puritans the two great Corrivals

9. At the coming of the Lord Jefus there were two great Com- [19] petitours for preaching, *Firft*, The two the *Pbarifees* who by Land and Sea fent abroad great their *Emiffaries* to make Converts to the God of Corrivals in Chriffs time. the Jews and their own Traditions, *Secondly*, The Apoftles or Meffengers of Chrift Jefus fent abroad with the glad news of a new Bargain or Covenant of God with the Sons of men, *viz.* this fecond fort; It pleased the God of Heaven [not to be thrown out as this *Fox* frantickly barks] but to go out wonderfully miraculoufly, yea, alfo with the private labours and preachings of private Chriftians fcattered by Perfecution, as the holy Scripture recordeth.

10. For the flighting of this inestimable Pearl of this glad News, or Gofpel published by God to the World by writing, preaching, profefling, Suffering, &c. It hath pleased his Infinite Juftice to plough<sup>1</sup> the World with Popery, a Religion [a baftard Chriftianity,] fuited [as the Quakers is] to rotten

The Jefuits and the Quakers the two great Corrivals abroad.

<sup>1</sup> "plague," not "plough." *R. W. Ms. Ann.*

rotten nature, and fit to carry the world after them as *Mabomet* and the *Pope* have done.

11. In this day the two greateſt wonders in the world [pretending to be Christs Meſſengers or Apoſtles to the Nations] are the Jeſuits and the Quakers: Their Faces look divers, but they both carry Firebrands in their Tails to burn up the holy Scripture, all truly holy Chriſtians, yet<sup>1</sup> all the world before them. Gods Infinite wiſdome hath ſuffered them to be like *Abſolom* beautiful, and plauſible, and fit to play Soul Thieves and ſteal away the hearts of thouſands and ten thouſands from the true *David* the Lord Jeſus Chriſt.

False  
Apoſtles  
figured by  
Abſolom.

Befide, they are ſo fortified with the Faces of Men and hair of Women like the Locuſts, *Rev.* 9. ſuch pretences, ſuch Illuminations and Appearances, ſuch Aſſurances and Confidences, ſuch feelings of Experiences, that it is Gods Infinite Power and wiſdome, and goodneſs, to preſerve the holy Scripture a ſtanding Record of what the firſt Meſſengers and firſt Churches and firſt Doctrines and Chriſtians were: or elſe, the world would fall down and adore the Images which the Lord hath ſuffered the Devil in them to ſet up.

The holy  
Scriptures  
the great  
Box both  
to Jeſuits  
and Qua-  
kers.

12. I know the Counſels of the *Father of Lights* are very deep, yea the Revelation needs a Revelation, the *Prophecies* and *Canticles*, and *Daniel* need Heavenly Meſſengers, and the moſt holy Spirit or finger of God to untie ſuch knots: Sure it is that Millions [20] of Jews and Gentiles muſt yet enquire with tears of blood after the Blood of a Saviour:

Great  
Conver-  
ſion of  
Jews and  
Gentiles  
yet  
expected.

<sup>1</sup> "yea," not "yet." *R. W. M. Ann.*

Saviour: Sure they shall not awake out of their pits of Rottenness, without some means & Messengers sent from Heaven to rouze and wak n them: Sure their shall be no other words in their Mouths then what were in the mouths of the first Messengers according to the Prayer of the Lord Jesus on his Death bed to his Father, through whose Word all that have believed the report ever since have believed, *Iob.* 17 and with which blessed word the Spirit of God will be in the mouths of all true Christians, *Isai.* 59. 20. &c. Surely the true Messengers of Jesus will say no other word then what *Moses* and the *Prophets* foretold and wrought, *Act.* 26. therefore *Fox* and his *Foxians* that tells us they have all by the Spirit and need no Record, are Thieves and Robbers, whom, *Moses*, and the *Prophets*, and *Paul*, and the *Apostles* abhor'd to think of.

The true  
Apostles  
and Fox  
and his  
lying ones  
Compared

A 11. Instance, is in *Pag.* 40. where *G. Fox* brings in *I. Deacon*, saying [*The enjoyment of Immortality is not till they have put off the Body.*]

I. Deacon.

He Answers, [Contrary to the Apostles Doctrine, who saith, *Immortality was brought to light through the Gospel*: this was when they were upon the Earth, and the Word of God was in them which was Immortal.]

1. I Reply First, *G. Fox* affirms an Immortality (that is a not dying of the Soul and Body) As for the Soul, all true Protestants affirm that the Soul once raised up to Spiritual Life never dyes, no more than Christ Jesus, *Rom.* 6. as for the Body Papiests and Protestants, and the Quakers and all the World grants, that *all Flesh is as grass*, &c. and the

The Qua-  
kers dream  
about not  
dying or  
Immor-  
tality.

Sentence

Sentence of Death, by sickness, Age or Casualty is impartially executed upon the *Foxians* as well as other C ttel: As to the Soul, who of sober Papists or Protestants questions the Immortality of it: and of the Body also, in joy or Sorrow to Eternity.

As for the Body the Quakers say when the Soul is gone into God, yea, the Soul of *Judas* as well as the Soul of *Peter* as some of them say, and all of them by Argument will be forced to say, the Body returns to Earth and Rottenness, never more to be raised, and no more then Bodies of the Beasts, Birds and *Fishes*, (though we know who holds the Bodies of Beasts, Birds and *Fishes* shall live again as the Soul mortalists do) what is it then [21] that *G. Fox* sputters out for Immortality, or a not dying in this Life? If he speak of the Soul who denies it? If of the Body he speaks a Beastly Contradiction to the doleful Sense of all mankind, and their own also, who die and rot as well as them.

The Doctrine of Immortality.

2. It is true, 1 *Tim.* 6. *God only hath Immortality dwelling in the Light which no man can approach unto,* what ever these *Foxians* brutishly fancy of no distinction between God and themselves their Light and his. It is true, yet also that *Iesus Christ*, 2 *Tim.* 1. *hath brought Life and Immortality to Light through the Gospel.* But what is this but the joyful Condition of the Souls & Bodies of the godly? their Souls and Bodies raised up with *Jesus* to a Spiritual holy Life in this World, their Souls going to *Jesus*, and their Bodies *sleeping in Iesus*, and the rising of their Bodies and uniting to their Spirits in a Life Eternal?

3. As



3. As to this *Immortality* of G. Fox: all that can be known of his mind is old H. *Nichols* and the *Nicolaitans* mad fictions and fancies of their becoming God and Christ. I hope charitably of many of them, that run in their Simplicity, Ignorance and weakness with a true Love to the true Lord Jesus as some did with *Abfalom*<sup>1</sup> who truly loved *David* but as for *Abfalom* himself the Politicians, the subtle Plotters, and *Abitophels* who love not the true Lord Jesus in sincerity, I fear instead of their fancied Immortality before the Grave they will meet with a dreadful Mortality, or dearth of Soul and Body to Eternity.

A 12. Instance is, pag. 47. where he brings in *Joseph Miller*, saying, [*The wise heathen Philosophers had a greater Measure of Light in them (which is the first Adam) then I can think any man hath now*]

G. Fox Answ. which shews, that he knows nothing of Christ the *second Adam*, the quickning Spirit. He knows no New Creature, for who are *in Christ are new Creatures*, nor none of Christ the Covenant of God, of Light, of Life, of Peace, who was *glorified with the Father before the World began*, which is beyond the *first Adam*, and hath shut himself forth, not to be as high as his heathen Philosophers. And many witness Christ in them in this Age, as in the days of the Apostles, which is above the heathen Philosophers.]

I Reply, 1. I know it pleased God (in all Ages) to stir up the Spirits of some Men (as the Philosophers amongst the Greeks [22] *Socrates, Plato, Aristotle*,

A Charitable hope of some Quakers.

Joseph Miller,

The Ancient Philosophers Confided.

<sup>1</sup> Put "as some did with Abfalom," in parenthesis. R. W. Ms. Ann.

*Aristotle*) to improve that excellent Light of Reason which he had given them as Men, and in so great a measure above other men.

2. This wily Fox he runs to his hole and Confounds this Common Light of Reason, with Christ and God himself, who also are called Light by Similies from the Creature.

3. The Question then follows: If this Light of Knowledge were Christ, as God, and King, and Mediatour: why is it that none of these excellent Men knew nothing of God, nor Christ, nor Spirit, (Name nor Thing) but only of the first Creation: Can such a Court be kept, a Palace furnished, and such Royal and heavenly Guests be entertained, and no Body know any thing of it, nor themselves neither; when Christ Jesus came into *Jerusalem* (though but in a poor Contemptible way) all *Iorusalem* was moved at his coming: and shall this most glorious King (now Infinitely more glorious) make his Ingress into the Souls of such wise and Excellent Men, and neither they, nor others hear of it until just now, (twenty years since) Some cheated Souls dream of it.

The mad  
neis of  
George  
Fox his  
Fancy  
about  
them.

4. The utmost of Reason in these Excellent Men, it is known I say, that the Activity of the highest Reason in this World falls short in two grand particulars.

The fail-  
ing of the  
highest  
Reason in  
this world  
in many,  
especialy  
in two  
particulars

1. As to the Creatures: For some of them must needs fall short, when *Plato* granted a Creation, and a kind of *Father, Son* and *Holy Spirit* in the Creation of it, *Aristotle* pretends to see further then his Mr. *Plato* and all his Arguments. and asserts the World to have no Beginning, nor Ending, &c.

Some

Some of them maintaine the Soul of man to be procreated by the Parents: others (as the Quakers) that it was part of the *Divine Effence*, others that it is created and infused by God, &c. Some that the *Center* of the World is the Terrestrial Globe, and that the Sun and heavenly Bodies move about it, others, that the Ceuter of the world is the *Sun*, and that this *Terrestrial Globe* moves about the Sun, and many other such, natural Mysteries.

2. However that *Paul* tells us *Rom*, 1. That by the *Creation* some come to know there is an *Eternal Power and Godhead*, yet 1 *Cor*. 1. he tells us that *the World by wisdom knew not God*, which must be expounded (or else swallow a Contradiction as the Quakers guise is) viz. that by the highth of their wisdom [23] they could not see God so as to make him alone their *Summum bonum* and *Blessedness*, so as to glorify him as God: So, as the holy Scriptures and the most holy Son of God from his Bosome hath revealed him, so that in the highth of Reasonings the Spirit of God concludes, that the *natural man* can not reach or perceive the things of God, (and yet this foolish Man makes every mans heart in the World the Court of Heaven) a thing which every Kingdom and all men may abhor to think of, but men are vain in all their Reasonings, and their foolish heart is darkned, yea, their wisdom is Enmity, hating God himself, as the Scripture concludes, &c.

It is true: We re read of *Noah Ark*, of *Moses* his *Tabernacle*, *Solomon* his *Temple*, and we see many *glorious Fabricks* and Works of the Sons of men

The Excellent Gifts of Nature reach not heavenly and Spiritual things Spiritually.

men in this world, which argue excellent Gifts of God to them, both of *wisdom, Prudence, Fortitude, Patience, Temperance, &c.* but do they all amount in the Total to more then *Natural parts, good Education, and Industrious diligence* can reach too? What are all these to the enlightning of my Soul, with my natural undone and damned Condition? to a fight of Sin as Sin? to a fight of my utter Inability to pay (or all the whole Creation for me) one farthing to Gods Justice, or to work my desire to have any thing to do with him? What are these to the changing of, and a total turning of my whole Soul unto God? to an humble fight of my Infinite necessity of the alone Sufficiency and Excellency of the Lord Jesus the great and only Mediatour, and of my becoming one with him in *Loves Eternal?*

Beside, what a single<sup>1</sup> Consequence doth this high *Illuminated Doctor* give to his Opposite, viz. that because I magnify the Gifts of God to many (yea, thousands of Excellent Men whom *I, nor G. Fox* are worthy to hold the Candle to) therefore I shut my self out from Christ and those wise men too: It may be his Opposite had somewhat more in his Assertion, but this is all this high wise man in his own eyes prints and Answers to:

Who knows not how full the World is of admirable Men and Women that are not Christians? And yet what a base esteem hath this proud Spirit of all men, yea of all Christians too that dance not after his foolish pipe, &c.

*A 13th. Instance,* I mention (though Instances are

<sup>1</sup> "Simple" not "single." *R. W. Ms. Ann.*

are as Leprosie spread over his whole Book) is in pag. 48. where he brings in the [24] same *Joseph Miller* saying, [*The Prophets are more certain then any other Revelation.*] He Answers, [*was not the Son of God revealed, the end of the Prophets? Did not God reveal him which came in the Volume of the Book to do the will of God? And so the Prophets, and the Law, and Types, and shadows, which they that had the Law, and Types, and shadows, knew not the Son of God that was revealed, that was their End spoken of in the Prophets, end Epistles, who is now revealed.*]

I Reply, G. Fox (to pass by his un-English Nonsense obvious to any that understand publick writings) I say G. Fox either ignorantly or willingly knows not that the Question is not here, whether Christ be the End of the Law and the Prophets, in a true sense: or whether Christ was not more revealed at his coming in the Flesh, then before in the Prophecies, &c. But, whether the written word of the Prophets, of which *Peter* speaks and I have spoke before be not a more sure word of Command and Comfort to us then any now to be expected, yea, then that Revelation which we have upon that holy Testimony of *Peter* and *Iohn* themselves?

As it is with an Anchor strong enough to ride a Ship in most weathers, yet some are as the Seamen spake *second* and *third Bowers*, and one the best and Sheet Anchor: and as it is in Witnesses some speak the Truth and Substance of the matter: and yet others speak more plainly and fully, &c. So speaks Gods Spirit in *Peter* of the Infinite Fulness of

Joseph  
Miller

The Pro-  
phets wit-  
ness of  
Christ  
how  
stronger  
then the  
Apostles,  
their own  
Speeches:  
were

Bebaiote-  
ron Iogon  
a more  
sure  
Word.

of the Prophecies of Scriptures, or the written foretellings and utterings concerning Jesus Christ.

The  
Word of  
God Con-  
sidered.

Thus the God of Heaven most holy and only wife stoops to our weakness, and calls his mind his word, his works his word, his Providences of mercy or Judgement, his Word, the Lord Jesus his only begotten his word, his writings his Word; and this in a way of Condescension to our Capacity, seeing that all the World over Kings and Rulers, Fathers, Masters of Families, of Ships, &c. give the word, that is the manifestation of their mind and

The Scrip-  
ture or  
written  
Testimo-  
nie.

will, and this as the Spring in Clocks and watches turn about all other wheels and motions. Hence it is, that if ancient Records and Deeds with Hands and Seals be produced at the *Bar of Trial*, all mouths are stopt at such Evidences. Thus the Word of God in the mouths of the Prophets written for after Generations, is (Comparatively) beyond the Report of *Peter* [25] and *John* themselves is in all Religions.<sup>1</sup> The *Jews* have their *Talmud*, the *Turks* their *Alcheron*, the *Pope* his *Decretans*, and the *Protestants* the *Written Word*, or *Scriptures*.

Much  
more  
their  
feigned  
Spirit of  
Prophecy  
the Qua-  
kers prate  
of

When therefore a *Pardon* is written and Sealed with the Broad Seal of a King or State, what a fancy is it for a condemned Wretch to hearken first to a Pardon revealed within: to a voice within, to a King within, to a Writing within, a Seal within, and so slighting the true pardon in the Kings way to be conveyed from without to the Mind and Spirit within, to lose his Pardon and Deliverance as thousands of such poor cheated Souls must do.

The Qua-  
kers San-  
dy Quick-  
sands

A 14.

<sup>1</sup> Erase "is in all Religions." *R. W. Ms. Ann.*

A 14 Instance G Fox brings in Pag. 49. his Opposite Ralph Hall saying [*It is against the Light of Nature for Women to Preach: &c.*]

P. 47.  
Preaching  
of Wo-  
men  
Ralph  
Hall

G. Fox Answers Contrary to the Apostles Doctrine and the mind of God and the Prophets, who said, *God would pour out of his Spirit upon all Flesh, and his Sons and Daughters should Prophecie*: So that he is a limiter of the Holy one, a quencher of the Spirit, and in the Darknes, and this is above the Light of Nature.

I Reply, First, What is the Light of Nature, but that Light in which every man comes into the World with (as the *Foxians* speak) a Light differing from that Light which Beasts, wilde and tame, and Birds, and Fishes have: And<sup>1</sup> a Second Light differing from what is <sup>2</sup>Supernatural, as that Light revealed from Heaven in the Holy Scriptures, and infused into the Souls of Men by the Holy Spirit or Power of God.

The light  
of Nature  
discussed

2. What is the Light of Nature in Man, but that Order which the most Glorious Former of all things hath set (like Wheelles in Clocks or Watches) a going in all his Creatures?

Some have observed that in the Insensible Creatures to which the most High hath only giving Beings, that there may be observed a Male and Female amongst them.

Male and  
Female

This is more observable in Vegetables or growing Creatures, as in Plants, Trees, Herbs, Flowers, &c.

More

<sup>1</sup> Infert "there is." *R. W. Ms. Ann.*

<sup>2</sup> Erase "Super." *R. W. Ms. Ann.*

More yet in Sensitives, as Birds, Beasts, Fishes.

Most of all in Rationals: Men and Women, whom the most High hath so wonderfully distinguished.

It is true, that in Religious and Christian Matters, there is no [26] respect of persons with God, as of Man before the Woman: otherwise than to order Natural and Civil.

Men and  
Women  
compared

The Woman is Predestinated, is Called, is Justified, is Glorified, and wears that Golden Chain as well as the Wisest and Strongest of Mankind.

The kind-  
ness of  
God to  
women

And it is true, the Wisdom of God prefers some Women before thousands of Men, in their being born of Nobles, in excellent parts (as is observable in the Lady *Iane*, and Queen *Elizabeth*, &c.) in some special favour, as Christ Jesus first appearing to *Mary Magdalen* and other Women, and sending them to carry the first Tydings or Gospel of his Resurrection to his Apostles: yea, in effusions or parrings forth of an extraordinary measure of his Spirit before Christs coming, as on *Miriam*, *Deborah*, *Anna*, *Huldab*, &c. and at his coming (according to *Ioels* Prophecie) on his Daughters as well as his Sons (so that as my opposites alledged to me in publick: *Philip* the *Evangelist* had four Daughters thus extraordinarily endcwed) yet this favour of God toward Women destroys not the order which the God of Order or Nature hath set in those Bounds, and Limits, and Distinctions between the Male and Female, the Man and Woman: though the Holy Scripture were silent, yet Reason and Experience tell us, that the Woman is the weaker Vessel,



Vessel, that she is more fitted to keep and order the House and Children, &c. that the Lord hath given a covering of longer Hair to Women as a sign or teacher of covering Modesty and Bashfulness, Silence and Retiredness: and therefore not so fitted for Manly Actions and Employments.

Womens  
unfitness  
for manly  
employ-  
ments

Therefore because of *Ioels* Propheſie, or because we muſt not limit or quench the Spirit, as *G. Fox* ſaith, there is no ground in Gods ordinary courſe of Nature to permit Women to pretend to be Apoſtles or Meſſengers to the Nation, or Preachers and Teachers in the Publick Aſſemblies.

1. Becauſe we finde no ſuch Commiſſion given by Chriſt Jeſus or any ſuch Practice amongſt the firſt Believers.

2. The Lord hath ſet (as Seamen ſpeak) a preventer to ſuch an unnatural boldneſs by expreſs Prohibitions, with the Reaſons and Grounds to the *Corinthians* and to *Timothy*: and to answer thoſe Scriptures with a ſlam, *viz.* that *Eve* the Tranſgreſſor, and Women that be Tatlers are forbidden, and the Woman *Jezebel*, [27] &c. is all one to tell us, that *Paul* was not a Man, nor *Timothy* a Man, nor the Teachers Men, nor *Corinth* a City, but all ſignifie Metaphorical and Myſtical Buſineſſes.

And for  
being  
Preachers  
and poſ-  
tles eſpeci-  
ally.

3. Why may not Women much more be *Lord Majors*, and *Bailiffs*, and *Sherriffs*, and *Iuſtices*, and *Conſtables*, *Captains*, *Colonels*, *Generals* and *Commanders* by Sea and Land.<sup>1</sup>

4. That Reaſon the Spirit gives to the *Corinthians*, for the vailing of Women in publick Aſſemblies,

<sup>1</sup> Change the period to “?” *R. W. Ms. Ann.*

blies, makes much more for their vailing and silence in matters of *Prophefying, Preaching* and *Praying*, viz. Because of the Angels: I know not any fair and sober Exposition of this Scripture (except as the blind *Quakers* who fwallow down a fly & Camel too) but that of the Heavenly Angels and Spirits attending on and guarding the Affemblies of true Christians, and rejoycing in the comlinefs, order and beauty of their publick Adminiftrations.

A memo-  
rable and  
doleful  
ftory

Some few years fince there came to my Houfe two *Maries*, it is faid they came from *London*: they bid me Repent and Hearken to the Light within me, I prayd them o fit down, that we might quietly reason together, they would not; then ftanding, I askt them the ground of their fuch Travel and Employment, they alledged *Ioels Prophefie*; I answered, that was fulfilled, that was not every dayes work; befides their bufinefs was not Prophetical but Apostolical, &c. they regarded not my Answers nor Admonitions, but powred the Curses and Judgements of God againft me, and hurried away; to *Barbadoes* they went, and (being War time, the Ship bound for *England*) they were fet upon by the *Dutch*, and though thefe Women animated the Seamen to fight, and Prophefied *that not an hair of their head fhould perifh*, yet they two were both flain, as afterward came certain Tydings of the whole matter.

What  
teaching  
the Lord  
requirs of  
Women

I own that it may please the Father of Spirits in cafes extraordinary, he may please to alter his common course of Nature (as in *Abrabams* cafe with *Ifaak*) but we muft not tempt God; but if God hath

hath powred forth the gifts of Knowledge and Utterance upon some Women more then other, they have three large fields to walk in mentioned by the Holy Scripture, *viz.* of their instructing their Children, &c. 2. As occasion justly calls them from home, of instructing other women especially the younger. 3. Of confessing boldly the Name and Truth of Christ Jesus, [28] when he suffers Tyrants to bring Persecution on them, &c.

*A 15th. Instance is in pag. 56. where George Fox* <sup>Tho. Hig-</sup> brings in *Thomas Higinson*, saying, [*The sight of the* <sup>ginson</sup> *Godhead without Faith in Christ is the Foundation of all false worships.*]

He *Answers*, Can any see the Godhead? have a sight of the Godhead and uot see Christ, and have Faith in Christ? And who hath Faith in Christ, do they not see *the Fulness of the Godhead dwels in him, Christ?* And was not their mind turneh from that of God in them (which declared *the Invisibile things of him from the Creation of his Eternal Power and Godhead*) which the Apostle found fault withal Let all Examine and Judge, and read the Scripture, *Rom. 1.* and try.]

I Reply, In former years I have Conversed <sup>The</sup> with all the *Indians* of this *New-England* by Land <sup>knowledge</sup> and Seas, and I have read the 1. of the *Romans* <sup>of God by</sup> often, and now once again at G: *Fox* his motion, <sup>nature</sup> and I find that First, there is generally in all mankind in the World a Conviction of an *Invisibile, Omnipotent, and Eternal Power and Godhead.*

2. That this Conviction doth arise from the Creation, (though some of the wisest of the World as *Aristotle*,

*Aristotle*, &c. though Confessing a Godhead yet) hold the world an Eternal Deity it self, and never to have been created.

3. I find not that ever any man or men (by all their natural Light or wit, or Christ within,) could find out how the World or himself, Man or Woman were created: Though *James Nailour* told us in print, that if never a Letter of Scriptnre had been written, yet their Spirit could tell them all things.

The convictions of nature which the Quakers so foolishly talk of

4. I find all men confes, that the will or Word, or mind of God is pure, and as they could come to know, it is to be adored, kept, and observed: and that it was ever, and is wickedness to Sin against it.

5. All mankind having the Law or without it are perswaded that some actions are naught, and against Gods will, as to steal, to Murther, &c.

6. None (for all the Light and Spirit in every one) could ever find out how Sin how Sorrow and Death came into the World: Nor how such Inclinations and Dispositions to Sin came into themselves, &c.

7. I find in all mankind a Conviction that God is just and [29] powerful, and doth bring plagues and punishments upon persons, and Nations for those gross Sins of Adultery, Murther, &c.

8. I could never learn (for all that Christ in every man *Fox* sings of) that ever any man living, or all the Counsels of men could ever know or learn four things, but as revealed by God, by *extraordinary wayes*, of *Dreams*, *Visions*, &c. or the ordinary of his *holy Records*, and the *Doctrine* of them opened, *preached*,

The loss of all men as to God & hravenly things

*preached*, &c. 1. How to pacifie Gods Justice? 2. How to resist the *Devils Tyranny*: 3. How to worship God? 4. How to get *true Blessedness* here, and in the World to come?

9. Hence (according to *Foxes Opposite*) all mankind have invented so many false Gods, false worships, &c. all the world over, yet out of no more Love to God than the Lamb bears to a Lyon: but out of Fear, as the old saying is, *primos in Orbe Deos*, &c. Fear made the first Gods. Hence the *Philistins* sends the God of *Israel* a present and offering with Ark or Chest: Hence the *Samaritans* (with the *Sechemites*) for fear of Lyons or hope of gain will be of any worship or Religion, as most this day in the world will be, yea, all and every Soul except to whom (in and from the holy Scriptures) the holy Spirit reveals that Incomprehensible Mystery of a Mediatour.

Men naturally frame a God as the Devils do but cannot love him.

*A 16th. Instance of Foxes lame writings*, is pag. 56. where he brings in the same Author saying, [ *The Iustification and Redemption by obeying the Light within, is the Mystery of Iniquity* ]

He Answers, [ *He that believeth is justified from all things, and comes not into Condemnation: and he hath the witness in himself: and that lets him see the Redeemer, the Saviour, the Light which walking in it he is cleansed from all Sin, and so no Mystery of Iniquity For the Mystery of Iniquity is out of the Light. None sees Iustification and Redemption, but with the Light within which comes from Christ who hath enlightened him.* ]

I Reply,

I Reply, This is subtle, but being examined it will be a mystery of *bellish Iniquity*, and lighter then vanity it self.

Babilonian  
Jugling, &  
Egyptian  
canting

For 1. He usually, and here (as before I have opened) confounds Justification and Light, and Christ, and Faith, and obedience, (after his *Babylonish wont*) all in a Juglers box within together: So that the English of Faith is Christ, Obedience is Christ, Justification is Christ, Light is Christ, &c. It is true, sometimes it pleased Gods Spirit to speak figuratively, and to [30] call Christ sometimes our Justification, and sometimes a Curse for us: Sometimes Sanctification, and sometimes Sin for us: But it is a mystery or subtle trick of Hell to call Faith Obedience, and Obedience to the Light Justification and Redemption, and yet mean Christ. So that *Fox* his words may be in plain English thus rendred, [*None sees Christ and Christ but with the Christ within, which comes from Christ who hath Christed him.*]

Christs  
Name  
horribly  
prophaned

The true Sense, (as *Mony*) Answers all things, but it is a *Mystery of Iniquity* to darken any, much more heavenly matters with Confounding and not distinguishing aright when matters are in Examination.

2. It is another Gospel (or glad News) yet not another, but is a dream and dead picture of an Image or Idol to put in our Obedience and working, though I know they Father this Bastard upon the most holy God himself, saying, it is his Obedience, his Righteousness, & his working, in the Room of the Death and blood shedding, the Sufferings and merits of the Lord Jesus.

3. It

3. It is a *Mystery of Iniquity*. (subtly and yet churlishly and selfishly with *Laban*) to change wa-  
 ges and the Covenant or Bargain so often: to pre-  
 tend (with the Papists) great abhorring of the  
*Jewish worship* and *Jewish Covenant*, the Bargain  
 of, *Do this and live*, the Bargain of saving our selves,  
 &c. and the Bargain of flying out of our selves and  
 only to Gods mercy in the Mediation of Christ  
 Jesus: And then again to render our selves to be  
 so holy, so righteous, so obedient, so loving, so  
 Chast, so meek, so patient, so Temperate, that in  
 thought word or deed we Sin not, and this our  
 Holiness is Christ, and God, and Spirit, and Justi-  
 fication, &c.

The Old  
and new  
Bargain  
to Love.

The great  
Delusion  
of Qua-  
kers as to  
pardon of  
Sin and  
Righteous-  
ness.

I know the writers of the Quakers make this  
 high Obedience to be the Crown of some high  
 Saints amongst them as the Papists do, and that  
 others come not so high, are taken by the fleshly  
 Spirit, and repent, and Confess, and be more watch-  
 ful as they say, in a Contradiction of *I. Naylor*, but  
 this is Contradiction to their general grant, *viz*  
 that every Saint, every one, even the least *that is*  
*born again, he can not Sin*: and I know also that they  
 have a foolish Salve or plaister for this sore too, and  
 Contradict their denying of meanings given to the  
 Scripture, and come to the meanings of the Pro-  
 testants saying, they cannot Sin willingly, and so,  
 and so; And yet again, (in a horrible Mystery of  
 31] Iniquity) they exclaim against the Protestants  
 for saying, a Child of God can not fall from true  
 grace Finally or Totally.

The Qua-  
kers be-  
wildred as  
to Per-  
fection.

4. Here is a *Mystery of hellish Iniquity*, in that  
 they

The Quakers' devilish Chymistry they Confess such a man Christ to have been, and his blood shedding<sup>1</sup> the Types and real predictions and figures of him, a real Death, Resurrection and Assention, and yet upon the point (by a *Devilish Chymistry*) evaporate all these, and leave nothing but a Christ within, as God and as Man, whose Name is now Light, and our Obedience to the motions of this Light within this is Justification, Righteousness, Salvation, God, Christ, Perfection, *perfect holiness, &c.*

The feined hardness, but the real easiness of the Quakers Spirit.

The wonderful Harpsicon

The vain dreams of the Quakers and their fools Paradise.

5. It is a *Hellish Mystery* of the *Devil* to Cozen poor Souls with a Notion of the Difficulty and height of their Profession, and of worshipping God in Spirit and Truth, which they say no Body in the World do but they, &c. and yet the Truth is as I told them in publick, there is an Image in the Bed, but *David* was gone, yea, and that their Religion was one of the easiest Religions in the world. For, as I have seen pluck but forth a small pin or peg in a *Harpsycon*, and that wonderful Instrument will delight your Ear and mind with curious and various Tunes of Musick: So if once a poor Soul gives way an Inch, and sets in one thought of yielding to the voice of a Spirit within them, they are filled and ravished with curious Notions of Justification, Holiness, God and Christ, and Spirit within them, they can now *Thou* the King himself, they need no Scriptures, nor Teachers: and thus as in a dream their great Debts of Thousands and Millions are paid and discharged. The Cage door flies open, and they are delivered as a Bird, &c.

from

<sup>1</sup> Insert "according to." R. W. Ms. Ann.



from Sin and Devil, and Hell, &c. yea, Rapt up into Paradise, and see, and hear, and speak *unutterable Ioyes*, &c. I Confess as I said in the Case of the *two hundred* following *Abfolom*, I hope there is many a precious Soul sincerely aiming at God, and as precious Diamonds and Jewels fallen in the dirt, &c. As I hope in the Parishes of Protestants and Papiſts also, who being only ignorant as the Disciples were of main points of Christianity, yet aim uprightly at God, truly love him, and labour to *increase in the knowledge and grace of Chriſt Ieſus*.

A 17th. *Inſt.* is in *ag.* 63. where *G. Fox* brings in his Adverſary *Jeremiah Ives* ſaying, [*There may be a* <sup>Jeremiah Ives</sup> *Light to Convince of Sin, and yet not within man.*] He Answers, there is no people [32] Convinced of Sin, but they are Convinced within themſelves and with the Light within them: It is the Light which makes manifeſt to a man when he is Convinced: It Answers to ſomething, and reacheth to ſomething in their particulars, though the words be ſpoken without them from the Light.

I Reply, *Fiſt*, it is a doleful Buſineſs to read and hear how *Satan* (in his *Chains of Darkneſs*) yet hath Liberty to appear abroad as *an Angel of Light* from <sup>The Devil in Samuels Mantle</sup> Heaven, thus vapouring and ſwaggering under the Cloak and Colours of Light, the Light which is Chriſt, *the Light by which all things were made, the Light that was glorified with the Father before the World was, the Light that enlightens every man that* <sup>An Angel of Light but a Dragon and Devil of darkneſs.</sup> *comes into the World: the Light within you, &c.* the Light which will guide you up to God, up to *Chriſt*, up to *Salvation* and *Eternal Life*, and yet all this vapourings

vapourings and Crakings are but Cheatings from *the God of this World* whose eyes being beat out by Gods most righteous Sentence, he labours to keep all in *blindness*, or to beat out the eyes of those whom God hath truly enlightned.

Truth  
and Light  
the same  
thing.

2. As I have said before, and I said truly, the word *Light* is a *Similitude* from *Light* and *darkness* though my Opposites in the dispute affirmed, that God was *Light* in a *proper* and not *figurative Sense*, and it signifies and intends *Truth* of all Sorts, whether *Natural*, *Moral* or *Heavenly*: The natural *Truth* or *Light* is received within by a natural *Light* or understandings: The *Civil* and *moral Light* or *Truth* suits and agrees with those *moral* and *Civil Convictions* of the natural *Light* and understanding? Hither to *Natures Light* will reach. But when we mount up to *Divine* and *Supernatural Truth*, here these very *Foxians* Confess that *the Natural Man perceiveth not the things of God*: Only they say, that beside *Natural Light*, *Natural Reason*, &c. there is the holy *Seed God* and *Christ*, &c. within every *Son*, and to this *Spirit* and *Seed* in *Prison* they preach, and *Fox* in our discourses alleadgeth and affirmeth *God* (in every man) to be a *Cart loaden with sheaves*, prest under, and as it were in *Prison*, &c. blasphemous wretches if they keep not, but go beyond *Similitudes* and *Comparative Expressions*<sup>1</sup> to make us poor worms creep up to *Heaven*.

3. All *Light*, or *Truth Natural*, *Civil*, or *Divine* it comes from without, and is received by the *Internal*

<sup>1</sup> Insert "used by y<sup>e</sup> Lord." R. W. Ms. Ann.

*ternal Faculty* according [33] to the *Capacity, Nature* and *measure* of it. All Truth or falshood, Light or darknes is first espied by the *watch* or *Sentinel, Fancy* or *Comprehension, &c.* From thence it is conveyed to the *Court of Guard*, where Captain Reason or his Lieutenant, common Sense and Experience taketh Examination, and Memory keeps a Record of proceedings which go on by deegren to Actions, &c.

4. When I say it comes from *without*, I intend not that Truth or Light comes any other way from without, as by force and ravishment, &c. I say any<sup>1</sup> other way then there is a door & Room and Receptive Faculty within willing to receive, and to make it welcome: This *G. Fox* urgeth there must be a receiver, and something that Answers. I *Answer*, Natural Truth, or morals, Civil matters are soon received by all Natural and Moral Understandings, yea, in natural Commands and Threatnings, Beasts and Birds are admirably capacious and observant. But when we speak of *Supernatural Heavenly* and *Eternal matters*, of *Spiritual things* to be discerned *Spiritually*: What a difference is there as between *Heaven* and *Earth*, and Infinitely greater?

When the *Lord Jesus* asked his Disciples *how many loavs they had*, their *Natural Faculty* or *Reason* could give an Answer: When he asked them *whom do Men say that I the Son of man am?* This was a *Divine* and *Supernatural Question*, and for the outside and Truth of the Fact, the Devils could Answer as well as the Disciples, not only that same said he,

*was*

<sup>1</sup> Change "any" to "no." R. W. Ms. Ann.

The way  
of Truth  
or Lights  
goings.

Where no  
Receiver  
no Thief.

Natural  
Under-  
standing in  
Men and  
Beasts.

An In-  
stance of a  
meerly  
Rational  
and an  
heavenly  
Power and  
Faculty.

was *Elias, John Baptist, &c.* but that he was the Son of God: All this exceeds not Natural first Birth Powers or Faculties: But to give a believing and an affectionate Answer as *Peter* did, this requires a *Faculty* and *Power* which *Flesh* and *Blood* could not reach too,<sup>1</sup> but the Spirit or secret working Power of God in the means wrought *Peters heart* and the *Disciples hearts*, and to this day all *Believers Hearts* to receive and welcome all truly Divine and Heavenly Doctrines.

A close  
Compan-  
ion be-  
tween all  
Faculties  
and  
Objects.

Whereas therefore *G. Fox* talks of something within which is preached to: I may Answer as they do, *viz.* that the natural man perceiveth no spiritual matter, but when he is born again then he acts and works, and it is most certain, that as an House receives his Master, as Candle kisseth Candle, the Clasp the Hook, the mortise the Tenant, so do Natural or Spiritual Faculties receive *Natural* [34 or *Spiritual Faculties* receive *Natural* or *Supernatural Motions* and *Impressions*.

The Protestants say, that before it pleaseth God by some word read, preached, &c. to set up a Candle of wisdom in the Souls, and to work a spiritual favour in the Soul, all heavenly matters are nauseous and odious, though as pleasant, profitable and honourable, to self Ends they are welcome all the word over, yet as spiritual and heavenly abominable?

Nothing  
truly Spi-  
ritual in  
Nature as  
now de-  
generate.

*G. Fox* saith there is a something, a Seed, though but as a *Grain of mustard Seed*, a *Seed of God*, of *Christ*, of the *Spirit*, to which Christ the Word is preached, and which maketh Answer: Hence (horribly

<sup>1</sup> Change "too" to "to." R. W. Ms. Ann.

ribly abusing *Scripture phrases*) they so often say God is all (within and without:) Hence they maintain, &c. though men be dark and dead, yet Christ within is Light and alive in them, and them only.

Hence appears G. Fox his lying Cheats of a *Sufficient Light* withiu to lead to God and to Salvation, a Teacher within all Sufficient, for then no need, yea, it is a simple Superfluity, &c. to hold a Candle of outword words to awaken and enlighten such a glorious all-Sufficient Sun within.

5. I ask where this something, this something of God, (yea, God and Christ and Spirit <sup>1</sup>) If he Answer, in the understanding he grants it, that<sup>2</sup> is dark, and perceives no heavenly matters, &c. If in the Heart and Affections he Confessieth, all there, is hard and dead: only he faith, *the Light shineth in the darknes*s, &c. Implying that in the dark understanding there is some heavenly Light: in the hearts hardness there is some softness, and *the Light shineth in darknes*s, &c.

About the  
light shin-  
ing in  
darknes.

I Answer, *Christ Jesus the Sun of Righteousness* arose with *saving Rayes* or *wings* of *Salvation*, but the *blind Jews* could not own him for the *Expected Messiah*, what is this G. Fox his something? a Light of Christ *inlightning every man that comes into the World*, though the man see it not.

2. What is this to all the Generations of the World about *four thousand* years before Christ came, and was in that *visible person* as *John* faith of him, *that lightens every man that comes*, &c. what is this

to

<sup>1</sup> Add "is" after "Spirit." R. W. Ms. Ann.

<sup>2</sup> Infert "it." R. W. Ms. Ann.

to a mixture of Light and darkneſs in the ſame faculty, the eye blind and yet ſeeing, the man dead and yet alive? It is true the *Lambs wife* confeſſeth that *her Heart was awae* [35] *while ſhe ſlept*. But what is this to the heart being dead and no Life at all and yet waking?

Gods gr-  
cious  
workings  
with and  
in the  
Souls of  
men.

6. The Concluſion is (as before I hinted) and they Confeſs, when God in his own Means ordinarily works the will to hear, to turn, to believe, to pray, he then graciously works the work for us, and being thus turned with *Ephraim*, we mourn and lament, and ſay, *what have we done?* when he turns our wilderneſs (wholly a wilderneſs) into a Garden, then we bring forth his ſweet Fruits, Flowers and Spices: when he turns the Wolf into a Lamb, then we are meek and Innocent, and patient: but to talk of preaching to the Spirits in Priſon, yea, of the Seed of God and the Spirit of God in priſon, when the Lord ſpeaks of his warning and moving men by *Noahs* preaching in the *old World*, as may be evidently evinced,) is like the prophane teaching of *Parrots* to prate of Grace and Heaven, like that *admirable Parrot* in *France*, who could ſay her *Pater noſter*, her *Creed*, and *Ten Commandments*, and yet knew as much of grace and the workings of God in the Soul, as her *Popiſh Teachers*, &c.

A wonder-  
ful Par-  
rots  
Religion.

Jeremiah  
Ives

An 18th. *Instance* of *G. Fox*, his lame and cheating Answers is in *pag. 64.* where he brings in the ſame Author *Jeremiah Ives* ſaying, [*It is a known Error to ſay, that a man was in Hell and in Heaven.*] He Answers, who in this ſhews his Ignorance of Scripture, for it gives Teſtimony of men that did  
witness

witness that they had been in Hell, in the *Nethermost Hell*, and witnessed again they were in *Heaven*, and *sate in heavenly places in Christ Jesus*, and such were in *Heaven*, as is spoken of in the Revelations.

I Reply, G. Fox and millions more talk of *Heaven* and *Hell* as the *Notable Parrot* (above <sup>Heaven</sup> said)<sup>1</sup> our *Fore-Fathers*, & some from the Scrip- <sup>and Hel</sup> <sup>to come.</sup> ture, and some out of *Reasons Light* talkt of places of *Joy Eternal* for the *Righteous*, and of *mifery Eternal* for the *bad* and *wicked*. But the new Light from Christ Jesus and his pen-men is the clearest that ever shined in this world, especially, that famous Parable or Word proceeding out of the mouth of Christ Jesus, *Luke 16.* that of *Dives* and *Lazarus* declaring (in substance) the state of the Life, to Come, and of the two great Parties of the poor afflicted Righteous, and the wicked living in pleasures, &c.

G. Fox is in his *Burrough* of the various signification of the words *Heaven* and *Hell*: He knows that a state of Sorrow and [36] Bitterness is called *Hell*. That a state of *Death* and the *grave* is set <sup>Fox his</sup> <sup>Hell and</sup> <sup>Heaven.</sup> out by the word *Hell* in the same *Hebrew phrase*: And to either of these he wickedly applies the *thirst<sup>2</sup> State*, of which the Lord Jesus 1. so clearly speaks: *viz.* The State of the ungodly after this Life, in the Life and World to come.

2, Again, he knows the visible State of the true Profession of Christ Jesus is called *Heaven*.

3. Such as have Interest in Christ Jesus have fit-  
ten

<sup>1</sup> Infer "so did." *R. W. Ms. Ann.*

<sup>2</sup> Erase "thirst." *R. W. Ms. Ann.*

ten down with him in those *Heavenly Mansions* and *glories* into which he is entred bodily and gone to prepare for their Reception and coming.

4. The *third Heaven* (the place of *Pauls Rapture* and *Vision*) the place of Joy, and Blessedness and Glory, when these *Heavens* and *Earth* are burnt up and consumed.

The  
Papists  
Queries  
about Hell

The Scrip-  
ture, Hell  
and Hea-  
ven but  
Fables  
with G.  
Fox and  
other Po-  
pish Foxes

It is like G. Fox hath been occasioned to these thoughts by the *Papists Fables* about *Heaven* and *Hell*, and *Purgatory*, and their curious Questions as whether the Torment of Hell be as real and terrible as this *Elementary* and *Kitching Fire*: Whether the pain of Hell transcend not all pains of *Childbirth*, *Stone*, *gout*, *Collick*, *Burning*? &c. Whether it be possible for a Creature to Continue in such Torments perpetually without Intermiſſion? Whether there shall not be some end after some millions of years as well as of the pains of *Purgatory*: G. Fox knows how the *Papists* get a world of Money by these Notions of *Heaven* and *Hell* which the *Atheistical Foxes* amongst them count but *Fables*, (as the *Pope* speaks of Christ) The *Devils* have a more real Faith or Belief of these things and tremble: They cried out to the Lord Jesus, *why art thou come to torment us before the Time*? &c. But G. Fox not believing (as they think) these Fables, he fancies that *Hell* is some apprehensions in the mind of wrath to come, and that is *Hell* and wrath it self, and having had slashes of *Pride* and *Peace* in their minds, these are the Joyes of *Heaven*, whereas the Lord Jesus tells us, that beside the hundred fold



fold of *Spiritual Ioyes* (*viz a hundred Fathers, Mothers, &c.*) there remains for his Followers in the World to come *Eternal Life*. The Heaven and Hell to come.

They are but short *Flashes of Hell and Heaven* which some of these poor Cheated Souls dream of: I know they allow time more or less before they come into the perfect and heavenly State of Necessity.<sup>1</sup> Death prevents some from coming to it, and makes the reign of the rest whom Satan has ticed into these [37] *proud Vanities* but short, as Experience hath declared: only they have a mad Fancy of their Souls going into *God*, and becoming more *God*, and yet this some of them grant to the Souls of all men, to *Iudas* as well as *Peter*. The Foxes mad Fancy of the Soul and next Life.

The true Protestant believes these three things, *First*, that there is a State Eternal of Joy to the Righteous bodies and Souls after this Life: and a State of Eternal Misery of Soul and Body to the ungodly: Although the exact knowledge of particulars exceed the present sight of our *mortal eyes*, the hearing of our *Ears*, and the *Capacity* of our *Hearts*, &c. The Protestants Faith as to the Life to come.

2. The *first Fruits* and a *Tast* both of the *heavenly Ioyes* and the *Torments of the damned* are given by God in this Life, to the first, in that *Solid Peace* and *Ioy* which they have in God: To the other in that *Horror* and *Despair*, and *Enmity against God*, &c.

3. Three Sorts of men especially will seek<sup>2</sup> there is an Hell to come, above other Sinners. *First*, The *Voluptuous* Three Sorts will find Hell

<sup>1</sup> Erase "of necessity." *R. W. Ms. Ann.*

<sup>2</sup> Erase "k" in "seek." *R. W. Ms. Ann.*

above  
others.

*Voluptuous and Luxurious, whose God is theii Belly, and their Sences,&c. Ars. potenter.*<sup>1</sup>

2. The *Devourers of the Poor and helpless, potenter,*<sup>2</sup> &c.

3. The *proud* puffed up with *foolish Confidences*, boldly Crying, *Lord open to us, for we, &c.* also the Contrary to these three I might enlarge on, and not *Impertinently*, but let him that readeth understand, is in<sup>3</sup> pag. 64. where<sup>4</sup> G. Fox brings in *Ieremiah Ives* saying, [*The Phariseel were far enough from having the Kingdom of Heaven within them*] He Answers contrary to Christs words, who said it was within them.

Jeremiah  
Ives.

I Reply, G. Fox his *Tutor and Teacher* within him knows, that the *Kingdom of God* and the *Kingdom of Huaven* signifie but one, and not divers things: and yet also he knows that both of them signifie (in a Christian Sense) *First*, the *Kingdome of Government of God* and Christ in the Soul. *Secondly*, The Government of God in his holy Providence in the World. 3. His Government in the *Congregation* or *Churches* of his *Saints* called out of the World. *Fourthly*, the *glorious State* to come aft r this Life: He knowes that his *Journey man* G. Fox is <sup>5</sup>(fit Instrument to destroy all these, and to erect (in their stead) a *dull, proud, dogged Confusion*, or *Babel within*, under the Name of *God, Christ, Spirit, Light, Faith, Rigbteousness, Resurrection.* The

The King-  
dom of  
God signi-  
fying  
divers  
things.

<sup>1</sup> Erase "*Ars. potenter.*" R. W. Ms. Ann.

<sup>2</sup> Erase "*potenter.*" R. W. Ms. Ann.

<sup>3</sup> Change "*is in*" to "*y<sup>a</sup>.*" R. W. Ms. Ann.

<sup>4</sup> Erase "*where.*" R. W. Ms. Ann.

<sup>5</sup> Erase the parenthesis, and insert "*a.*" R. W. Ms. Ann.

The Lord Jesus knowing that not the *Pbar sees* alone &c. but the *Iews* generally also, and his own *Christian Followers* were leavened [38] with a worldly notion, viz. that their *Messiah* should be a *glorious temporal King*, that he should make his *Entrance*, and *Exalt* his *Throne* with *great Pompe, Solemnity*, &c. The Lord Jesus tells them their mistake and faith, that his *Kingdome* was not such a *Kingdome*, but that it was within them: Of which words I find three Expositions. *First*, that the *Kingdome of Heaven* is a *Spiritual, inward and Soul Kingdome*, concerning God and the Soul, and *Spiritual matters*, according to the saying of Christ Jesus, *my Kingdome is not of this World*, &c.

The false  
and true  
Messiah.

The King-  
dome of  
God with-  
in you.

Three  
Exposi-  
tions.

2. From the word *Entos* within you, or amongst you, as certainly it was then amongst the *Iews*, and in the midst of them in their *Temple Streets* and *Houses, Hearts* and *mouths* by the most *wonderful speakings* of the Lord Jesus, as never man spake amongst them, and the *wonderful power* and *gracious works* which never man wrought amongst them, nor in the whole World beside

3. The Kingdome of God, that is God and Christ, and the Spirit were literally in the *Pbarisees*, and so consequently in every hypocrite in the World, and every wicked and prophane Sinner, though they know it not, yea in all Creatures.

But this is against a former, fair Exposition from the Greek word *Entos*, which cannot be refused (since so agreeing with the Truth) except Reasons more prevalent, &c.

The Qua-  
kers Ex-  
position.

2. The Spirit of God asks, *what agreement between*

*tween Christ and Belial, Light and Darknefs, Righteousnefs & unrighteousnefs? &c.*

And whereas it is most Improperly and Impiouf-ly Objected, that *the Light fhines in darknefs, &c.* I have faid, that it can not be in the fame Subject or part predominate, the mind, or will, or Affections: but the Light is at the window, and the Eye, and the knock at the door, (by all the wayes and means by which God vifits poor men) but the Eye, the door is fhut, &c. and the man within is not only afleep, but dead and rotten in *Natures filthinefs, and actual Transgreffions and Abominations.*

The Light  
fhining in  
darknefs.

3. It is againft all Colour of Reafon to Imagine that the Lord Jefus fhould tell the *Iews, the Pharifees, and the reft of his bloody Enemies, who some weakly, some maliciously opposed his Kingdome, and coming to Rule by his Grace over them, viz. that his grace was King within them, what ever their Heart or Tongues faid, or Hands hid, &c.*

4. It is notoriously contrary to what *G. Fox, and his fo often [39] Clamour that the Kingdome of God confifts in, or its Nature is in Righteousnefs, and Peace and Joy in the holy Spirit: as oppofite to the Kingdome in the Pharifees, and all Hipocrites and prophane, &c. as Hell to Heaven.*

5. The thing is fo notoriously childifh and ridiculous, &c. that a King fhould affirm he was an actual King in his *Enemies Country, where the whole is up in Arms againft him: Or for a Lamb to fay, he was amongft the Wolves and held his Government in them: Or that a man pretending Love to a Woman in way of marriage fhould*  
boldly

The grace  
of God is  
offered to  
all, but em-  
braced by  
few that  
are freely  
chofen

boldly affirm, (though she abhor to hear of the motion yet) that he was in her *Heart* and *Affections*, as an *Husband, Lord, &c.* It is true, the motions of *War* and *Love* are made and offerd from the *King warring*, and the man *suing*, but that their motions and Commands (that is Government and Kingdome) should be in them is nothing but impious and impudent, and childish prating.

The 20th Instance, is in pag. 75. where G. Fox brings in *Thomas Weld, &c.* saying, [*How clear the Scripture is, that Faith comes by bearing, and not by minding the Light within*] He Answers, Doth any man know Christ but by the Light within? And is not Christ the Word? And can any see without Christ the Word? Doth it not make wanifest? Nay, doth it not give the *Light of the knowledge of God in the face of Iesus Christ*? read 2 Cor. 4. 1. from whence Faith comes, and so Faith comes by minding the Light within, Christ the Author of it, and brings to look at him, and hear him.

I Reply, mine eyes have seen a poor distracted aged woman walking in State, boasting of her *Majesty, Jewels*, and *Crown*, with a Straw in her hand for her Scepter, &c. and thus doth this poor mad Soul walk even like *Nebuchadnezzar* upon his *Babel*. All is Christ, and he is Christ, Christ is Faith and all, &c. & therefore

1. He slights this so known and unquestionable Record, *Faith comes by bearing*, and that *heavenly Chain of Diamonds*, Rom. 10. concerning true Salvation, true worshipping, true praying, true believing, true preaching, true sending, which holy writing or Record Fox dares not seriously and impartially,

The frantick fancy of Christs Kingdome in his Enemies hearts.

Thomas Weld.

Faith how wrought.

A distracted old woman a picture of the Quakers.

Rom. 10. The admirable Chain of Diamonds.

impartially, and in the fear of the most High consider, as to the various means and wayes of Gods sending unto man.

2. For all G. Fox his Scepter of Straw, his mad fancy of a [40] Light that works Faith, &c. I ask what Faith is, and if it be not *First*, a believing the Gospel, or Glad News to be true. *Secondly*, a receiving of it and believing in it mine own particular.

True  
Faith what

As *First*, that a pardon is certainly come, *Secondly*, that my *Name* is in it, my *deliverance* and *Salvation* is wrapt up in it The great *King of Heaven* (like *Abashuerofb*) his *Angels* is ever: now he hath thoughts of *marriage Loves* and *Joyes*, and *Secondly*, I (though a *poor Captive Jew*, *poor Esther*) I am the his Eye hath fixt on, and his Soul delights in :

3dly, I askt what preaching is, but the publishing or divulging, telling or declaring what the Word or mind, or will of the *King Eternal* is, which he hath revealed or declared to the *Patriarchs Moses* and the rest of his *Prophets*, or *Messengers* from the beginning of the World: And what said the *Apostles* or *Messengers* of Christ Jesus declare, but what *Moses* and the *Prophets* did say should come to pass? *Act* 26. which all was Scripture? Was not this *Proclamation of Good News*, or a pardon to be made over all the World, and the first proclaiming of it to be at *Jerusalem*, *Luke* 24. And was there not to be four sorts of Hearers of this *glad News*.

Heb. 1.  
Act. 26.

The four  
sort of  
Hearers.

4. That receive and believe with a false and overly, and loose, and sandy Belief: A *fourth*, only with a deap and rockie Belief, closing and uniting  
to

to God? Thus the men of *Samaria* told the woman *that they did not believe because of her word*, (that must be taken *Comparatively*, for the Hearing from her this *glad News*, was the first means of their believing) but because they had heard Christ themselves,

5. I know these poor *Foxians* do hear a kind of *Motion within* them, but it is but as poor women that go with *false Conceptions* with *Tympanies of wind* and *water*, or with the *mola* that will resemble the *Motion* of a *true Child*: but after all their thoughts and fancies by day and night after all their *seeming feellings persuasions, Experiences, and preparations*, this *false Conception, false Faith, false Christ, false Light* shall vanish in shame and grief, as did *Queen Maries* after the *Thanksgivings and Ringings* for her deliverance.

The Quakers how cheated by Sathan as Queen Mary was of her Conception.

6. For my self I dare these *self Confidants* to *particularize* any one Scripture where the Spirit of God directs any poor Soul to listen and hearken to a *Light* and voice within him, affirming that [41] this is the Hearing by which Faith is wrought? I dare them to clear Candidly and solidly, this, 10. to the *Rom.* wherein (as in the *8th* is the *Golden Chain of Election, &c.*) 10 in this *10th Chap.* the *Golden Chain* of the means of *praying, preaching, &c.*

Challenges to the Foxians.

3. I ask for some *folliid Instances* where *Souls* have been truly Converted (the whole Soul unto God) by any such *Notion*, and not by some *External means* and outward hearing of this *glad News* and Gospel?

4. I ask if it be not a *ridiculous Contradiction* in

in them to fill the World with the sound of their new and only preachers *He Apostles* and *she Apostles*, &c.

Pauls  
famous  
Cafe

5. I ask if this *Light within* (without and opposite to the hearing without which is the question) be the means of Faith, how is it possible, that so many serious Enquiring men in all Ages should not perceive a breath of this wind, no not in their own bosomes? and that *famous Paul* should be Conscientiously and fully perswaded that he ought to do many things against Christ Jesus, &c.

If it be said, *Paul* had not only the *Light within* him, but he had heard of the Doctrine of Christ and of his *Followers*: he heard *Stephens Sermon*, and yet he believed not: and therefore it is *Grace* doth all. I *Answer*, this is something, but reacheth not home, for, if all the men in the world have this *Light* (which is insufficient without hearing) why should not some, (especially the wise and Enquirours, &c.) perceive it or something of it, as *Paul* did not, until he had heard something, (and because God had a purpose to make Extraordinary use of him, an Extraordinary hand from Heaven humbling and preparing him to publish or preach unto the Nations.

80 Tko.  
Pollard.

The 21 *Instance*, is in pag. 80. where G. Fox brings in *Tbo. Pollard*, saying, [*To say the Officers of the Church are Invisible, It is plain of their Father the Devil*] He Answers, The Holy Ghost made the Officers of the Church Overseers, and that made the Officers the Overseers to be Invisible, for they saw with an Invisible Eye, and so they was in  
the



the Spirit which is Invisible, and not in the Flesh : else they could not be Overseers in the Church of God, and you are the visible apostatiz'd from them.

I Reply, This is one of the most *impudent Fooler-ies* that either *Fox*, or (as the Proverb is) *any Dog* could be *impudent in* : For First,

42] 1. He acknowledgeth a *publick Assembly* of *Christians* ; as well as of other pretending Worth p-pers, *Turks*, *Jews*, &c. Also he acknowledgeth the *Ministers*, *Officers*, and *Overseers* of their *Assemblies*.

2. His Reason is notoriously silly and impudent, *viz.* because the Church is in God, and the Overseers are made by the holy Spirit : For are the secret works of God alwayes secret, and never revealed? The *Child* in the *Wombe*, the *precious Stones*, and *Minerals* when brought forth, are no more *Invisible* then the *Sun* in the *Firmament*.

3. The Christian profession and professours, how-ever they were wrought and prepared, and by divers means by Gods Spirits : yet the Lord Jesus compares them to the most visible Conspicuous and glorious things and persons. To the *Sun* and *Moon* in the *Heavens*, and the *Heavens* and *Stars* also, to *Mountains*, and *Cities* on those *Hills* or *Mountains* : To *Kings*, To their *houses* and *Palaces*, yea, to *Armes* with *Banners*, &c.

4. Although the *Lord Major* of *London*, and the several *Officers* of the City are not made and ordained in the public Streets, nor *Generals* and other *Officers* appointed by his *Majesty*, &c. are they not therefore

The Fox  
like and  
dog like  
Impuden-  
cy of G.  
Fox &c.

The visi-  
bility of  
Christs  
Church  
and her  
Officers.

therefore visible, because their making and appointing was not Solemnized and performed in *Cheapside*, &c.

The Church in God. 5. It is most true and most sweet, that the Church is in God, &c. and is it not also true, that in one Sense, we *live in God* and *move in God*, have our *Being in God*, and yet the *whole Creation* is *gloriously visible* in another Sence, the *Saints*, their *Assemblies* and *Officers* are in God *visible* to the world abundantly, though in an heavenly and spiritual Sence, transcending the Being of the *first Creation*.

6. G. Fox denies not, but that although the *first Churches* were in God, and the *Officers* of the *Church*, and some of them were appointed immediately, yet they were *visible* and *audible* by those with whom they *Conversed* :

G Fox a most visible and idle prater of Invisibilities. 7. Yea, G. Fox and his *Foxians*, for all their being in God, and some of their proud and silly Answerings in Courts, that they live in God, and dwell in God, yet they disowne not their own *visible Congregatings* and *Assemblings*, their *visible Teachers*, *Overseers*, or *Bishops*, their *visible* and *audible performances* and *Worships*, *praying*, *preaching*, *singing*, &c. and wny then doth this [43] poor notoriously *visible Cheatour* thus prate of *Invisibilities especially in times of peace and not in Elias Case* ?

Magnus Byne. The 22 Instance is in pag 84. where G. Fox brings in his opposite *Magnus Byne*; saying, [*The Scriptures may be understood by the help of Tongues.*] He Answers, [*All Scripture was given forth by Inspiration, and so without the same Inspiration, it is not understood again, Pilate had the Tongues, yet did not understand*

*stand the Scripture, nor Christ the Substance of it: And this you have set up since the Apostacy, your Tongues, you Raveners from the Spirit.]*

I Reply, First, I make use of G. Fox his *Confession*, viz. that *all Scripture is inspired*, &c. therefore say I, he Confesseth that every *word, Syllable* and *Title* in that *Scripture* or *writing*, is the *Word*, or *immediate revealed will* of God: against his and his *Foxians* common Song: hath God any more words but one? God hath many words.

2. As to the Scriptures, the understanding of them is threefold. The understanding of the Scripture threefold.

First, *Literal*: who understands not, *Thou shalt not kill, Thou shalt not Steal?* &c.

The second is *Metaphorical*, as *I am the Dore, I am the Bread*, &c.

The third is *saving and Spiritual*, when it pleaseth God to set home the *heavenly Commands Promises*, &c. in particular, *Soul Application*.

3. I observe the End of G. Fox (and especially of the *old Serpent* and *Fox* that acts him.) It is to destroy the coming of *Gods holy Records* and *writings* to poor lost men to their *Salvation*, that he may foist and whisp in what his *bellish malice* pleaseth to their *Damnation*: For if no knowledge of the *Tongues* in which the most wise and most holy Lord *pend his Letters* or *writing* to us, then no preaching of the *Doctrine* in them to the world without some *new miraculous way*, then no translating and reading of them, which is, that the *Devil* in all Ages and at this day aims at with all his might. The Devils End in Cavilling against the Scripture Tongues, yet J. Stnbs vapourd that he understood as many Tongues as I, and may be more.

4. I therefore charge upon this *proud Ignoramus*,  
and

The horrible Ingratitude of the Foxians.

The Transflation of the Scripture.

The Quakers Spirit for all pretences a lazie Spirit

and all his *blind Disciples* and *Followers* the horrible Crime of *Unthankfulness*, and *Ingratitude*: for were it not for *Tindal*, burnt to ashes, and other *heavenly Spirits* set on work from Heaven to dig out the knowledge of the *Hebrew* and the *Greek*, and to turn it into *French*, *Dutch*, *English*, and now praised be God into the very [44] *Indian Language* of this Country, how would these *Seraphical Doctors* know whether there were such a *Creation* of *Heavens* and *Earth*, or of man and his wife, which we now so talk of?

I put this question once to a Soul in this Country, who told me although they had no *English Scripture*, Gods Spirit would teach them *Greek* and *Hebrew*: but I can declare to any that ask me the dreadful End of that party.

5. I Charge upon this *Foxian party* the horrible Crime of a *proud Laziness* for not studying the *Original Languages* themselves; It is a shameful Trade and deceitful, when persons have mony in their hands, to take up all on trust! I have known very *Eminent Men* and *Women Independants* and *Baptists*, give themselves up to serious study of the *Hebrew Language*: I never knew any of the *Foxian Spirits* so inclin'd, but according to the *Lazie fool* under the *Fig-Tree* which I have seen in an *Embleme* almost threeicore year since, they lie down and cry.

*Sweet Figs drop down in yielding w se  
For Lazie will not let me rise.*

6. I Judge that G. Fox and his *wild Spirit* can not

not prove that *Pilate* had the *Hebrew Greek* and *Latin*, for though he caused by an *heavenly finger* of God such a Title to be set up in the three then most known Languages *Hebrew, Greek, and Latin*, yet he himself might have no knowledge of any more then the *Latin*, which was his *Mother Romane Tongue*: As a *Book seller* may deal in Books of *Hebrew, Greek, Latin, French, Dutch, Italian, Spanisb, &c.* and yet understand no more then his *Mother English*.

The three Languages upon the Crofs of Christ.

7. I know the Devil abounds with Tongues, and can speak all Languages, and I know, and have seen his *Inspirations*, and three thousands verses in sh very heavenly, inspir'd by him, in an English woman of this Country, who had no such skill, *extempore*. They were taken and written from her mouth, and I have read them: and do believe from many Reasons which I have to shew they were from Satan, yet I know also that Ignorance is shameful, and that it pleased God miraculously to infuse the knowledge of Tongues to his first Apostles, or Messengers, to the Nations, and what he will further do in this kind, [45] before this *Worlds glass* is out who can tell? only I am sure these *Foxians* talk (like little Children in their grave Consultations) without the least knowledge at all (generally) of any thing, but their *mother English*, and yet as proudly and imperiously vapouring and triumphing, &c. like *Theora John* proclaiming to the *World* his *mad Quaking Revelations, Inspirations*, writing of *Languages*, many which he Confest, he understood not, but *Mysteris, Mysteris*.

The Devils skill in Languages and Subtlety in Revelations.

Theora John

The Lord  
raiseth his  
Witnesses  
against Ba-  
bel by his  
Spirit and  
blessing  
upon  
Tongues  
and Trans-  
lations.

8. G. Fox is no wiser in affirming that *Tongues* came in place of the Spirit since the *Apostacy*. For before the *Apostacy* the Lord furnished his Servants with understanding of several Languages *miraculously*: with the *Apostasy*, those *heavenly miraculous gifts* ceased: In the *Apostacy* the *Father of Spirits* gave to his two witnesses power, Authority & Ability to prophesy, preach, declare & witness to the Truths of Jesus against the *Popish Inventions*: with the rising of *Luther, Calvin, &c.* The Lord raised up the study of the *Hebrew* and *Greek Tongues* in many *heavenly Witnesses*, who brought to Light the truth of the *first Copies* in Opposition to the Corrupt *Latin Translation* (bruitishly settled under a Curse by the *Counsel at Trent*): This mighty work of the Lord in his *Protestant Witnesses* drove the *Popish Foxes* into their *holes*, and hath driven (for shame) the *Jesuits* to study the *Hebrew* and *Greek*, and by a *new Stratagem* partly made up of the pretence of their *Spirit* and partly of the pretence of *Corruptions* and *Variations* in the *Copies*) to assault the Camp of the *Protestant Witnesses*.

The Pa-  
pists for-  
mer Ignor-  
ance &  
now their  
abuse of  
knowledge

English  
helps a  
great  
mercy.

9. I despise not, yea, I praise God for, and honour the helps and helpers we have in English: yea, I would not discourage the weakest *English man* or *woman* (in Christian humility) to sound forth the praises of God in *writing, speaking* and *printing* in *English* what they have Experimented of the *Son of God*, No, though they should not *write* or *print*, or speak true English, as G Fox hath not done: But when they lift up their *Horns* on high (or their *bruitish Ears* as *Foxes* do, in stead of *Horns*) then I must

must tell G. Fox, that although he pratle amongst the *English*, and they be cheated with his *dying Spirit*: yet if he go to other Nations, (as they simply pretend to do to *Turks* and *Pope*) they must either be furnished with the Gift of Tongues miraculously, or they must fling of their *lazie Devil*, and study the *Tongues* of those Nations to whom they carry their (*pretended*) *glad News* or *Gospel*.

46] The 23. Instance: G. Fox in pag.86. brings in the same Author, saying, [*Notwithstanding thy passing through the first and second Resurrection* (as thou saith) *there remains a Torment for thee at the last day and Woe.*]

He *Answers*, They are blessed that have part in the first Resurrection: The second Death have no power over them, but are made free from Wrath that is to come, and are passed from Death to Life, and are translated into the Kingdome of the Son of God, and are in union with the Son of God and the Father both; and so thou utterest forth Lies.

I Reply, G. Fox here Arrogates to himself and his *Foxians*.

1. A Passing through the first and second Resurrection.

2. He triumpheth in their Blessedness pronounced to their first Resurrection, *viz.* of Communion with God and Freedome from Wrath to come:

1. The Truth is G. Fox is in his Burrough of Words of divers significations: He wrests and winds what is for his wicked ends, but you shall never take him in *Distinguishing* and *Defining* what the *first* and *second Death* is, and what is the *first* and *second Resurrection*.

2. The

A close Query

86, Magnus Byne

The first and second Resurrection.

2. The Truth is, as soon as they hearken to this *familiar Spirit*, they are so Elevated, that they be in the *heavenly glory*, the *Resurrection* is past, and (with *K. Agags dream*) the *Bitterness* of *Death* and *Wrath* is past for ever with them.

The great Expectation of all the four great Religions. 3. But no such *grapes* will be gathered of these *Thorns*, nor *Figs* of these *Thistles*: For if we talk of escaping wrath to come, and of enjoying *Blessedness*: we must prove to others, as well as to our selves, that the *Expectation* of the *Jews*, and *Mahometans* expecting a *Carnal Blessedness* to come, is false: We must prove the *Papists* and *Common Protestants* (for all their Prayers and Alms, &c.) are under that Sentence, *Depart from me ye workers of Iniquity*.

4. The Lord Jesus being questioned about the great point of Salvation: he seems to Answer two things.

The great point of Salvation. 1. That the most will hang their Souls upon the *Hedge*, and venture like the *high ways* and *hedges*.

2. Others will *fear* and look after *Redemption*, *Deliverance*, *Salvation*, &c. and of these two sorts.

Two great Sorts of minds Eternal Life. First. Some that will endeavour and seek to enter I Judge both [47] of *Pagans* and *Mahometans*, and *Jews*, and *Papists* and *Protestants*, and shall not be able.

The second is of such as sensible of the *Narrowness* of the way, *straightness* of the dore, and the *Infinite necessity* incumbing, and the *Infinite Excellency* inviting, sling away *Preferments*, *Profits*, and *Pleasures*, and choose to enjoy the *Mediator*, as lost and damned in our selves, and follow him from his  
*Cradle*



*Cradle and Manger to his Cross and Gallows, and labouring to draw other poor drowning Souls out of the pit of Eternal Rottenness, & howling with us.*

5. The Spirit of God tells us of three sorts of perisht Souls.

First, Those without Law, of which are *Millions* Three great sorts of Me  
*of Millions innumerable.*

Secondly, Such as had the *Law* or *Word*, or will of God revealed to them in the Covenant of works, *Obedience* or *Justice*, of which sort were<sup>1</sup> *Millions of Millions* also.

A third is of such to whom *Infinite pity* hath vouchsafed the *joyful Tidings* of the Son of God, his *Mediation, Interposition, and Intercession.*<sup>2</sup>

Amongst these the *Papists*, and the Protesters Jesuits and Puritans the two great Antagonists. against the Papists are chief: of the Papists the *Jesuits*: of the Protestant (therefo called) *Puritans* run for it: of these the *Quakers* pretend the highest, but no otherwise then, *O thou Capernaum, which art Exalted, & Exaltest thy self unto Heaven, thou shalt be brought down to Hell, &c. For Tyre and Sidon, Sodom, and Gomorrah, &c. the poor Jews and Mahometans*, yea, the Papists and common Protestants shall have an easier Cup to drink off then the *Foxians*, &c, that are so high, & pure, and lofty, and yet abound with *Luciferian filthiness*.

The 24. *Instance*, is in pag. 89. where G. Fox brings in the same Author, saying, [*The Saints are neither in the Fulness of the Godhead, nor in part: Away with this Blasphemy that saith this is*] He pag. 89. Magnus Binc  
Answers,

<sup>1</sup> Insert "and are." R. W. Ms. Ann.

<sup>2</sup> Add "lost in themselves but saved by grace." R. W. Ms. Ann.

The Quakers in the Fulness of the Godhead of their hellish mouths and pen say bebelieved

Answers, [*The work of the Ministry was to bring people to the knowledge of the Son of God, to a perfect man, to the Unity of the Faith, to the measure and stature of the Fulness of Christ and Christ will dwell in the Saints; and God will dwell in them;*] And thou faith, They have no part of the Fulness of the Godhead, and *John* faith, *of his Fulness have we all received, in whom dwells the Goahead bodily*, and ye be all in the Blasphemy that be out of this part of the Fulness.

I Reply, It was doubtless an *horrible Crime* which the Jews though maliciously and falsely Objected.

48] 1. Against the Lord Jesus, *viz.* that he being a man should make himself God. What shall we say to these *bruitish* and *blasphemous Foxians*, vile worms of the Earth, yesterday creeping out of their holes, slaves and Hellhounds, as we all by Nature are, so horribly to set their faces as *David* speaks again the Heavens, vapouring themselves to be in the Godhead, yea, in the Fulness of the Godhead, and that also *bodily*, so that what was applicable and proper to the *Body* of the Son of God, is proper and applicable unto them, his *Body in whom the Fulness of the Godhead dwells bodily*.

2. See the *horrible Egyptian Darknes* the Lord hath justly poured upon these *feigned Gosbenites*.

The Quakers grutch Christ the Title of God-man

They exclaim against us for using that Title *God-man*, and ask where we find such a phraze in Scripture: And yet they rest not in that Title *Emanuel God with us*: nor the Fulness of the Godhead *bodily in Christ*, but Sacrilegious Robbers (in Effect) arrogate

arrogate the Title, and thing to themselves to be God-men and God-women, the Godhead dwelling in them *bodily*.

3. Whereas G. Fox here saith, the work of the Ministry was to bring men to a *perfect man*, &c.

I Answer, He grossly abuseth that heavenly *Ephes. 4.* which concerneth the Fulness and per- The work of Christs Ministers. fection of all the Elect of God, *the whole Body, the Church of the first-Born*, applying it unto every particular deluded Convert of theirs, as being as perfect, as holy, as much God as Christ Jesus, *God blessed for ever* himself.

4. I may use the Exprobations of *Moses* against *Korah, Dathan* and *Abiram*. *Is it not enough for you*, &c. but will you seek the *Priesthood* also. Is it not enough that the most *High Potter* made us Men and Women and not Serpents and Toads, &c. not *Pagans, Turks, Jews, Papiſts*, &c. but *English Protestants*, &c. but we will be also *Infinites, & Eternals, Omnipotents & Omniscients*? Will not the Infinite favour of *Leave* to drink of some heavenly drops of the *Infinite & Inconceivable Ocean* of his Goodness, satisfy and content us, but we will be Gods, with the Devil and our first Parents: We will be the *Inconceivable Ocean* it self. Is it not enough for a *Proud Rebel* to be fetcht from the Gallows by a smile of his Prince, but he must be the *Prince* and *King* himself.

5. The *Pagans* of the World as they are *wild* to all *Civility*, so to all *Divinity* and *heavenly matters*: They apprehend a *Doity*, [49] as a *Lyon, Whale, Dragon, Giant, Tyrant*; they feignedly will strive to The Indians base esteem of the God-head. pacifie

pacifie him, to make use of his help in Sicknefs, in Wars, in Plagues and Droughts : but they will call Men and Women Gods too, yea Dogs and Geefe, yea any Creature *Manittoo*, God, that is, or doth any thing strange unto them : And thus the *Melitans* presently cried out of *Paul*, that he was a God, *And the Gods are come down to us in the likenefs of Men, &c.*

God and  
the great  
Adverfary  
to all  
Proud  
fpirits.

6. Therefore doth it please the moft High and only Wife to meet often with the *Pbaraob's* the *Absolom's* the *Nebuchadnezzars*, the *Hamans* the *Herods* of this World, yea, with whole Nations, Cities Armies and Navies for their Pride, as he did with *Sodom*, in fignal and remarkable ftrokes and Judgements : yea, with his *Iobs*, and *Hexechiab's*, and *Paul's* in danger to be puffed up, in voices and questions out of the Whirlwind, till we more and more come to fee how perfect we are in Dirt, and Stink, and Filth of Death and Hell crawling like Monsters of Pride and self-conceitednefs upon this Earth his Glorious Footftool.

The 25. Instance is in *Pag.* 90. He brings in the fame Author faying, [*There is a kinde of Infinitenefs in the Soul, and it cannot be Infinitenefs it felf.*]

The Soul  
of men  
horribly  
abufed

He Answers : Is not the Soul without beginning coming from God, and returning into God again, who hath it in his hand, which Hand goes againft him that doth Evil, which throws down that which wars againft it : and Chrift the power of God the beft<sup>1</sup> of the Soul, which brings it up into God,  
which

<sup>1</sup> Change "beft" to "refl." R. W. Ms. Ann.

which came out from him ; hath this a beginning or ending ? and is not this Infinite in it self, and more than all the World ?

I Reply, More briefly, (having spoken of the Soul before) That the Soul or Spirit of a Man should be boundless or without limits, without beginning or ending, is a *Blasphemous Monster* begotten of *Hellish Pride* the Father, and *Hellish Ignorance* the Mother : for Infinity and Infiniteness in that sense can be no other but the Infinite and Eternal Power and Godhead transcending the Capacity or Men or Angels to receive it or conceive the nature of it.

2. It is true in a secondary way (*a posteriori*) as they say the Spirits of Angels and men are as a Lamp lighted by the most high and In- [50] finite Majesty never to go out or be extinguished in joy or sorrow, This Notion dazzles the most sober and steady Eye and Braine ; but who can finde a Centre or Clod of standing from whence to entertain a thought of no Beginning ; no created finite power can reach to what Infinity is.

3. We see the mighty Kings and Emperours, their mighty Armies and Navies have Bounds as the roaring Waves of the Ocean have: the most Glorious Sun and Heavenly Bodies have their limited Motions: the Dayes and Nights, the Summer and Winter, the Light and Darknes know their periods of beginning and ending &c. All have their hitherto and no further set by the Infinite, *Eternal* Arm, & no further. But all the stars of heaven, the drops of the Ocean, the Sand on the Sea shore, the  
The changes of all things created and their Periods
Leaves

Leaves and Grafs of the whole World are all too fhort to reach to the thought of one Minute of that which properly is Gods only propriety, *to wit*, Infinity.

4. Among all the Opinions of the Souls Being and Rife, this of Infinity making it God himfelf, commits two horrible Murthers :<sup>1</sup>

Two hor-  
rible Mur-  
thers.  
attempts

First, It Murthers and destroys the Soul.

And Secondly, The Infinite God himfelf.

For the Soul of Man by fuch a world of wo-ful experience being fo fubject to change, to fins and forrows of all forts. If this fhould be the Infinity of the Soul and fo of God himf lf, there would be no Infinity at all fo ftopt, fo limited by fins and forrows.

5. We ufe to fay (hyperbollically) that fuch and fuch a doing is Infinite Pride, but furely it is wonderful and devilifh lifting up of the mind of a poor Earthen Pot, though never fo high, fo wife, fo learned, fo holy to entertain thoughts of being the Eternal and boundlefs Infinite power and Godhead.

The blefled Lord proclaime his Infinite Power, his Infinite Wifdome, his Infinite Greatnefs, and Goodnefs, and Patience to poor finners (as he did unto *Job* out of the Whirlwind) and then for all *Jobs* Perfection and their own, (which fo fimplly as well as proudly they prate of) they will with *Iob* fee caufe to abhor themfelves in Duft and Afhes.

6 Such is the inconceivable Infinity in God beyond the reach of all Creatures, that he is not only Infinite but Infinity it felf, [51] Eternity it  
felf,

<sup>1</sup> Add "in its tendency though not in effect." *R. W. s. Ann.*

self, Omnipotency it self, Wisdome it self, Goodness it self, Justice it self in all their eminences and perfections.

7. Therefore notwithstanding most gracious and most glorious Appearances to, and influences from Infinity, upon poor finite Worms below, sure it is not so sober a Language as that of Birds and Beasts, who keep their Native Tongues and Tones: Only men honoured with so high Naturals above their Fellow potts, the Irrationals, and in many respects above other Rationals; yea, in pretence and some really dignified with Spiritualls in the Minde, Will and Affections by Priviledges, by Promises. Man-kinde I say so honoured and degenerating, we are not only like to, but Infinitely (as I may say) worse then the wildest Beasts that perish.

The 26. *Instance* is in Pag. 93. where G. Fox brings in *Robert Simson*, &c. saying. [*The mystical Body may be sometimes subject to Distempers, and Humors, and Wants.*]

He Answers, Are you Judges? can you judge of the Mystical Body which the Saints are Baptized into? is there Humors, Wants and Distempers in the Body which the Saints are Baptized into? is not the Wants, Humors, Distempers in your Body? do you here in this divide the word aright, distinguish things in the Ground, and speak aright of things, and yet you would not be judged, and say, *Judge not*: and is not Mystical Spiritual?

I Reply, In our late Dispute at *Providence*, *Io. Stubs* and *W. Edm* affirmed that God was a Spirit  
litterally

The Parables & Figurative Speeches of Holy Scripture

litterally and properly, in which for all his boast of Learning, it may be as he said, above my self,<sup>1</sup> he shewed but little Philosophy or Divinity : and *William Ed.* affirmed that properly and really that Scripture of *Wolves coming in Sheeps cloathing*, was to be understood litterally without meaning and expositions : but sober men and aware know how to unfold Parables, and Similitudes, and Metaphors, and Allegories : they know God is called a Son, and a Rock, and a Father, and a Husband ; &c. and so is Christ Jesus, and they know how such Similies are to be expounded.

They know that Believers in Christ Jesus are called a Body, an House, a Flock, a Friend, a Center, an Army, and ye are no such properly and litterally but by similitude.

2. The *Papists* tell us of an *Universal*, or (as the *Greek*) a [52] *Catholick Body of Christians* : Amongst them are two *great Factions*. The one maintaing this *Catholick Church* to meet in the *Representative* of an *Occumenical* or *General Council* of the whole World : The other in the *Assembly* or *Conclave* of the *Pope* and his *Cardinals* : and in the *Pope* himself, while he sits in *Peters Infallible Chair*.

The Protestant Churches

The *Protestants* build also a *Catholick* or *Universal Body* of true Believers in Jesus, scattered over the World, &c. the more Reformed affirme this *Universal* and *Catholick Church* to be visible in the *Assemblies* and *Congregations* of *Christian Worshipers* separate from the Church of *Rome* and her Abominations.

The

<sup>1</sup>Put " it may be as he said above myself." in parenthesis. *R.W. Ms. Ann.*



The Devil seeing the *Protestant Witnesses* contending about the matter and Form of the true Churches and Congregations, He (by Gods most holy and wise permission) sends out his old and known Spirit of *pure Invisibles, pure Immediate, pure Worshippers in Spirit and Truth, &c.* This Spirit <sup>The Quakers and Iesuits Spirit</sup> being *Cozen German* to, or sworn Brother in *bellish equivocation* with the *Iesuits*, when it serves their turn maintain a *Church Invisible*, and Ministers and Officers *Invisible*: and yet when it serves their turn practice (as well as *Papists* or *Protestants*) *visible Churches and Congregations, visible and audible Apostles, preachers, Ministers, with audible preachings, prayings, singings, Admissions, Excommunications,* (more or less professed and Explicite.

The *Quakers Churches* they are (as they childishly vapour) Bodies without wants or distempers, *fair as the Sun, clear as the Moon, terrible as an Army, &c.* <sup>The Foxian Churches</sup>

1. But this<sup>1</sup> contrary to the nature of all our *Natural Bodies*, which turning upon the two hinges <sup>All bodies liable to Distempers</sup> of Sins and Sorrows, are full of wants and distempers, until the dashing of all in pieces by sudden or lingring Deaths.

2. Contrary to all *Figurative* or *Metaphorical Bodies, domestick* in Families, *Political* in Cities, Nations, Armies, Navies, &c.

3. Contrary to Experience of the Bodies or Churches of Worshippers in the Scripture *Iewish* or *Christian*, who gave up the *Ghost*, through distempers) into the hands of *Mahomet*, who brags he hath Conquered *Moses* at *Ierusalem*, and *Iesus* at *Constantinople.* &c.

4. Contrary

<sup>1</sup> Add "is." R. W. Ms. Ann.

4. Contrary to the Experience of the World in their daily observing of the *Quakers Bodies* and *Worships*. (beside the Char- [53] ges against them for their wild Doctrines and Disciplines) what known Divisions and Passions about *I Nailors* and others Cafes? what Envyings Curfings, Apostacies, and moral Idolatry, as that of Covetousness in this *Colony* known notoriously?

The sen-  
dency of  
the Quak.  
Spirit

But since G. Fox speaks so Rationally to his Opposite, Do you distinguish things in the Ground? I shall remember them of the fairness of my *fourteenth Position* against them, *viz.* that according to the Principles, Roots and grounds of things I have fairly Collected, that the Spirit of the *Quakers* tends to *Incivility* and *Barbarisme*, and to *sudden Assassinations, murtherers* and *Persecutions*. &c.

The *Eternal Father* of mercies (I believe that I have, and can further make it good :) stops millions of mischiefs in the world daily, which the Natures, grounds and Principles of men (and the *Quakers Spirit* also) now<sup>1</sup> to overrun and overwhelm the World withal.

Jonathan  
Clapham,  
&c

A 27th. Instance of G. Fox his lame Answer is in pag. 103. where he brings in *Jonathan Clapham*, saying, [*Men may be called of Men Masters, and it is but a Cavil to deny it, and they may deny to be called Fathers as well as Masters*] He Answers, Thou hast in this denied that Doctrine of Christ, and flights it, who saith, *Be not ye of Men called Masters, for you have all one Master which is Christ, and you all are*

<sup>1</sup> Change "now" to "tend." R. W. Ms. Ann.

are *Brethren*, and thou hast show'd thy self out of the *Brother-hood*. And there is a Birth to be born which can call no man *Father* upon Earth which thou art ignorant of.

I Reply, 1. Amongst other *foolish passions* and *Affections* haunting all men, and the *Quakers* especially, these two are notorious, *viz.* pride and a lazie Ignorance: Those two are the *Sire* and *Dam* of most of these *wild monsters*.

2. For doth not this proud man know how many of his excellent Opposites have laid open their *Foxians* scornful pride in robbing all mankind of many due respects and favorable glaunces of Gods care, of order, and prudent distinctions and differences amongst the Sons of men in Families, Cities, Nations, Armies, Navies, &c.

3. Sure he can not but remember, and his own and all the Light in the *Quakers* (if seriously minded) will tell them, that [54] in robbing all the world of their several due moderate, and sober Titles and Respects, they do but by a *jugling Hocas pocas*; a *back dore*, &c. rob all others of their *points*, *Ribbons*, and *Laces*, wherewithal only to adorn and trim, and trick their foolish selves: Just as the *Popish party* practice to cry up their *Pope*, *servus servorum Dei*, and yet be *Domine fac totum* your holiness, &c. and yet the *Pope* and *Papists* herein out shoot the *Quakers*, for the *Papists* give all men their Civil and Courteous different Respects, and Acknowledgements, which the *dogged* and *scornful Quakers*, are far from their Spirit being prouder than the *Papists*,

The Pope  
and Qua-  
kers com-  
pared.

4. G. Fox knows how others of his *Adversaries* have in print told him that the English word [*Master*] Answers to many words in the Greek [*Katbergerefe Didarkalos, &c.*] and that these words *Rabbi* and *Pateer*, all shew that the Lord Jesus only Condemned the *Pbarisaical, Popish, and Foxian Itch* of being called *Masters, Fathers, Leaders, Teachers* in Religion, undervaluing and slighting others, &c. Thus amongst the *Papists* their *Magister noster*, their *Patres, &c.* their *Irrefragable, Seraphical and Angelical Doctors*: thus among the *Foxians, James Naylor, Hosanna, &c.* and G. Fox (at this Town of *Providence*) called the *Eternal Son of God. Christ Jesus.*

Of Fathers and Masters.

The Popish priority and the Foxian is of and in their Doctors.

5. Half a *Humane and sober Eye* may see that in all his *Declamations* against the *Pbarisaical, or Popish, or Foxian Rabbies*, the Lord Jesus I say, comes not near in a Title, the Civil and Natural Respects of *Inferiours, to Heads of Families, Cities, Kingdoms, &c.* all of which, the very nature of man being *von politikon*<sup>1</sup> a sociable Creature, and the holy Scripture is all over (from end to end) full of most frequent Examples, yea, Commands, and practices.

Meer Civil Respects

6. How Childishly doth *Fox* Answer his *Opposite, viz* that although it be unlawful to call *Master*, yet it is not unlawful to call *Father*, for there is a *Birth* which his *Opposite* is ignorant of, &c. I ask if G. Fox mean not their *Immediate Birth of Light* (which for a Cover) they call *Spirit and Christ, &c.* in Opposition to that true *Christian Regeneration and Change,*

The Quakers Masters and Fathers.

<sup>1</sup> Change "von politikon" to "animal politikon." R. W. Ms. Ann.

Change, which it pleaseth God ordinarily to Effect <sup>True Re-</sup>generation by means, as *Paul* said, though you have ten thousand Teachers, yet I have begotten you, &c, Sure it is, their Immediate denies the mediate.

55] 7. Where there no *Ordinary means* appointed by God for *Natural* or *Spiritual procreation*: yet how simple is that Consequence, that because God is an *Extraordina y Father*, therefore I may call men *Fathers* but not *Masters*! when God is both *Father* and *Master*, and both Titles are forbidden in a true Sense, by one and the same *heavenly Breath*, at the same time.

A 28 *b. Instance*, is pag. 106. where *G. Fox* brings <sup>106. Wil-</sup>iam <sup>Thomas.</sup> *Thomas*, saying, [*Men are saved, but not by Christ within us.*]

He Answers, [*How is mans Salvation wrought out but by Christ within? How is the Justification felt but by Christ within? And the Seeds we manifest that suffered without is made manifest within, there is Redemption and Life: He that hath the Son of God hath Life, Redemption to God out of the first Adam, and who feels Christ within, feels Salvation, and who doth not, are Reprobates, though they may talk of him.*]

I Reply, This subtle *Fox* is in his *Burrough* Confounding (under the Terms *Christ*) the person of *Christ*, and the *Love*, and *Spirit*, and *Grace* or *Favour* of *Christ*, as if they were all one: As if <sup>The per-</sup>son of <sup>Christ and</sup>where the Name and Authority, and writing of *G. Fox* comes, there of necessity must *G. Fox* in person <sup>the Grace</sup> of *Christ* <sup>of Christ</sup> distinguished. <sup>ished.</sup> Or, to rise higher, wherever the Name and Authority, of a *King*, *General*, or *Admiral* is, there must their persons also be. This

Christ's  
person.

This *Popish Ubiquitary Fancy* all *sober Reasons* have long since laugh'd at, and justly, as being most *Fancyfull* and *Frantick*: what,

Not Ubi-  
quitary.

2. What is this, but to make the *Kings* of men, yea, the *King of Kings poor Mechanicks*, yea, lower, that can do nothing by any *Means, Servants, Ministers, Legates, Embassadors, &c.* except they be personally present?

Faith not  
Christ  
himself.

3. The Spirit of God resolves the Question, *Ephes* 3. *He dwels in the Heart by Faith*, or believing in him, and *Gal. 2. I live by believing, or Faith in the Son of God*: This *Faith* is given of God to some and not to others: This Faith or Belief is wrought by Christ Jesus, and finished by him, and may with as good Sense be called Christ himself, as a shoe which *G. Fox* hath begun and finished be called *G Fox* himself.

K. Charles  
King yer  
not per-  
sonally  
present in  
all his Do-  
minions

4. With what Colour of Reason or Sense is it that if I believe King *Charles* the second to be the King of *English Men* and my *King*, I must of necessity (because of my belief which He by gra- [56 cious means hath wrought in me) I believe that *K. Charles* is *personally present, & Ubiquitarily present* in person in all his *Dominions* and all the world over where ever his *Loving Subjects* have their *Residence*?

Humph.  
Norton  
yields  
Christ  
ubiquitary

5. I grant if we as some Quakers and *Humphry Norton* by Name resolve Christ only into a Spirit, and God only he is *Ubiquitary*: But as man, why may not the *General* of an *Army* say, to his whole Army, and every *Individual Souldier*, as *Paul* to the *Corinthians, though I am absent in Body yet am I present*  
in

*in Spirit*, Christ Jesus is in his Command, and Courage and Example in every *Regiment*, every *Squadron*, every *Band* and *Troop*, and every Souldier of the many Millions that have, and shall believe in him, and that in a Sense,<sup>1</sup> both as God and man.

6. The *Hinge* and *pinch* of the *Difference* lies in the *Opposition*, which the *Quakers* make against the *Manhood* of Christ Jesus to be yet Extant, many of them alleading: *why stand you gazing*, Acts 1, &c. as if it were but gazing after a *Manhood* and all now were Spirit and Light within. Which word & the word humane they startle at

7. Who ever questiond, but that the Spirit or power of Christ Jesus worketh in the Souls of his Elect the great saving change or regeneration, gives Repentance, opens the heart to Believe, and makes the heart of this Believer a Palace for three Kings, yet but one, the Father, the Son and the Spirit, in Holiness, Love, Meekness, Patience, &c. and all these<sup>2</sup> Royal Attendants. Christ Jesus in the Soul makes it a palace for 3 Kings &c.

8. Who questions but Christ Jesus (as the Sun in these Heavens) influenceth all parts of the World in several respects, and nothing is hid from his heat, He is felt in the bruised Reed and smoaking Flax; in the poor in Spirit, in the hungry and thirsty after Righteousness: sometimes in the hope of Glory to come, yea, in present joy unutterable and glorious; Sometimes the Lambs Wife is visibly asleep though her heart wakes, sometimes she is Alarmed by his knocking and is sluggishly unwilling

<sup>1</sup> Add "by faith." *R. W. Ms. Ann.*

<sup>2</sup> Change "these" to "their." *R. W. Ms. Ann.*

ling to open to him, sometimes she rises and opens but he is gone, and she seeks for him by day and night and cannot find him.

9. There is also a false feeling of Christ Jesus (as I spake before of a false Conception in a Woman) How many are bold to cry *Lord, Lord open; for we have prophesied in thy Name, &c* and yet I will not say as *G. Fox*. here saith, of his Feeling *that all that have not my feeling or working of Christ are Reprobates*: yet [57] this I say as *Solomon, A Whore is Loud and Clamorous* (not so the *Chaste, and Sober, and Modest Women*) and the Devil spake as Holy and Heavenly words as Angels could have spoken, yet it was but the *Devil* in *Samuels Mantle*.

Giles  
Fermin

The 29th. Instance is in pag. 117. where he brings in *Giles Fermin* saying, [*Paul Swore after Christ, and the Angels Swore, I wonder Paul should so forget himself and sin so fearfully in Swearing, so the Quakers Light that denies Swearing, is of Satan and not the Light of Christ.*]

He Answers, Christ the Light (which Satan is out of) which is the Oath of God, ends all Oathes, Sworn by Prophets or Angels whatsoever; and who Swares be fallen into the Condemnation of the Devil: And it is no where said that the Apostle Swore, but such as thou art matters not what thou speak; so that Spirit that Preacheth for Swearing is not the Spirit of Christ but is the Spirit of Anti-Christ, &c.

*I Reply, first G. Fox* dares not deny but that the *Angel* and *Paul Swore* after Christ, only he keeps his



his old Song, *viz* That Christ put an end to Swearing, and that it is not said that *Paul* Swore.

But 1. He waves that Swearing of the Angel, <sup>Paul & the Angels</sup> *Rev.* 10. for there he knows the <sup>Swearing</sup> very term of Swearing is used.

2. As to *Paul*, if the attestation of the Name of God be the formality of an Oath, then if ever any Man Swore in this World *Paul* did, saying to the *Corinthians*, *I call God to Record on my Soul, that to spare you I came not as yet to Corinth, &c.*

*Secondly*, It is true that all Nations have used to Swear by, or Appeal to the Gods they owned and worshipped. It is true also, that they have used to put Creatures into the room of God, and Swear by them as the *Jews* did; and som write out of a Superstitious Reverence in forbearing the Name of God, and indeed the Reasons Christ Jesus gives, *Mat.* 5. look that way. <sup>Of Swearing in General</sup>

*Thirdly*. It is true also that for abuse of Swearing by, and Prophaning the Holy Name of God, a whole Land may mourn as *Jeremiah* speaketh.

*Fourthly* There seems to be a very fair colour put on a universal Prohibition of Swearing by Christ Jesus, and by his Apostle *James*, *Swear not, &c.*

58] This Conjuror<sup>1</sup> hath taken with many precious Servants of God former and latter, even with many of those called the *Fathers*, and with those *Famous Protesters* against the *whore* of *Rome*, the *Waldenses*, and with *Famous Usber*, who doth more then seem to vindicate their not Swearing when Convented and Examined by the *Papish Inquisitors*. <sup>Famous Usher.</sup>

5.

<sup>1</sup> Change "conjuror" to "conjecture." *R. W. Ms. Ann.*

Moderation as to Swearing.

5. Notwithstanding this, and more which may be granted, and though I should humbly motion to all *higher Powers* for Christian tenderneſs, (as to the *holy Majesty* of Heaven his Name, and to the Souls of any making Scruple:) yet I muſt proclaim againſt *G. Fox*, his lame and ſimple Return to the Objection of his Opposite concerning *Paul* and the *Angel*.

For, why may not *Paul* and all the *Apoſtles*, and *Chriſt* and all the *Angels* of Heaven, and all the *Saints* of God upon the Earth (in the words of *Paul*) call God to Record upon their Souls, that this, or this was the Cauſe and Truth, &c. Conſidering

1. That neither the moſt holy God nor the Lord Jeſus (who I think is the *Swearing Angel* Rev. 10.) nor the *heavenly Spirits*, the *Angels*, nor *Paul*, nor any of *Chriſts Apoſtles*, or *Meſſengers* would have practiced a *Ceremony*, or a *Shadow* (like *Circumciſion* or the *Pafſover*) at the<sup>1</sup> time of the Day, &c.

Swearing no Ceremony.

2. Swearing or appealing unto God immediately in *Oaths* or *Vows*, or *Lots*, or *Faſtings*, though higher and above the practice of *ordinary Invocations*, *Supplications*, *Thanksgivings*, &c. were never accounted *Ceremonies* or *Types* of *Subſtances* to come, but *Real* and *Subſtantial Services* and *Addreſſes* unto the moſt *holy* and moſt *high Creatour* written in the hearts of all mankind before ever *Ceremony* or *Mofes* was born, and therefore as the fear of God is put for the whole worſhip of God, ſo alſo is ſwearing in the holy Scripture: and we may as well deny all worſhip

<sup>1</sup> Change "the" to "y'." R. W. Ms. Ann.

worship and Service visible, and all External Acts of *Homage* and *Devotion* of the Body unto God, yea, and all the fear of God is there<sup>1</sup> in the mind, Soul and Spirit, or in any *External Obeysance* or *Reverence*, as this Service and worship of calling upon God, and appealing to his *holy Majesty*, as *Witness* and *Judge* in some Cases, &c

The fear of God and Swearing by him put by God for his whole worship.

3. Whereupon it follows, that this high point of *Gods worship* is as *real*, as *moral*, as *holy*, and *perpetual* as Prayer it self, as *preaching*, yea, as *Baptisme*, and the *Lords Supper*, and no more *Ceremonial*, though I know the *Foxians* make Baptisme and the 59] *Lords Supper* but *Ceremonies* for a time, and ere long if they continue to hearken to *Samuel* within them, they will account Prayer and Preaching (whether *Apostolical* or *Pastoral*) but *Types* and *Shadows* also.

Swearing as real a worship of God as Prayer, preaching, Baptisme, Lords Supper, &c.

4. It is a most *simple* and *un-Christian* and *Atheistical whimsie* that Christ was the end of *Oaths*, the end of the *Prophets*, the end of the *Scripture*, the end of *Reghteousness*, (in their Sense) though as *Mediatour* he was the *End* or *Perfection* of, and fulfilling of the Law of God, which never before the Lord Jesus ever kept in thought, word and deed, what ever the *proud Pharisees* and *Papists*, and *Foxians* prate, &c.

Christ not the abolisher of Oaths

5. It is a *gross Fancy* to imagine that the Lord Jesus in the 5 of *Math.* gave new Commands, or Contradicted the holy pleasure of his Father concerning *Revenge*, *Adultery*, *Oaths*, *Prayers*, *Fastings*,

The fifth of Mathew.

but

<sup>1</sup> Erase "is there." R. W. Ms. Ann.

but opened his *Fathers Law* in the *purity* and *Spirituality* of it against the *rotten Expositions, Traditions* and practices of the *Pharisees*.

6. In particular, let all the Reasons be expended and carefully weighed, which the Lord Jesus so *wonderfully, exactly* gives why they should not swear by *Jerusalem*, nor the *Temple*, nor their *Head*, nor any *Oath*, to wit of such a Nature, and half a sober eye may see that the Lord Jesus intends only to reduce them to an holy Swearing, only by God, in Gods way, &c. and in their *Common Converse*, to use *yea, and nay, &c.*

The Quakers plainly Confess Swearing in Cafes lawful

7. I have read a *sober and man like Answer* of *F. H.* called a Quaker against *A. S.* called a Doctour, concerning *Oaths*, not like *G. Fox* his *bruitish barkings* against all his Opposites and any that prate<sup>1</sup> may see *F. H.* yields to *A. S.* that himself, (and I presume he speaks the mind of all the Quakers) could yield to give a Testimony in weighty Cafes, by the Name and in the Name of God, as in the presence of God, and attest or call God to witness, &c. And he saith, that they had offered so to give a Testimony, and that his Opposite Doctour *Snalwood*, and I think Bishop *Gauden* so called, assented that this was Substantial and *Formal Swearing*: only the *Ceremonies* were enjoyned by Law, to which the Quaker could not yield, but suffer as indeed they have done upon this Account most lamentably in *London* and *Bristol*, and all *England* over.

Cafes of Swearing

8. I have much to add both as to that *Fancy* of Christs end- [60] ing *Oaths* as *Ceremonies*, and of Cafes

<sup>1</sup> Change "prate" to "please." *R. W. Ms. Ann.*

Cases that have befallen my self in the *Chancery* in *England*, &c. and of the loss of great Sums which I chose to bear through the Lords help, then yield to the *Formality* (then and still in use) in Gods worship, though I offered to Swear as *F. H.* mentions they have done, and the Judges told me they would rest in my Testimony and way of Swearing, but they could not dispence with me without an Act of Parliament.

I believe this highly concerns the high Assembly of Parliament and all Law makers, to search well and to appoint a Committee of Searchers to examine, if the Laws upon new appearances from Heaven have not need of rectifying and some of cancelling for sin against God or the Souls of men established by Law, is like *Jereboams* making *Israel* to sin, and most commonly after much patience of God brings double punishment in the end.

The 30th. Instance where *G. Fox* brings in *Thomas Moor* saying [It is not properly nor in a full sense that God is manifest in the Flesh of his Saints.]

He Answers, The Saints are the Temple of God, and God dwells in them, and they come to witness the Flesh of Christ. And they glorifie him in their Souls and bodies: And the Lord is glorified in their bringing forth much fruit. And the witness is the Seed, the one offering for sin to be manifest within, and such are not Reprobates, yet witness the one offering Christ Jesus, and them that have not Him within, they are Reprobates.

I Reply, a great Designe of the Devil in all Ages bath

The Devils great work in all Ages.

hath been to Cavil at, and hinder Gods love to mankind: Hence he plotted and effected *Mans Fall* from God: God Infinite in wisdom and mercy, out-shoots and out-plots him, and designs a Reconciliation and a Marriage between the Son of God the Prince of Life, and lost mankind: He promised his coming in our Flesh; prefigured Him, prophesied of Him, *and in the Fulness of Time sent Him, &c.*

Sathans Emiffaries to destroy Christ Jesus.

Against this Lord Jesus, this old Serpent hisseth and rageth before his Birth, at his Birth, after his Birth, and in all Ages ever since, as fearing the crushing of his Brains, and the downfall of his Throne, if the Kingdome of the Lord Jesus stand: Hence not long after Christs Assention, he stirred up many *Anti Christs*, [61] *Simon Magus* and his *Followers*, the *Arrians*, the *Gnosticks*, *Cerdonians*, *Manicheans*, &c. the great *Anti-Christ* of *Rome*, and since the *Reformation*, the new *Manicheans*, those in *Luthers* and *Calvins* time called the *Spirituals* and *Libertines*, and in our times the *Adamites*, the *Ranters*, the *Quakers*, and all in order to his *Dragons war* against the person of the *Arch-Angel*, *Michael* the word of God, the *Individual person*, the Man Christ Jesus, and after him all that should dare to follow him.

The person of Christ Jesus the Devils great Eye fore.

Some (as the *Arians*, &c.) have denied him to be so, but Man, and not God; some (as the *Manicheans*, &c.) deny his *Manhood*, affirming him to be God, and a Spirit, but, with *Christs manhood* and the *Scriptures*, the *Devil* and the *Papists*, and the *Quakers*, (for most of them) could with all their hearts make

an

an *Everlasting parting*: The Devils and<sup>1</sup> is to destroy this Saviour and Salvation to poor lost man: The *Quakers* pretend their end to be the Exalring and glorifying of God in the Flesh of his Saints, therefore some of these *Manicheans* render his Birth, The Manicheans Life and Death to be only *Imaginary*, and *Allegorical*: a *Figure* of what should be done in, and by the great Opposers of Christs Manhood. Christians: others of them say it is real, but he only lived and died for an *Example*, others, that he was really so born, he so lived and died, but he is now only within, &c. and after his Flesh no Inquiry.

G. Fox here plays upon the various meaning of the word *Flesh*. Also he plays upon those holy Scriptures, viz. *God is glorified in the Souls and Bodies of his Saints*, &c.

This *subtle Jonadab* he knows also, that the *Protestants* maintain that the *Godhead* and the Spirit of God so dwels not in the Souls and Bodies of his Servants as in that Soul and Body of the Lord Jesus. It is true he was not<sup>2</sup> born of a *Woman*, That Individual Man Christ Jesus must have the preheminnence of the only Messiah and Mediator. but against their wills they are forc't to Confess that he was not born of a *Wife*, but a *Virgin*, though many Fancies are Coyned about that: They Confess that no man was *Father* of his fleshy Nature: He knows also that the *Protestants* hold that the *Godhead dwels in him*, and dwels in him as the *great Mediator* and *Propitiation surety* and *Under-taker*, so as not in any of the Bodies, or all the The God-head of Christs Body after a Transcendent Bodies way.

<sup>1</sup> Change "and" to "end." R. W. Ms. Ann.

<sup>2</sup> Erase "not." R. W. Ms. Ann.

Bodies of his Saints, besides, and after a more *high Transcendent, and Inconceivable manner.*

G. Fox knows that his *Opposite* intends such a manifestation of God in the Flesh that renders the<sup>1</sup> one single person Christ [62] Jesus *the Head of his Church, &c.* And that they hold that there is as much difference between that one *Individual person Christ Jesus the Head* and his *Followers*, as between our Heads and our Bodies, the King himself and his Body or Subjects, yea, every one singly in particular: yea, as between the Foundation and all the building thereon raised.

'The fix  
great  
points.

Dreadful-  
ly inverted  
upon the  
Quakers.

Now how poor and lame is it, that because the Saints are Gods Temple, therefore they must be God himself: because 1 *Tim. 3. Christ dwels in his Saints by believing*, Ephes. 3. therefore they are Christ himself: Because God in an holy Sense, became Flesh: Therefore our Flesh is God and Christ, therefore will they find those heavenly particulars, 1 *Tim. 3.* affirmed of that man Christ Jesus to be inverted and dreadfully turned upon their proud and devilish Flesh in this manner, *viz.* The Devil is manifest in their Flesh, Condemned of the holy Spirit of God: Abhorred of the *heavenly Angels*: The world shall abhor their memory, and except Repentance, they shall descend with all the Enemies of the true Lord Jesus into the *Lake* that burns with *unquenchable Fire and Brimstone.*

The 31<sup>st</sup>. *Instance* is in pag. 136. where G. Fox brings

<sup>1</sup> Change "the" to "y<sup>t</sup>." R. W. Ms. Ann.



brings in the same Authour saying, [*Christ is distinct from every one of us, and without us, and our particular persons.*] <sup>136</sup> Thomas Moor

He Answers, [The Apostle saith Christ was in them, except they were Reprobates, and they were flesh of his flesh, and of his Bone, and eat his flesh, and drank his Blood, then it was within them, and he is distinct from none but Reprobates who hate the Light.]

I Reply, 1. This and the former look face upon face as in a Glasse, and yet *G. Fox* herein carries two faces under one hood: A Face for God, and a Face for the Devil; one Face for Christ another for Antichrist. For is it not known by all, that there be divers wayes of eating Christs Flesh and drinking his Blood? Although there be a Mystical and Spiritual feeding upon Christ Jesus his Love, his Passions, his Merits, &c. which we maintain against the bloody Transubstantiators of *Rome* and *Hell*, yet can ought but Hellish Bewitching and Impudence conclude, that literally the Flesh profiteth nothing, and therefore their Flesh is as good as the Flesh of Christ, and their Blood (as some of 63] the *Quakers* have Printed) is of as much virtue as the Blood shed of the Man Christ Jesus: Hence so many of them contend that Gods Blood, *Act. 20.* The Foxians horrible pride themselves to be God and Christ and Gods Flesh Redeems us, &c. and their Blood and Sufferings are Gods Flesh and Blood Redeeming, Saving, &c, I know what one of their chief said [*He is a Fool that speaks all at once*] and I know also, that in the Bottome (which their *Herods* and *Apostles* know better then I) these *Foxians* are God, and

<sup>1</sup> Erase "Herods and." *R. W. Ms. Ann.*

and Christ, and Spirit, and Resurrection, and Life, and Heaven, &c.

Christ's coming again to them.

2. But for true Believers in Jesus it is enough for them to believe, *Job. 16.* That for a little while he must leave them, and after a little while he would come again to them, even the same Man that left them, *that God man, and the Man Christ Jesus.*

1. I know these poor *Foxians* say, that he did come again to them, and I know also that a Man may feel this Lye with a pair of Mittins: For I<sup>1</sup> know that the *Comforter* came not to them upon his Resurrection (for then he was forty dayes with them) but after his Assention.

2. Who knows not that the *Foxians* maintain Christ's second coming to be Spiritual, and count all gazing Fools that look after a Man, for he is come unto them in Spirit, and in them he maintains his great Assizes, and now passeth Judgement upon all the Children of Men by them.

The Foxians natural and spiritual Defilements therefore not God but filthy Dreams.

3. If these poor filthy *Dreamers* lived without Food and Evacuations, without Physick (which some of them cry down, and no Physick but Faith) without Procreation, and bringing forth of Children without the filthiness and stinks of Nature; yea without the many thousands of Holy Words, and Thoughts, and Actions omitted, and the many thousand passionate, impertinent, unreasonable discontented Words and Actions, &c. then might we say as the men of *Iconium* (touching *Paul* and *Barnabas*) *The Gods are come to us in the likeness of Men,* till then we must look upon the *Foxians* (eating so  
Christ

<sup>1</sup> Change "I" to "We." R. W. Ms. Ann.

Christ his flesh, &c. until they become Christ himself,) as Simple, and Monstrous, and Blasphemous as the Papists in their Foolish, Monstrous and Bloody Transubstantiations.

4. Alas! these are old tricks plaid by the *Manicheans* in former times, by *Quintinus* and *Pocqueius*, The Foxians in Calvins time. &c. in *Luther* and *Calvins* time: Did not some thousands of this frantick spirit [64] then, say, *is Christ in us?* how is he Distinct from us? what need you ask me how I do? can Christ be sick? can Christ do but well? speaking of themselves: But I observe Gods strokes in the World most just & wonderful upon three sorts of persons 1. *Voluptuous*. 2. *Oppressors* and *Tyrants*. 3. Ringleaders of *Blasphemies*,<sup>1</sup> *Opinions*. Let every Soul consider: I can give abundance of Instances of former and later times had I here time and season for it, and were not all Hystories full, &c. Gods strokes in this world upon three sorts.

The 32d. Instance is in Pag. 186. where *G. Fox* brings in *Samuel Hamond* saying [*What warrant have you to go out to the Quakers? shall a Man go bear the Jews and Popish Masse because Paul bids try all things? No, No.*] 186. Samuel Hamond.

*G. Fox* Answers [*Paul bids us quench not the Spirit, and where the Spirit is not quenched they may try Papists, Jews, Protestants, who quench not the Spirit: But who quench the Spirit and draws people from the Light within, they draw from that they should see withal, then you stuff them up with old Authors and lying stories, as you permit abroad.*

I Reply,

<sup>1</sup> Change "Blasphemies" to "Blasphemous." *R. W. Ms. Ann.*

About true bearing. I Reply, 1. And ask of G. Fox and all his Fox-ians: Have the *Papists* the *Jews* or any Idolaters the Holy Spirit of God amongst them, whom we may go to hear God speaking in his own holy Promise, Ordinance and Appointment unto us?

2. May I hear a *Papist*, or *Jew*, or any other False Worshipers or Idolaters to try them when I am convinced and satisfied already that they speak not by the Holy Spirit, &c.

3. May I go to Worship God with them who either (as I believe) Worship a False God, or Worship the true and living God, in Wayes and Worships of Mens Inventions and Appointments?

4. May I hear a false Prophet, or be present at any false worship, but with actual reprovng of them, and labouring to reduce them to the true God and his most holy Institutions and Appointments?

Upon this Reason I went to the *General Assmly* of the *Quakers* at *Newport* the last year, I queried with them about the true Christ, and the true Spirit: but I was stopt by a sudden Spirit of Prayer in a Woman, and the unseasonable Spirit of Prayer in a man, which forced me to stop, and occasioned me to take this [65] way of offering an appointed and solemn discourse and disputation with them.

5. I ask, may any Soul out of Curiosity go to hear a strange Preacher, in whom I have not Faith, that he is sent from God, &c. especially, if there be not a free liberty for my Queries and Objections, and searchings as the *Bereans* did?

6. Are there not two great Cautions given, us by  
the

the Spirit of God! *Take heed whom you hear* : *Take heed how you hear*, and both of these in reference to Gods worship and mine own Salvation?

7. What do these *Foxians* mean by the *Spirits* <sup>What the quenching of the Spirit is.</sup> *quenched*? Can the Spirit of God be *really quenched*, or put out, any more then the Sun in the Heavens by all the water in the Ocean? Is the Spirit of God *Metaphorically quenched* any other ways then by withdrawing the means or fuel which were to keep the Fire burning that came down from Heaven upon the *Altar*? why then do these *proud, lazie Souls* so horribly slight *reading, studying Books*, yea, *Gods Book*, as one of their chief said to me, (laying his hand upon the Bible of *Junius*, &c. art not thou past these yet? And why do they worship a *dumb Devil* in their *dumb meetings*, and stand still and listen, and lie upon their beds of *laziness* for *Revelations and Notions*, &c.

8. As for G. Fox his *scornful sling* against *old Authors*, what is it but *pride and Ingratitude*: *pride* <sup>Old Authors.</sup> to undervalue, much more to *scorn my Progenitors and Ancestors*: *Ingratitude* to God for so many helps, &c. and to them who have laboured and broke the Ice, and left their Labours behind them for the benefit of *after Commers*: yea, what Injustice, when I disregard and slight their writings, and reproach them, calling them *Old Authors*, compared with their *new Fancies*, as *W. Edmundson* did me frequently at *Newport, Old Man, Old Man*, &c.

The 33 *Instance* is in *Pag*, 206, where he brings <sup>John</sup> in *John Burton*, saying, [*It is a Scripture of the Devils making, to apprehend Christ within.*] <sup>Burton.</sup> He

He Answers, If there be any other Christ but he, who was *Crucified within*, he is the *false Christ*, and the Scriptures hold forth this, and the Devil never made it, but he and his Messengers are against it. And he that hath not this Christ that was risen and [66] *Crucified within* is a *Reprobate*, though *Devils* and *Reprobaes* may talk of him without.

The goat  
dispute  
about the  
true  
Christ.

I Reply, This is the great dispute between the *Christians* and the *Pagans*, the *Christians* and the *Jews*, the *Christians* and the *Mahumetans*, and the *Christians* among themselves so called, *viz.* Who is the great Prophet?

2. To what purpose should I alleadge the whole history of the *Birth, Life, Death, &c.* of the Lord Jesus, since the *Quakers* acknowledge all true, &c.?

3. Why should I alleadge the *Sermons* and *Preachings*, and *Writings* of the *Apostles* or *Messengers* of *Christ Iesus* after his *Ascention*, all *harmonizing* with the *four Evangelists*, writing his *Life* and *Death, &c.*

Christ  
without  
and within

4. Certain it is, that he that shall turn over all the former Relations and Histories, and all the writings and Sermons of the *Apostles* since, and predicate a Christ that was *risen within, Crucified within*, (in *Opposition* to that *Iesus of Nazareth without*) he must have the *Forehead* of a *Reprobate and Devil*, (as *G. Fox* phrazeth it)

The Pro-  
testants  
belief of  
Christ.

5. *G. Fox* knows the *Protestants* predicate (in *Life* and *Death*) the believing in *Christ Iesus* so born, so living and dying: And the applying of the *price* of his *Death* and *merits* unto God for *Propitiation*:

tion: And the Applying of the *Promise* and *new Covenant* and *Bargain* in that Blood for a *new Heart*, a *new Spirit*, &c.

6. What shall then become of G. Fox, his believing in a Christ that was *Risen* and *Crucified within*, in *Opposition* to this Lord Jesus so *Promised*, so *Prophefied* of, so *prefigured*, so *brought forth*, so *living* and *dying*, so *preached*, so *believed on*, and what a *Forehead* of *Hell* must he have that calls all those *Reprobates* and *Devils* that talk of *Christ without* ?

The 34<sup>th</sup> Instance is in pag. 214. where G, Fox Churches brings in the *Elders* and *Messengers* of several in Wales. Churches of *Ilston*, *Abergevenny*, &c. saying, [*We are Conceived in Sin and brought forth in Iniquity, &c.*]

He Answers, [*David doth not say, you who were Conceived in Sin, but I, and W. saith, Iohn was sanctified from the Wombe, and the Scriptures speaks of such as were sanctified from the Wombe, and Children that were clean. And so you do not speak as Elders and [67] Messengers of true Churches, or Men dividing the Word aright, but you are one against another, though you are all against them you call Quakers, that be in the Truth.*]

I Reply, 1. In the<sup>1</sup> passage G. Fox discovers to any *Intelligent* and *Savoury Spirit*, not only a weak and deluded Soul, but a *Popish* and *Arminian poyson* The first Cry of every Child of God. about the Estate of all mankinde in their *first Birth*, a strong presumption that he never felt what the woful Estate of all mankinde by Nature is, and what

<sup>1</sup> Change "the" to "this" R. W. M. Ann.

what to Cry out in his own particular, with *David*, *I was Conceived in Sin and brought forth in Iniquity*, which Cry is one of the *first Soul Cries* of every Child of God.

Whence  
Devils and  
wicked  
men come.

2. About 120 years since *the Father of Spirits* stir'd up the Spirit of his *Famous Servant Calvin* to batter down the *Babel* of a *Franciscan Frantick*, who maintained, that God from the first Created both *Devils* and *wicked men* in the same Condition of wickedness wherein we now find them: Contrary to the holy Scriptures Testimony (as that *Excellent Soul* proved) declaring their *pure Creation*, their *Fall*, and their *respective future Estate* and condition to *Eternity*.

The low  
Countries  
hazard by  
the Pela-  
gians.

3. In the Reign of our late *Royal Sovereign K. James* it pleas'd God to let loose this *Devil of Pelagius*, who rowzed up the wits of *Arminius* and his *Followers* in the *low Countries*, (during their twelve years Truce with *Spain*) so that the Civil Discord about this point and other *Pelagian* and *Semi-pelagian Doctrines* had almost ruined *Holland*, &c. but that the Lord mightily assist'd them. *First*, By the personal presence and Forces of the *Prince of Orange*, and *Secondly*, By the *Famous Assembly* and *Disputes* of the *Synod at Dort*.

Dauids  
Concep-  
tions vin-  
dicated  
from  
G. Foxes  
Asperfions

4. To follow the *Fox* into his *Burrough*, what if *David* say not you but I? why should the *Papists* and *Arminians*, or *Foxians* have a more *holy Birth* then *David*? Wherein could *holy David*, *Father Jesse* and his mother be charged? Is not the English of the word *Devil Accuser*, *Reproacher*, *Slanderer*, Is not Nature that *Law* and *Order* which the most  
*Infinite*



*Infinite Creator* hath set, in the propagation of all his Creatures, though the choicest of them Man be degenerated into the *soure Vine*, at first a *sweet* <sup>What Nature is</sup> *Vine*, Nature or Gods Order goes on, though mankinde be Corrupted from the Womb, and the *Imagination of the Thoughts of mans Heart be only evil and that continually*, Gen. 6. and millions of [68] Experiences all the world over Confirm it what the Trade of all mankinde is from the *Birth*. The *Spots of the Leopard*, and the *Blackness of the Neger* comes not by Accident, &c.

6. The perversness and Crookedness of the motions of Nature may continue, though Nature and the Course of it run on, as we see in *Rivers* turn'd out of their *Channels*, in *Clocks* and *Watches*, and *Dal*, and *Lutes*, and *Harps* when out of Tune they give their *Natural* and *Artificial* (though dis-tempered) Sounds and operations.

7. Beside the holy Testimony of *Moses*, Gen. 6, and *David*, Psal. 51. and the Lord Jesus declaring what the heart of man is, *Mark* 7. How doth *Paul*, Rom. 5 and 7. declare the Entrance of Sin by the *first Man*, until by the *second Man* Sin and Death, and Hell be Conquered, and at last Sin in Gods Children fully dissolved, and abolished?

8. I end this passage with *Appellation* to all that <sup>The pureness of the sweetest</sup> *kn w* what Children are all the world over, the <sup>Infants.</sup> *sweetest* and the *fairest* born of the *holiest* and *sweetest* *Parents*, how *froward*, how *proud*, how *Revengeful* against their *Fathers*, *Mothers*, and most *tender Nurses*.

1. These rotten and crooked Dispositions in every  
Childe

The rottenness of nature

Childe bring forth wilde Affes fruits in Youth, of Rebellion against Superiours, and of wicked desires of Wine and Women, and fighting and pleasures in persons of greater growth, this rotten Nature appears in their rooting (like Swine) for earthly profits, or preferments, or fighting like Lions & Tygers in Wars and Law-conttentions, and oppressing of Inferiours, especially if they dare to reprove or witness their Idolatries, Superstitions and Abominations.

The experiences of Gods Saints in Scripture

2. The experience of all the Saints of God in the Holy Scripture, who maintained a Battel between the Flesh and Spirit all their dayes, according to *Gal. 5*. A Battel within them, sometimes the Spirit (or new Man, the new Creature, or the Grace of Christ) prevailing, sometimes the Corruption or Rottenness of Nature (like the two Houses of *Saul* and *David*) the old Man getting the victory, as we see generally in *Abraham, Isaak, Jacob, Moses, Aaron, Eli, Samuel, David, Solomon, &c.* till we come down to the highest Saints *Paul* and *Peter*: the one shamefully again and again vanquished, and the other (*Paul*) crying [69] out, that *the good he would do he did not*, and yet when he did evil he had two men within him, the Law of his Spirit Heavenly, and the Law of sin which dwelt within him, &c. they that know not and feel not this, they are either dead or rotten, and so feel nothing, or if there be any life of God in them, and yet say in the litteral sense they sin not, their weakness is such, that like very low and far gone weak bodies their  
Filt

Filth and Excrements come from them, but they know nothing of it, nor will believe or acknowledge any such matter.

The 35. Instance is in *Pag.* 217. where *G. Fox* brings in *John Jackson* saying, [*False Prophets and*<sup>217 Iohn Jackson</sup> *Christs, and Deceivers, many should come (if it were possible) to deceive the very Eleēt.*]

He *Answers*, [Yes, Christ said they should come to the Apostles, which before their Decease they did come, and went forth from them, which Christ said should inwardly Ravin, and get the sheeps cloathing: which since the dayes of the Apostles all the World went after them, as thou maiest read in the *Revelations*: and now are People but coming from them to the Rock, and now shall the Everlasting Gospel be preached to them that dwell upon the Earth, over the heads of the Beast and their false Prophet, and they shall be taken, and the Lambe, and the Saints shall have the victory.

I *Reply*, 1. As that great *Fox*, the *Pope of Rome* and his *Foxians* (the Worth ppers of that Beast) maintain that Antichrist is not yet come, that so he may scape a scouring, or rather a burning or dashing in pieces, so doth our little *Fox*, *G. Fox* and his *Foxians* cry out another Lurry, [*Antichrist why he is come and gone long ago, &c.*] As if false Christs might not be then and now too: as if there were no more greedy Wolves to be found then in *Aēt.* 20 and no more Sheep-skins for them in *Matthew*, 7. &c.

The Spirit of God proclaims, 1 *Cor.* 11. that  
*there*

*there must be Heresies,, and Peter tells us 2 Pet. 2. that there must be false Teachers, false Prophets, and Damnable Heresies, for the trial of the sincere, &c.* And were all the *Foxes* hunted out and destroyed in the Apostles dayes, and none left since *Johns* time to our times to be hunted after and digd out of their Burroughs.

70 | Are there none found, sincere, and chaste to be tried at this day to the Lord Jesus the Heavenly *Bridegroom*, and to his Eternal King and Father, God blessed to Eternity.<sup>1</sup>

The Heresies of several Ages.

2. The Protestants maintain that the *Pope* or *Papacy* is the great Antichrist, the Man of Sin, *with seven heads and ten horns, &c.* why should not the Devil be able to raise besides the *Pope*, the *Cerdonians*, *Valentinians* and the *Arians*, *Manicheans*, *Gnosticks*, &c. and since, or at the beginning of the Reformation, the *Quintinians*, and *Munsterian* Mouters? why should he not be able to raise in our time the *Nicholaitans* and *Foxians*.

Concerning false Christs &c.

3. It is true that in the times of warm peace, &c. many Vermine breed, whom the cold winter of Persecution utterly destroyes. I know also that in the late times of Freedome to mens Opinions in *England*, Many Opinions and promoters of them arose: Sharp times God hath to make discovery, I know some say that *Judas*, and *Theudas*, and *Barchochas*, and *Rabbi-Iudab*, &c. were the false Christs the Lord Jesus spake of: I know also that amongst the Professours of the Christian Name, false Christs and

<sup>1</sup> Ends with a “?” not a “period.” R. W. Ms. Ann.

and false Prophets, Apostles, Preachers, &c. must pretend to the Christian Name, also.

4. I know some affirm that though the Pope be Antichrist, yet that he that letted was not the Roman Emperour until he was taken out of the way, but that he that letted was the Holy Spirit to which the Quakers now pretend, which Spirit being taken away the *Popes* arose: But in the dayes of *Iohn* when those gifts did most flourish, yet then there were many Antichrists, and the gift of the Holy Spirit did not hinder their rising; so that all ages are full of false Teachers.

Concern-  
ing him  
who letted  
Antichrists  
rising

5. What Ignorance doth this little *Fox*, yet great *Boaster* discover in saying [*Now are People coming forth from them, &c.*] doth he proudly look over all those Glorious Protestant Witnesses of Jesus, before and since *Luther*, whose Names many of them, God commanded that Heavenly *I. Fox* to make Record of.

6. Do the *Foxians* just now about *twenty years* preach the everlasting Gospel: Now saith *W. Edm.* in our discourse we preach the everlasting Gospel to you, that you shall be free from sin, &c. But Gods Spirit tells us in *Peter* and *Iude* of pretenders to liberty, while themselves are the Servants of Corruption or Rottenness.

The ever-  
lasting  
Gospel

71] 7. Both Jews and Gentiles have done by the Name of Christ as the Jews and Romans with Christ Jesus before they murdered him: they mockd him, &c. and then Murdered him; that so they might be the *Heir* and *Messiah* themselves: Just as the great *Fox* the *pope* and these little

*Foxians*

*Foxians* pretend to be the sole great *Heir* apparent to the Crown of Heaven, and all other Rebels and Reprobates against and from their Heavenly Majesties.

John  
Jackfon

The 36. *Instance*, is in page 218. Where *G, Fox* brings in the same Author saying, [*I hope you will not condemn the Generation of the Righteous because they are not perfect.*]

He Answers, That which condemneth is Righteous; it condemns that which is not perfect, and the Generation is Righteous and not to be condemned.

The hor-  
rible  
pride of  
the  
*Foxians*

I Reply, He Answers four things: First, that which Condemns is righteous. Secondly, That which is Righteous Condemns that which is not perfect. Thirdly, That which is righteous is perfect. Fourthly, The Generation is Righteous (that is them selves being perfect) and not to be Condemned, the Summe of his Answer is, *Himself* and his *Foxians* are *Gods*, as *pure*, & *holy*, as God is, and therefore now keep the *Eternal Sessions* and *Affizes* at the *Tribunal* of their *high Court*, must all the Generations of the World receive their *Eternal Doom* and *Sentence*, I know they know this is the bottom.

Falſe ap-  
pearances

1. But stay, this *Fox* is in his *Burrough* of *Equivocation*: for *Judgement* is twofold: First, *Judgement Righteous*: Secondly, According to *Appearance*, as the Lord *Jesus* distinguisheth: How many are declared by *Appearances* to their Eyes, *Clouded*<sup>1</sup> *pride*

<sup>1</sup> Infert "with." *R. W. Ms. Ann.*

*pride, malice, Envy, Lasciviousness, Covetousness, Ambition, &c.* And therefore away with the Son of God, hang him, and give us *Barrabas*, though a *Boutefeau* and *Murderer, &c.*

2. It is not true, that all that is not perfect (in the *Foxians* Sense) is not *Righteous*: For 1. (as hath been before observed) the words *Tam* and *Tomjin* in The word perfect in the greek and Hebrew *Hebrew*, and *Telos* and *Teleios*, and *Teleion* in the *Greek*, have divers significations, and accordingly, must be, and are translated and expounded, Contrary to the *proud Ignorance* of these *Cheators*.

2. The Generation of all Gods Children (in all the holy Scrip- [72] ture) have ever acknowledged their weakness, folly, pride, and many Transgressions, with *true Quaking* and *brokenness*, and *bitter weeping, &c.*

3. In a true Sense, that which is *Righteous* is *perfect Iustification* or *Remission* of Sin for Christ Jesus The Saints pardon of Sin and Justification perfect. fake is perfect, it admits (as they say of no *magis* & *minus*) more or less, the truly humble *Ethiopian* is as truly and *perfectly pardoned* and *Iustified* as *David* himself, and the *blessed Mother* of the Lord Jesus, the *Virgin Mary*.

4. We maintain, though pardon of Sin and Justification, and Acceptation with God before Angels, Men and Devils be perfect, and though a poor Child of God be born of God, be past from *Death* The Saints bat- tel and daily Combate to *Life*, can not Sin in a Sense, nor suffer the Devil to touch him: yet there remains till Death a *Combat* to be fought between the Law of the Spirit, and Law of the members, the *old Man* and the *new Man*, the *Flesh* and the *Spirit, &c.*

5. Hence

Heavenly  
Paradoxes

5. Hence (in an holy Sense) *Paul* saith, *it is not I, but Sin that dwells in me, that is in my Flesh wherein dwells no good thing*, So that *David* might say in one Sense, It was not I that committed *Adultery*, and *Murthber*, and *Peter* say, It was not I that *denied my Master with swearing and Cursing*, &c. *but the rotten old man and Sin dwelling in me.*

Devilsh  
Ternents  
of the Spi-  
rituals in  
Calvins  
time.

He that knows not to untie these Knots, and yet prates of Righteousness and perfection: He is proud and foolish, and ignorant, and he will proudly and foolishly sooner or later commit these five great evils.

1. He will not discern what the *Generation* of the *Righteous* is.

2. He will say Sin is nothing but *Imagination*.

3. He will cast wickedness upon God, and say God doth all, and what God doth that is good, therefore no Sin.

4. He must call *David* and *Peter* fools for Confessing their *Guilt* and *weeping bitterly*, &c.

5. That it is in vain to watch against Sin, and to cry *Lord lead us not into Temptation*, &c.

The Pa-  
pist and  
Quakers  
perfection

In the last place I Affirm (and have made it good) that the *Generation* of the *Papists* and *Quakers*: though so pure in their own eyes, *yet they are not cleansed from their filthiness*: The *Papists* are justly charged with *Superstition* and *Idolatry* & with drinking the Blood of Saints. And have not the *Generation* of the *Quakers*: [73] their Images and Idols also, (as I have manifested) their pride and Ignorance & Idleness in not using means, and their passionate Railings and Cursings? and I believe if their



their Spirit get a Sword (what ere they ignorantly prate) they will drink the *Blood* of all their *Enemies* as *Hereticks, Idolaters, Reprobates, and Devils.*

The 37th. Instance is in Pag. 220. wherein G. Fox brings in the *Author* of *Hosanna* to the Son of *David*, saying, [ *Man is not able to discern the things of God till he be born again.* ] 220 Ho-  
fanna to  
the Son of  
David

He Answers, the Scripture speaks of discerning *the Eternal Power and Godhead*, and that was a thing of the Spirit of God: and the *Apostle* saith not that they were born again: And yet I say *that none knows the things of God but the Spirit of God*, and that which may be known of God is manifest in them, for God hath shewd it to them: For that of God in them was of the Spirit, *who is the God of the Spirits of all Flesh*, which brings them to discern the *Eternal Power and Godhead.*

I Reply, 1. With Amazement at the dreadful Justice of God hardening this daring Soul for playing away his own Light and the Name of God, and the Light which the Lord hath sent him from so many *Excellent pens* out of which he hath raked nothing but handfuls of Reproaches to fling in the Faces of his best Friends, and turned Truth into Lyes, and poyson to murder himself and others. G Fox his  
Judgment  
from God

2. It is clear, that (as in all Answers to the *Quotations* of his *Opposites* which he picks out) that he holds the Contrary to his *Opposite*, so here *viz.* That a man may be able to discern the things of God before he be born again.

3. He proves his point from two Scriptures,  
*Rom.*

Rom. 1. Cor. 2. As to the first, I will not repeat what I have before written as to the Nature of the *holy Spirit*, his *Godhead*, his *Operations*, *seven Eyes*, & *seven Horns*, and *seven Lamps*, his *Common workings* in all men! his *special working* in the *Elect*, *Regenerating*, *Justifying*, *Sanctifying*, *quickning*, *Comforting*; &c. Nor will I repeat matters concerning the power of Nature in the *Philosophers*, and all mankind: Only from this *Rom. 1*. I observe,

1. That *the Eternal Power and Godhead* cannot be seen by *mortal Eyes*.

2. We may reach some *mental Light* of this *Eternal Power* [74] and *Godhead*, by a serious pondering of his works.

3. All mankind are bound by the Law of their Nature to put forth their utmost in searching after God.

Kom. 1.  
Discuffed  
as to the  
Eternal  
Power and  
Godhead.

4. We may gain a great sight of the *Godhead*, and yet not see him nor glorifie him, that is love him as *Paul*, 1 *Cor. 8*.

5. Natural men until changed and born again of Gods power and Spirit, doe but prate (*as the Devils do and tremble*) *their imaginations are vain, and their foolish hearts are darkened*.

The natu-  
ral power  
of men  
and  
Devils.

6. Yet this sight of God which men and Devils may get of God by their own Remainers of natural Abilities will leave them without excuse whatever *Papists*, *Arminians* and *Quakers* talk of Gods requiring no more then he gives, for in Justice God is not bound to give *Sampson* his Locks or his Eyes when he hath willingly suffered *Dalilab* and by her the *Philistims* to cut them off, and pluck them out.

2. Beside

2. Beside our wils and wifdome are now become *Enmity against God*, and no man spends equal Care and pains for God, until Gods Spirit in free grace ch nge and quicken him with what he does for these *temporary Dreams and Shadows*.

The second Scripture is 1 *Cor.* 2. *viz* But God <sup>1 Cor. 2.</sup> hath revealed them unto us by his Spirit: *For the* <sup>as to Gods Spirit</sup> *Spirit searcheth all things, yea, the deep things of* <sup>discussed.</sup> *God: For what man knows the things of a man save the Spirit of a man, &c.* now we have not received the Spirit of the world, but the Spirit which is of God, that we may know *the things which are freely given to us of God.*

In *ver.* 6. the Spirit of God speaks of a twofold wifdome, first, the wifdome of this world, and the Principles<sup>1</sup> of this world which come to nought. Secondly, <sup>Wifdome.</sup> the wifdome of God in a Myftery, even the *hidden wifdome which God ordained before the world unto our glory.*: Again, *ver.* 12. God tells us of two Spirits: The Spirit of the world, Secondly, The Spirit of God. Now this *woful Cheator* finding the word Spirit, Confounds as his Courfe is all together, and because Gods Spirit regenerates the *Corintians*, and opens to them a glimpse of the Godheads power and wifdom, and Goodness by *Pauls preaching*, and opens their hearts to it therefore he must also enlighten the world with the same Light, *whereas that which is born of the Spirit is Spirit, and that of Flefb is Flefb*; This Change and renewing of the Spirit by the Holy Spirit, I fear G. *Fox* and most of his *Foxians* never Experimented, [74] though they enjoy in common

<sup>1</sup> Change "Principles" to "Princes." R. W. Ms. Ann.

common a Light of Nature, though God hath endowed him and many of them with excellent Natural Parts: yea, with a Light from the *holy Scripture*: yea, with a Light of *Experience* and *common Motions* from Gods holy Spirit, and have been lifted up by their own thoughts and others (as *Capernaum*) *up to the Heaven!* and therefore my Soul fears (as to most of them) *that God will bring them down to Hell with the greater Condemnation.*

222. Ho-  
fanna to  
the Son of  
David

The 38th Instance is in Pag. 222. where he brings in the same Author saying, [*Salvation and Faith are the gifts of God distinct from Christ*]

He Answers, *They are all of him, and from him, and with him,* And how is he *the Author of Faith in whom it ends, and from whence it comes.*]

Christ's  
Name  
horribly  
abused

I Reply, as *Potiphars wife* cries out against *Joseph*: and pretends *Chastity*, so doth this *subtle Whoremonger*, pretending that all is *pure Christ*: the *Light is Christ*, their *Hope is Christ*, their *Faith*, their *Spirit is Christ* himself, yea, the *Saints are Christ*: No distinction between Christ and them, *for they are all of him, from him, and with him?*

Colossians  
1. Con-  
sidered.

In short, I pray the Reader to mind with me the *first Chapter* to the *Colossians*, where *ver. 1.* The Spirit of God declares how Gods Children (poor slaves at first in *Sathans Clutches*) are *Translated from the Kingdome of Darknes into the Kingdome of his dear Son: In whom we have Redemption through his Blood, even the Forgiveness of Sins.* I know the *Foxians* turn Christ, yea, his Blood also into a *Spirit*, a God.

The Na-  
ture and  
admirable  
Mystery  
and Excel-  
len- of  
Christ  
Jesus

How admirably doth the holy Spirit of God declare

clare the *Godhead*, or *Divinity* of Christ Jesus and his *Manhood* or *Humanity*, unto *ver. 21?* out of both which I shall select two or three Attributes of the Lord Jesus.

1. The State of Christianity, amongst many other high Expressions in the Scripture, is here called *the Kingdome of Gods dear Son*, which argues a distinction from all other Kingdomes, and a distinction from his *Saints*, as a *King* is not his *Subjects*, nor their *Gifts* and *Honours*, and *Estates*, and *peace*, and *Joy* though given by him to them,, and procured by his *great wisdom* and *love* for them.

Oh *poor Ungrateful Monsters*, not content to be taken from [76] *the Kingdome*, from the *Dungeon*, of *Darkness* and *Hell*, and that by the *Ransome* and *price* paid and *Blood* and *Death* of his *only Beloved the Prince of Life*, but we must be the *King of Heaven* and *Prince of Life* our selves.

2. I observe, The *Instrumental* and *purchasing Cause* or *price*, is said to be his *Blood*, which argues the *Infinite value* of his Sufferings, in which Respect only it is called *the Blood of God*: I know the slight esteem that some of these *Foxians* have of the *Blood* of the *Lord Jesus* saying, that *wicked men the Souldiers* shed it; that it was spilt upon the *ground*, that there was no difference between that *Blood* and the *Blood* of another *Saint*: That by *Gods blood* is only meant *godly* and *heavenly power*, and *Spirit* by which God applies *Mercy* and *pardon*, *Justification*, *Righteousness*, &c.

I have read the *Blasphemous Discanting* of the *Jesuit* concerning *Maries white Milk*, and *Christs* The Blood of Christ defiled by *Crimson*

Papists and  
Quakers. Crimson Blood, & in the close, his preferring the  
Milk of the Mother before the Sons Blood.

I have heard also the foolish Blasphemy of one  
of my own Neighbours, saying, That the Blood of  
the Quakers, and by name of *W. B.* was Saving  
and Salvation to the World.

Christ the  
picture of  
God. 3. But I pass on, The Lord Jesus is here called  
the Image of the invisible God: If this should re-  
spect the Godhead only, which is invisible, how  
could Christ be a visible Picture of Invisibility? If  
the Manhood only? is God a Man, and Man his  
Image or Picture, as the old Heretick, and late in  
*London, Reeves and Mugleton fancied.*

Christ  
God and  
Man. The Truth is, as Christs Blood is but figuratively  
for an Antitipe and fulfilling of all the Figures  
foregoing him, and for all his Sufferings, and many  
Blood-sheddings both of Minde and Body, so this  
Image or Picture, this Blessed Lamb of God, con-  
sisting of the Godhead, wonderfully assuming such  
a *none such Manhood*, both which the *Papists* and  
*Quakers* are forced to confess, I say, it is clear he  
was the brightest Image or Picture of God to the  
World that ever God appeared in, and therefore  
called the Word of God the fullest and loudest of  
all the Words of God in which ever he spake, &c.

Christ  
Fulness  
filling all. 4. Many more I might insist on, but I must ab-  
breviate, and only mention *ver. 18.* where the Lord  
Jesus is made the Pallace of [77] the Godhead,  
that in him as the Head of the Body, his Church,  
*should all fulness dwell*, reconciling and making peace,  
through the Blood of his Crosse, &c. *Iohn* tells us,  
that of this fulness in him, we receive: all the  
World

World receives the Mercy and Patience of God by him ; all his Followers receive his Grace and Spirit, Converting, Sanctifying, Comforting, &c. so that his most holy and glorious Manhood, visible amongst us, &c. was as a fair and spacious, beautiful Conduit, into which the eternal and inconceivable Counsels of the eternal Power and Godhead flowed, and from whom by all those blessed means and Ordinances, as by so many Cocks turned and let loose, flow and run into poor empty Souls as Pails and Tankards all sorts of mercies to the whole World, and especially to the Elect, and Chosen, his Church and Body that believe in him : what poor Children and Frantick Souls are we then that cry out (poor Pots, and Pails, and Tankards) that we are the Conduit it self ; yea, we the Well-head, Fountain and Spring, and (as this frantick *Fox* in his Book once and again affirms) no distinction between God & Christ & his Saints, yea, though he often acknowledge that Christ is the *Author and Finisber of Faith* ; So that the Gift of God, the words of God, which are his *Tokens, Love Tokens,* and *Love Letters,* they are God and Christ, themselves the *heavenly Father,* and his Son the *heavenly Bridegroom.*

John the *Baptist* cried out to all such proud Souls, *I am not He, I am not worthy to untie his Shoe Latchet : He it is that Baptizeth with Fire : He is the Lamb of God, &c. He, even that man upon whom he saw the Spirit descending like a Dove, &c. and blessed Paul with Iob, abhors himself, and counts his Holy Life, his Prayers, his Fastings, his Righteousness*

Dung

A wonderful Conduit.

The proud phrenzie of the Quakers.

The Papiests and Quakers Christ

*Dung and Dirt compared with that of Christ Iesus, in Opposition to that of the Law, &c.* In which *mud* still the most zealous *Papists* and *Quakers* stick, and talk idly of their fulfilling of the Law now, by Christs Righteousness, Grace and Spirit in them, which they will at last find to be no more but the *first Bargain* or *Covenant*, let them pride themselves never so much in their filthy *menstrous Clouts* and *Rags of Holiness*, that is their *Christ within* them.

223 Ho-  
fanna to  
the Son of  
David

The 39th. Instance is in *Pag.* 223. where he brings in the same Author saying, [*The Light which discovers Sin and Iniquity [77] in Mans Heart is not Christ the dore*] He Answers, [*The first Adam was the Dore wh reon all Sin and Transgression entred: Christ the Light, the second Adam which doth inlighten every man, &c. saith, I am the Dore, the Way, and the Life, which finish Sin and Transgression, and brings in Everlasting Righteousness, and the way of Dife<sup>1</sup> out of Death, which Light discovers Sin*]

The  
Estate of  
mankinde

I Reply, *Edmund Burroughs* in his *large Epistle* to *G. Fox* thi h s Book, he tells us that this Light (which they thus boast of) shews mans threefold Estate, before Transgression: in Transgression and what he is by being saved out of Transgression: It is true, Christ Jesus doth this by many gracious means, but not Immediately, nor to every man that comes into the world: For *the World lies in wickedness and Darknes*. We are not only bleeding in our wounds, but we are lost in the *Wilderness*: We are stark dead in Sin, and know no more that we are dead

<sup>1</sup> Change " *Dife* " to " *Life* ." R. W. Ms. Ann.



dead then a dead man knows of his Condition : what do then these poor deluded Souls tell us of a Light and Christ within every man in the world discovering his pure Estate, his foul Estate, and his raised Estate, which no man or woman in this world that I have read or heard of by Nature had any Spark or shine of such a Light : no nor these proud Ignorants neither, but they have read or heard of these things (more or less) from the holy Scriptures and Records.

2. It is granted, that *Natures Light* discovers a God, some fins a Judgement, as we see in *Indians* : Education and preaching discovers more, as in *Saul*, *Achitophel*, *Judas* : The Word and Afflictions makes *Pharoah* cry out *I have sinned* : Miracles make *Nebuchadnezzar* and *Darius* cry out *There is no God so great as Daniels*, and to make dreadful Laws against blasphemers of him, though themselves continue in their *old Idolatries* : yea, doubtless *Natures Light* is able (in self deceitfulness) wonderfully to Counterfeit *true heavenly Light*, and the *Devil* seem an *Angel* or *Messenger of Light* from Heaven !

3. What is this to a *saving Conviction* which Gods Spirit worketh in those that shall be saved, when they cry out as the *wounded Jews*, *what shall we do to be saved?* and as the *Gaolour*, *what shall I do to be saved?* : until this saving Sense of my Condition, and Gods Justice, what is Christ, a Phyfitian, a Saviour, a Redeemer, *Bread*, *Water*, *Wine* and *oil* to me ? All is needless, yea, loathsome, (though an *bony Comb*) to a full Soul : what talk [78] you of a pardon to an honest man ? or if a *Rope* or *Barr* to save a secure *Epicure* in his *downe Bed* ? 4. Again

The State  
of Adam  
in his Fall

4. Again, how poor a plea is this, *Adam* was the dore to sin, therefore Christ is the dore to the discovery of sin? For, look upon *Adam* in his *Fall*. 1. He saw his sin? 2. He had horreur of Conscience: 3. He run from God. 4. He hides himself. 5. He He fals to mincing end excusing his sin. All this is revealed to us, and not a word yet heard of, Christ the *promised Seed*, or a *Light*, Christ Jesus to Convince him of sin: That was another work, a saving work, which we may hope the Spirit of God wrought in him upon the preaching of Christ Jesus, the *promised Seed* and *Mediatour* to come.

Sathans  
Cunning  
with the  
Quakers

5. I know the Song of the great deluder is: Turn to the *Light*, hearken to the *Light*; thou seeest it chides thee for thy Stealing, for thy lying, &c. Is not this the Christ, &c. listen to him, be still, sink down, obey him, he will teach thee & save thee, &c. But the Bottom is, the English and meaning is, hearken to Sathan, *the God of this world*, be ruled and taught, and guided by him, : The Scripture is but a *dead Letter*, the true Christ is within thee, he will turn thee from these sins, and make thee perfect as God is perfect, &c. Christ is come now in us the *second Time without sin to Salvation*. He is come in us (*Ten thousand of his Saints*) to Judgement: He within thee is the word of God, the Christ of God, the Light of God, the Spirit of God, God himself, and He seeks *Worshippers in Spirit and Truth*, for the visible things are temporal, &c

Christs  
coming

6. But what is there in all this, but the noise of  
*Fenny*

*Fenny bitter in hollow Canes, &c?* What is here but Two common Traps and Engines of Sathan in cheating the Foxians that common Businesses may reach to?

1. The Conscience of good and evil which every *savage Indian* in the world hath.

2. The *whisperings*, the *blindings* and *cheatings* of the *Devil*, in *Samuels mantle*, pretending *vowing* and *Swearing* to be the word of the Lord to be Christ Jesus, yea, & that to your feeling &c.

7. But what are these to Christ Jesus, *a dore of Hope to poor, wounded, and damned sinners?* God by his Law and Justice, by outward hearing or reading, and inward Convictions of *Natural Conscience* hath When Christ is welcome passed Sentence of *Eternal Death* and *Hell* on them: They feel it they cry out now the Gospel or *glad news* of a Saviour, a Jesus is *Hony* in the mouth, &c. Now *Luke 4.* he [80] *beals the broken heart, he sets free the Prisoners, he gives Light to them that see themselves blind*, and Cry to him as the blind man did, Christ medles not with sound persons who have no need of his *Bloud, Righteousness, and Merits*, &c.

The 40 *Instance* is in *Pag. 224.* where *G. Fox* Ellis Bradshaw brings in *Ellis Bradshaw*, saying, [*There is more words then one*]

He *Answers*, God is the word, and the Scriptures are the words which Christ fulfil.

I Reply, 1. As the designe of the *bloudy Pope* and *Jesuits* are to kindle wars between the *Protestants*, that the *Protestants* may do the *Papists work* and save labour and Charges, and so the *Pope* and his *bloudy Whore* of *Rome* may march away securely by the

Two great  
designs of  
Sathan

the Light of the *Protestants fires*. So deals the Devil *the old Serpent* with Christ Jesus, and the holy Scripture or Records which are but One, in a Sense, as the Sun and the Sun-dial: His end is to tear down the Sun dial the Scriptures, under pretence that the Sun is within them, and they need no Dials and Clocks, no visible thing that are temporal, &c. and so to destroy the person and Commands of the Lord Jesus, as visible and fleshly pretending all to be Light and Spirit.

The  
Word and  
Words of  
God

2. The words in the *Hebrew Aamar* and *Dabar*, as also the *Greek, Logos* and *Rema* signifie a word, and divers other matters, as I told my *Antagonists* in the dispute.

1. In both these Languages, and divers other Languages it signifies the will and pleasure of the Mind given forth by *Command*, or *Decrees*, or *Proclamation* made by word, or writing from Kings and States, and *Commanders of Armies, Navies, &c.*

2. In a *Metaphor* or *Figure* it is attributed to God, though he have no word properly, having no mouth, no Tongue, no Braine, &c. but as Nurfes he deals with us *poor Infants* and sucklings, &c.

3. It is another *Metaphor* or *Figure* to say God is the word for God is no more a word, then he is a Man or a Spirit, or a Sun, or Shield, or a House, or a Fountain, or a Shepard litterally &c. For as a word or Expression proceeds from the mind & thoughts within: so are the Thoughts and mind of God declared many wayes, but chiefly by that man Christ Jesus called the Word.

3. The *Inconceivable Godhead* being pleased to vouch

vouch-safe in Infinite Goodness some back parts and glimpses of his *Infinite glorious Majesty* in the Framing of this world, and in the restoring of this world, by making a *Marriage* between his Son and mankind! all his words and Expressions tend mightily to advance this *marriage* and great manifestation, or Word of God.

4. I was once asked by a *poor Foxian*, whether God had any more words but one?

Whether  
God have  
any more  
wordsthen  
one.

I *Answered*, (and do now) that God hath a great many words or Expressions of his mind and Counsels unto *Men* and *Angels*: and so *G. Fox*, and all the *Foxians* Confess the Scriptures to be the Words of God, and therein Confess that all, and every word of Scripture is a word of God.

The Truth is, when God gives forth a word or Command by *Angels*, by *Men*, and by other of his *Armies*, (wherein his *Infinite Power* and *Providence* daily appeareth) his word runneth very swiftly, as we see when the word is given in a Kingdome, *Navy* or *Army*, (as in *Abasbueros* his one hundred and twenty seven Provinces: &c.) He sends out his word, that is, his mind or pleasure, and melteth them, *Psal.* 147.

5. So that I Affirm, that the *two great Lights* of *Heaven*, the *Sun* and *Moon*, and all the *lesser Lights* the *Stars* are *Words* and *Preachings*, and *preachers of God to us*: Every wind and Cloud, and drop of Rain and Hail, every Flake of Snow, every Leaf, every Grasse, every drop of water in the Ocean, and Rivers, yea, every Grain of Corn, and Sand on the Shore, is a Voice or word and witness of God unto us.

Infinite  
millions of  
millions of  
Gods  
word.

6. Hence

The  
Voice of  
Gods  
works  
and Provi-  
dences

6. Hence (as in that *Admirable 107 Psalm*, &c. Every Turn of the *holy hand* of God in *Ruling* and *Over-ruling* all things in the world upon the *two great Hinges* of *Mercy* and *Judgement*, *Pfal*, 110. are but so many Voices or words of God, *God speaks once and twice*, *Job*. 33. *but man hears it not, in Visions, in Dreams, in Health, and Sicknes, in Ease, and pain, in wants, in plenty, in dangers and Deliverances, Crosses, Losses, &c.*

Gods  
Spirit in  
his word

7. That the *Hebrew* is most full, *viz.* that God spake by his Prophets (or Preachers, or declarers of his will) divers wayes and divers times, *but now he hath spoken by his Son: From the beginning of the world*, *Luke* 1. he hath spoken of the coming of this Son *by the mouths of all his Prophets even from the beginning of the World*. Therefore though God have many Sons, yet Christ Jesus (that man Christ Jesus) among the many millions of [82] Sons is stiled the only Begotten Son of God, the Head of all the Elect, purchased to God out of every Nation by his Blood, &c. so by the same excellency and eminency (above all the manifestations and appearances of God to the World) no word or appearance of God is comparable to that appearance of God in Christ Jesus, and therefore called *the Word of God* as the greatest appearance of the eternal Power and Godhead.

Christ the  
word of  
God

The  
shameless  
wicked-  
ness of the  
Quakers  
against the

8. Hence it follows, that these poor *Foxians* are so much the more shameless and monstrous, not only in robbing the Scriptures of their most Heavenly and common Title of the Word of God, common to all Gods appearances, but also in turn-

ing

ing this Word of God Christ Jesus into a Spirit without any body: but what is gone for ever from us, and by their parting him (his God-head from his Man-hood) into a Fancie, a Dream, a meer Whimfie, and Devellish Imagination. Scriptures & Christ himself

9 When we deal with *Indians* about *Religion*, our work is to prove unto them by Reason, that the *Bible* is *Gods Word*, for by Nature they are much affected with a kind of Deity to be in Writing: That all their Revelations, and Visions, and Dreams (in which the Devil wonderfully abuseth them) are False and Cheating. The way of dealing with Indians

That this Scripture or Writing we pretend to, is from God by their own experience, because it agrees with their own Consciences, reproving them for those sins their Souls say they are guilty of: That the terrible Majesty of Gods Justice in punishing Sinners so shines in it, and also his infinite goodness and mercy in finding out such a way of Mediation, and such a Mediator that their Souls cannot but adore Infinite Justice and Mercy in it. That the Holy power of God so appears in it in working upon the Souls of Millions, turning them from Dogs, and Swine, and Wolves, and Lions, and Sheep, and Lambs, and Doves, &c. in Love, Meekness, Patience, &c. They see infinite Reason in the holy Scriptures

That it could be none but an Omnipotent Arm that hath preserved the *Holy Scripture* so many thousand years (some part of it) through so many wonderful changes, through so many *Bloody Huntings* of *Kings*, *Emperours*, *Popes*; and this more subtile The preservation of the Scripture

tile Hunting of these *Foxians*, to run it out of this World. and by seeming to embrace it to destroy and kill it.

Tho. Weld  
83] The 41. *Instance* is in *Page* 228. Where *G. Fox* brings in *Thomas Weld*, saying, [*There lies a Mystery of Iniquity, for to say the World calls them so, by such and such Names or gives them their Christian Name.*]

He Answers, [There are Names given by the Heathen, the Heathen outward which men are called: There is a new Name which the World knows not written in the Book of Life: Here is the new Man known after God in Righteousness and true Holiness; Now who is the New Man, and this new Name? the World may call him by the old, so it is not a mystery of iniquity to say the World calls him so.]

As to Christen Names, & Names to Children  
I Reply, 1. As to Christian or Christen Names or Things bearing or pretending to bear the Name, Authority or an Uniting of Christ Jesus (as we know the word Christian signifies) it is incumbent on every Christian Soul to search into the Root, and Rise, and Practise, and Warrant of them with holy fear and trembling in the presence of God.

The Foxians scornful pride  
2. But to the mystery of Iniquity here insinuated against them, Is it not a proud trick of a *Pharisee* thus to scorn the poor *Heathens* and *Publicans*, as not worthy to know the *Foxians* high Names, or take up such sacred Names and Mysteries upon their Lips? yea, is it not a ridiculous Fancie thus to prate, and (like *Pharisees* to scold about washing of Hands, and Pots, and Cups, therein placing invented Holiness, &c. For,



For, 1. VVhat are the Heathen, this Heathenish <sup>Who are</sup> Soul here strikes at? doth he mean the wilde *Sav-* <sup>G. Fox</sup> *ages*, who give Names to their Children, and oft <sup>his</sup> times full of Reason and Significance, &c. Or doth <sup>Heathen</sup> he account all Nations *Savages* and *Barbarians* that give Names to their Children, and consequently themselves *Savages* and *Barbarians* also, for they give Names unto their Children also.

2. It is true that by the word *Heathen* (the *Goj* <sup>The</sup> in the *Hebrew* and *Ethne* in the *Greek*) the Nations <sup>Words</sup> or Gentiles were signified as distinct from the Holy <sup>Heathen</sup> Nation or Church of God the *Jews*, but so it is not common in our English Phraze, to call all the Nations *Heathen* that are not of the *Jewish Nation*.

3. Did not the Saints before the coming of Christ give Names to their Children? did not *Leab* and *Rachael* (by *Jacobs* leave) give all those significant Names unto the *twelve Patriarchs*? and [84] have not the Saints of God (as well as all Nations) still so practised?

4. Doth *Christian Regeneration* or *New Birth* destroy *Natural Births* or *Marriages*, or *Procreations*, or *Names*, and *Educations*? (Only as *Diamonds* in *Gold-Rings*, and *Aples of gold* in *pictures of silver*) *Christi-* *anity* beautifies and adorns all these, *Natural* and *Civil Actions*, with an heavenly Spirit,<sup>1</sup> Carriage in *Earthly matters*.

5 Can there be any Instances given of any Ser- <sup>Christ de-</sup> *vants* of God before or since the coming of Christ <sup>troys not</sup> *Jesus*, disowning or slighting the Names which <sup>but beau-</sup> their Parents had given them: yea, though there <sup>fies</sup> *were* <sup>Civility</sup>

<sup>1</sup> Inferit "&." R. W. Ms. Ann.

were some seeming honour to false Gods in them, *Fortunatus, Apollo, Phebe, &c.*

6. Why may we not (though we are for<sup>1</sup> his Heathens) call the *Foxians* by the same Names by which they call themselves? for, in this great Book we find G. *Fox* and *Edmund Burrough* subscribed? It is a Query why they so plainly subscribe and yet defend them that do not, Have they a Priviledge? Or do they thus quarrel with us, (poor Heathens) about straws or things Indifferent? and yet so weighty as the *new Name, and new man created in holiness, &c?*

The new  
Man and  
new Name

7. But what is this *new Creature* and *new Name* they speak of? How shall the world call them by it if they know it not? Such are their *Nonsensical Fancies* of giving no Respect to any in word or gestures: Such are their *Fantastical Conceited Answers*, when being asked where they dwell, they Answer, they dwell in God, and where they live, they Answer, They live in God, &c,

The Popes  
flinging to  
the world  
their old  
Names.

8. Are not these *Foxians* a kin to the *Popes* in this Fancy also, when raised to the *Devils Pinnacle*, to the *Popedome*, they throw down their old Names to the world, and though they be as subtle as *Foxes*, yet now they will be called *Leones* Lions, though they be as fierce and Cruel as Lyons, they will now be called *Clement* and though they be as Impious as swine, even as *Os pores*, they must be called *pius*.

In the last place, as the *Pope* cast away his net which he used as the Remembrance of the Fisherman *Peter* when he had catcht the *Popedome*, so  
G.

<sup>1</sup> Change "for" to "but." R. W. M. Ann.

G. Fox having made his Fortune as it is prophane-ly called, having attained a great Marriage: His new Carriage and Courtesie, and Civility condemns *Humphry Nortons* [85] and his own former Rigidity as I am sure they will do most of them<sup>1</sup> for worldly Advantages, For, as they abuse that *Scripture*, *The World is in their Heart*. I may truly use it and affirme the world and the pride and Advantage of it, though they deny it as the *Pope* and *Cardinals* and *Jesuits* do<sup>2</sup> is in their Heart, and is the Body and Soul, the Root and Branch of all their whole Religion. G. Fox  
his great  
change.  
  
Ecclef. 11.

The 42 Instance is in pag. 243. where G. Fox brings in *Richard Sberlock* saying [*We must not look for an Immediate Extraordinary and miraculous Teaching from the Lord.*] 243. Rich-  
and  
Sherlock.

He Answers, Yet he saith, *all men are taught of God*, what Confusion is here? *The grace of God which bringeth Salvation hath appeared unto all men* and this he calls an outward Teaching by the Lord *Jesus Christ*. Is that *which brings Salvation* outward: All in the Truth may judge this and try thy Spirit: And the Teachings of the Lord is not mediate, but *Extraordinary* above all yours, which are men got up since the dayes of the Apostles.

I Reply, 1. Although I have spoken before of their *Immediate Inspirations*: yet seeing how greedily and boastingly this deluded Soul with scorn and Contempt

<sup>1</sup> Place "most of them" in parenthesis. *R. W. Ms. Ann.*

<sup>2</sup> Place "as the *Pope* and *Cardinals* and *Jesuits* do" in parenthesis. *R. W. Ms. Ann.*

Contempt of all his *Opposites*, sucks in the poyson of *Devilish Inspirations* in stead of the *pure wine* and *milk* of *Christian Truth*, and milks out this poyson into the mouths of his *poor bewitched Followers*, I shall add a few words.

The  
Teachings  
of God.

G. *Fox* here affirmeth that the Teachings of the Lord are not *mediate*, but *Immediate, Extraordinary* and *miraculous*, Contrary to the whole stream of Scripture and Experience.

1. Contrary to the *Ordinary* and *daily*, and *mighty preaching* of the *whole Creation*: P<sup>sa</sup>l. 9. *The Heavens, &c.*

2. Contrary to the Teachings of God in every mans Nature, and making, being taught of God, above Gods Teaching, the *Fowls* of the *Air* and *Beasts* of the *Field*: Doth not Nature teach you, 1 *Cor.* 11. as to long hair.

3. Contrary to *Abrahams Teaching* of his Children, and the Command of God to all Parents.

4. Contrary to *Ordinary Teachings* of the *Priests* and *Levites* Comanded by God, in so much that Christ Jesus Comanded the *Scribes* and *Pharisees* *sitting in Moses Chair* to be heard and attended.

5. Contrary to the *Ordinary* and *Constant feeding* by *Sheep-* [89] *herds* and *Teachers* in the Christian Flocks and Assemblies.

6. Contrary to the Teachings of the *holy writings* or *Scripture* written by *Immediate breathing* of God, for our Instruction and Consolation, &c.

Ob. Yea, but saith this great wrestler of *holy writings*: *They shall be all taught of God.*

I *Answer*, 1. Who, or how *shall they be all taught*  
of

of God? that teaching in the *Hebrew* applied from the new<sup>1</sup> *Prophets*, *Isaiah* and *Jeremiah* is the teaching of the *new Covenant*, and that is the promise of *Grace* and *Mercy* to so many as are *predestinate* and *called*, &c.

2. That is no *Immediate, Extraordinary, and miraculous business*, for this is common to all that repent or turn to God.

3. Many had, and may have the *speaking with Tongues*, and *working with Miracles*, and yet not know what the teaching of the Spirit in a *new Birth* is.

4. In the *Ordinary Teaching* to Conversion, the Lord owns his Servants as *Fellow Labourers, Workers, Builders, Husbandmen, Fathers, &c.* wherein he is pleased to open the hearts of *one<sup>2</sup> Thousand* and *Ten Thousand* as he did in the *first preachings* of that *glad News*, and I hope will do so again.

5. The great Promise to Christ Jesus and his *Seed* is, that there shall be a *gracious Continuance* in *Christ's mouth*, & the *mouth* of his *Seed*, of both the word, (that is preached) and the holy *Spirit* more or less) *accompanying* and *Teaching*, *Ia. 59.* Outward means.

6. What is there in *G. Fox* his wild Notion, [*Can that which brings Salvation be outward?*] Against all the Proofs before I mentioned, and so many others concerning the *Foolishness of Preaching, &c.*

*Object.* He saith, *The grace of God teacheth every man to deny ungodly Lusts, &c.* And I ask,

1. If every man in the world hath this *Immediate*

<sup>1</sup> Erase "new." *R. W. Ms. Ann.*

<sup>2</sup> Change "one" to "many." *R. W. Ms. Ann.*

*mediate work* on them? what's the Reason we find none in the world (no not the wisest) until they have the Scripture, or the Doctrine thereof some way opened to them, that have been able to give us the least Tidings of any such business.

2. What's the Reason that so few in the world have any shew of Repentance, &c. much less a sound and saving turning of the whole Soul unto God?

87] Why do the *Quakers* make such ado about their *Apostles* Men and Women as if that *glorious Light* the *Father*, *Son* and *Spirit* in every man were not able to teach *Effectually* (by his *Extraordinary* and *miraculous power*) without their outward speaking to the *Seed*, that is to *God within* them?

Miracles.

4. If they themselves teach by such an *Extraordinary* and *miraculous power* as the Prophets of old, and the Apostles of Christ Jesus did, what should be the Cause why we see no such *miraculous deeds* done by any of them? The Truth is, God is pleased to chain up *Sathan*: otherwise, the *Foxians* would have their longing (which it may be some shall after them) But if they shall be permitted by God and assisted by the *Devil* to do as the *Magicians* did: yet if their *Doctrine* be other then what is written (as I have abundantly proved it to be) while they cry out *Light, Light*, there is none as *Isaiab* speaketh, not a Spark of *Light* within them.

247.  
Christo-  
pher Wade

The 43. Instance is in Pag. 247. where G. Fox brings in *Christopher Wade* saying, [*The written Word*

*Word is the Sword of the Spirit:]* And he makes another Rule beside the Scripture<sup>1</sup> false.

He *Answers*, which we say is the Spirit which gave them forth, whereby Peace is known upon the *Israel* of God: And the *Pharisees* had the Scripture but had not the *Sword of the Spirit*, the Scriptures testifies of *the Sword of the Spirit*.

I Reply, 1. With all *humble Reverence* to the most holy Spirit of God, who is God himself. I affirme, the Spirit or God can not here be the *Sword* intended.

For 1. This *Spiritual Furniture* being a *Similitude* <sup>The</sup> taken from *warlike* and *Military Provision* and *Ar-* <sup>Sword of</sup> <sup>the Spirit</sup> *tillery* from *Head* to *Foot*, the *Helmet*, *Breastplate*, the *Shield*, the *girdle*, the *Shoes*, and every one applied to gifts and means flowing from Gods Spirit, as *Faith*, *Hope*, *Sincerity*, &c. it were most improper then to bring in God or the Spirit to be the *Sword*, or any of the other pieces.

2. For there is no more Reason to make the Spirit or God to be the *Sword*, then the *Shield* or any other piece.

3. It seems too low to the holy Spirit and God to be here in this *Similitude*, resembled to a *Sword* or *Instrument* in the hands of men to be drawn and brandished and fought withal for *Offence* and *Defence* at mens pleasure, though in some Sence<sup>2</sup> God. 88] 4. This was the *Sword*, the only *Sword*, is called a *Sword* with which the Lord *Jesus* fought and vanquished the *Devil*, *Gegraptas*, *Gegraptai*:

*It*

<sup>1</sup> Place "beside the Scripture." in parenthesis. *R. W. Ms. Ann.*

<sup>2</sup> Infert "from." *R. W. Ms. Ann.*

*It is written, it is written*, and we may well say of it as *David* of the *Sword of Goliab*, by which *David* cut off his head, *there is none to that*, &c.

Not the Spirit himself.

The holy Spirit, Christ and God are Authors of all these *heavenly Gifts and Graces, the Beginner and Finisher of Faith*, and therefore not *Faith* nor *Hope*, nor any other piece of the *Artillery* themselves, no more then the *Armorer* is the *Helmet*, or the *Cutler* the *Sword*, &c.

6. In *Revel.* 1. Christ and the *Sword* with two *Edges* (which cometh forth of his mouth) are distinct, and can not be the same, as *G. Fox* usually Confounds and mixeth all together. Hence the the *Word of Christ, Col. 3.* can not be Christ himself, but that which cometh from him and tendeth to him.

7. These great Interpreters are Confounded in themselves, for here in *Ephes. 4.* the Spirit must be the *Sword* and *Word of God*, But in *Heb. 4.* Christ must be the *Sword*, with *two Edges*, being the *Word of God*, and not the Spirit: So like *Juglers* do they shift from one hand to another, to Confound and beguile the Beholders.

*Object.* But the Spirit saith *G. Fox* was before the *Scripture*, and gave forth the *Scripture*.

The Immediate Inspiration of the Spirit

I *Answer*, what then, *G. Fox* is before his *Book*, and gave it forth, is it not therefore *G. Fox* his word & writing but *G. Fox* himself? Or is it not the *Kings Majesty* before his *Declaration*, or *Proclamation* to the world? Is it not therefore the *Kings* word, or is it the *King* himself? This *Immediate Inspiration* of the holy *Scripture* from the Spirit makes



makes it a Word so powerful, a *Magazine & Store-house* so full of Treasury, so rich a Standard, *Touchstone* or *Weights* so perfect, for the trial of all Spirits, all writings, all Doctrines, all Religions, Worships, Actions, &c.

*Object.* But the *Pharisees* saith G. Fox had the Scripture, but they had not the Sword of Gods Spirit :

I *Answer*, The *Jews* had, and have, and so the *Turks* have had much of it, the *Papists* and the *Quakers*, and other Blasphemors, yea, and the *Devils* themselves may have the Scripture, the word of God in their Hands and mouths: for may not a true Sword, a choice Sword be in a mad mans hand, whereby he may [89] mischief and wound, and kill himself and others: Hence men make merchandize of it, *sophisticate* and *Adulterate*, and turn it into a *Lie*, &c.

On the other hand, the Spirit of God is promised to Gods Children: Gods Spirit and Word are promised to go together in the mouths of all true Christians, *Isa.* 55. this holy Spirit is to be praid for, *Luke* 11. and is therefore *powerfully present* with Gods true Messengers, while they *Translate*, *Expound*, *Preach* as *Paul* did, *Acts* 26. No other things but what *Moses* and the *Prophets* wrote of.

The 44th. Instance is in *Pag.* 253. where he <sup>253. Hen-</sup> quotes *Henry Haggar*, saying, [*You call all men dead* <sup>ry Haggar</sup> *and Carnal in the Serpents Nature, in what Form soever if they differ from you*] G. Fox Answers, [*All that be not in the Light that inlightneth every man that*

that cometh into the world which is the way to the Father, differeth from us: such be dead, such be Carnal in the Serpents Nature; For none comes to the Life, but who comes to the Light, in what Form so ever they be: And such as differ from us differ from Christ: For none come from under the Serpents head and Nature, but who comes to the Light.

The Pa-  
pists and  
Quakers  
of a dam-  
ning and  
damne  
Spirit.

I Reply, 1. As David said of some whose Teeth were as Swords, and Solomon saith, there is a Generation &c. of such whose Teeth are as Swords, and if ever there were a Generation of such in the world the Papists and these Foxians are the Generations here intended: For it is in vain to tell them of Christ the Foundation, and of building Wood, Hay, Stubble, &c. If you come not roundly to the Pope with the Papists: Or to the Light within, &c. nothing remains but Fire and Brimstone, Damnation, &c.

2. It is true, in some of their writings, and in Edmund Burroughs himself there seems to be some charitable hopes of some having something of Sincerity in them, and of breathing after the Lord, but I observe they fall in with G. Fox again, viz. except that those persons owne their Idols<sup>1</sup> called Light within them.

The true  
Protestants  
Charity.

3. The Protestants overcome the Papists not only by Scripture and Argument, but in Charity also, for they profess to have Hope of many among the Papists, as they do also of many amongst the Quakers, But the Papist and Quaker like Fire-ships burn and blow up all, that bow not down to theis Image, &c.

4. How

<sup>1</sup> Erafe "s" in "Idols." R. W. Ms. Ann.

90] 4. How far are these from the Spirit of <sup>The Quakers far from the Spirit of Christ Jesus.</sup> Christ Jesus toward the *poor Woman*, the *Syrophe-nician*, who by her *worship* was a *dog*, (and he told her so) yet believing in him and content to gather up *Crumbs* (as a *Dog*) under his *Table*, he grants her *Suit*, and magnifies her *personal Excellency*! Thus dealt he with the *Centurion* and *Cornelius*, and with every *poor Reed* if truly bruised for Sin, and every *Lock of smoking Flax* reaking in truth of Love to God, and the Lord Jesus.

He proclaims the Kingdome of Heaven to the *poor in Spirit*, who see themselves *dead* and *lost*, and *damned*, and seeing no help, no Grace, (not a penny <sup>The meek and merciful Spirit of Jesus.</sup> nor a patch of any good in them but) waiting as *Beggars* at the *gate*, the *beautiful* and *glorious gate of mercy*.

He proclaims *Blessedness* and *Promises* to the *bleating Lambs* as the *fruitful Sheep* to the *Infants* and *new born Babes*, *that hunger and thirst for the milk of Righteousness*, that by the *Patience* and *Comfort* <sup>The different state of Gods Children.</sup> held forth in the writings or Records they may have hope, although yet they cannot be *Confident* of any work of God in them, and are not so bold to *Confess* Christ Jesus openly, and kiss him in the *Streets*, but steal to him by night as *Nicodemus*, and *Joseph*, until they saw him bleeding on the *Gallows*.

He bare with his *Disciples* though *foolish* and *slow of Heart*, *hard-hearted*, ignorant of his *Death* and *Resurrection*, and loath to hear of such matters.

The 45th. Instance is in Pag. 259. where he quotes *John Brown* saying, [ *And them that bring* <sup>259. John Brown</sup> *people*

people to look at the Light within them, are as Korah, Dathan and Abriam.]

G. Fox Answers, [All that go from the Light within them, are as Korah, Dathan, and Abiram amongst the Lords Propbets, Exalting themselves and Persecuting.]

1. I Reply, and Examine unto whom this Famous History may most properly be *Applicable*, for sure it was a *Type* and word of God

Number 16. Korah, Dathan and Abirams Revolt applied to the pretended Quakers.

1. Then, that which the Spirit of God chargeth upon *Korah*, is a rising up, a *Revolt* and *Rebellion* against the Lord, his Appointments and Ministers or Officers, *Moses* and *Aaron*, &c.

I know G. Fox chargeth this upon all that pretend to any *Ministry* and *Minist. ation*, and have not the *Immediate Spirit* of [91] God as the *Apostles* had but as (he speaks simply) are *Ravened* from it, and are still *Apostates*, &c.

The Protestant Religion Revolted from by the Quakers

But I *Answer*, the *Protestant Religion* is a Religion protesting against the abominations of that *bloody man* of Sin the *Pope* both in his *Doctrines* and *Worships* and Conversations: These Protesters have been since the *Waldenses*, in *France* and *Germany*, and low *Countries*, and *England*, *Scotland*, *Denmark*, *Swedland*, *Polonia*, *Transylvania*, *Norway*, *Ireland*, &c. *Conflicting*, *Contending* with their *Tongues*, their *pens*, and their *Blood* against the *Bloody Whore* and *Church of Rome*, according to many passages in the *Revelations*, most *wonderfully* and *miraculously fulfilled* upon them.

From these all their holy *Doctrines* and *Endeavours* after Gods pure worship are the *Quakers* Revolted

Revolted and set up a *Flag of Defiance* against all but pretended *Immediately Inspired persons, Invisible Worshipers, and Ministers, and a sullen, proud, and dogged Conversation,* (for the general of them.)

2. As *Abfoloms* and *Shebabs Conspiracies* were notable and Signal against *King David*, the *Prophetical* and *Kingly Type* of the Lord *Jesus*, so was *Korabs* and his *Conspirators* very Considerable and Eminent against *Moses* and *Aaron* Types of the *Prophetical, Priestly, and Kingly Office* of the *bleſſed Lord Jeſus Chriſt*: It is ſaid, *Numb. 16.* that *Korab the Levite*, and *Dathan* and *Abiram the Sons of Reuben*, and *two hundred and fifty Princes* and *Notable Men of Fame* in the *Assembly* thus kindled the *Coals* of this *proud Conſpiracy*, which had broke forth into *devouring Flames*, except that the *Shepherd of Iſrael* (*who never ſlumbers nor ſleeps*) had moſt graciously and wonderfully watcht for the *timeous* and *early Extinguiſhing* of it.

As to the *pretending Quakers*, it is known that they are not *Sons of Obscurity*, (as *Bull* and *Farminton*, *Reeves* and *Mugleton*) but for *Eſtate* and *parts*, for *Education* and *Learning*, ſome of them<sup>1</sup> for pretences of *Piety*, *Conſcience*, *patience*, *Zeal* and *Mortification*, yea, and alſo for their *Numbers*, all which they predicate in their *Books*, and in my diſpute with them with *loud Trumpets*) they are known to be *Conſiderable*, and as like to ſpread as did the *Arrians Papiſts* or *Mahometans*.

3. *Korab* and *Dathan*, &c. they were by *Gods* righteous *Judgement* ſo fixed, and ſetled, and hardened

<sup>1</sup> Place "ſome of them," in parenthesis. *R. W. M. Ann.*

ned in their Perswasion [92] and Confidence, that they Contemned all *Moses meekness*, and *Answered stoutly, We will not come up*, when he Cited them before the Lord : yea, say they, *wilt thou pluck out the Eyes of these men*, and they daringly and desperately brought their *Censers* to offer *Incense and Worship* to God : as may be applied to these *proud and Confident*, and *desperate Foxians*.

Korah and the Quakers Confidence & fierceness.

And lying Charges.

4. Their Charge was notoriously false against *Moses*, as the Charge of the *Quakers* against such blessed Instruments which God hath used like *Moses* to bring the *Protestants* out of the *Egypt of Popery* : ) *viz.* a Charge of Pride and Ambition, *wilt thou make thy self a Prince over us?* a Charge of which the *Foxians* are notoriously guilty.

Ingratitude.

5. I observe their *horrible Ingratitude* both unto the most holy God himself, and unto *Moses* and *Aaron*, Gods Servants, by whom he had wrought so many wonders for this people in so many *wonderful* and *miraculous Directions, Preservations* and *Deliverances*.

Impatience.

6. Their *Impatienci* and *Unbelief*, &c. *Thou hast not yet brought us unto a Land flowing with milk and bony*, as if God and *Moses* had only fed them with *Sugred* and *bonied Words*, and no Effects and performances.

7. I observe their subtle and false pretences and Suggestions : Is not all the *Lords people* holy every one of them, and the Lord is amongst them, just the *Quakers Language*, who so advance every one of the people of the Lord : (as they call their *Profelites*) *viz.* that they are just now *born of God*,  
and

and Literally, *can not Sin*, are *Immediately Inspired*, need no Teachers, no Scriptures, &c.

8. I observe, and I humbly beg of *the Father of mercies* to cause these *poor Foxians* to observe the *Conspiracy* of the two Elements, *Earth*, and *Fire* to Consume and devour these *Famous-proud Conspirators*: I spare *Applications*, begging mercy from *the Father of Lights* and *mercies*, for their *Humiliations* and *Salvation*: Only I Remember, *that every Plant the Heavenly Father hath not planted*, flourisheth it never *so green, so high, so long, shall be plucked up, and cast into the Fire, &c.*

The 46th. Instance is in pag. 262. Where he brings in *George Johnson* saying, [*The Americans were never ordained for Grace and Salvation, and the Grace of God never appeared to the Americans.*]

93] *G. Fox* Answers, which is contrary to the Scriptures, which saith, *the grace of God which brings Salvation hath appeared to all men, &c. and I will give him for a Light, and for a Covenant to the Gentiles, a new Covenant to the House of Israel and Judah, and that he may be my Salvation to the ends of the Earth; and many in America have received Truth and Salvation.*

I Reply, 1. To the Covenant or Bargain of God with Man, first and secondly I have spoke, as also to the figurative calling of *Christ Jesus* the Covenant to *Jews and Gentiles*, and that this blind Soul taking it literally, he runs upon the Rocks of the *Arminian* general Redemption, and the *Universalists* general Salvation, and that with a known Contradiction

The Wonderful Judgements of God upon the Korathites in this world

62 George Johnson.

Thoughts about America

tradiction against their own Foundation of none having any benefit of Christ, that own not their Light, &c. as also with a known Contradiction to all Expeience, which saith, the whole World lies in Wickedness, and this *America* in *Barbarisme*, and *Barbarous Wickedness* of all forts.

Now  
Christ  
a Light  
& Cove-  
nant.

2. I have said Christ is the Light, the Covenant, the Brazen Serpent, the Bridegroom held forth as the Sun in the Heavens to all the World: So Christians are the Salt, the Light of the World, and the Church the Pillar and Firmament of Truth, holding it out to all the World; is therefore all the World seasoned, enlightened, converted, saved. yea, doth he not only deny the *Americans*, but the *Europeans*, *Asians*, and *Africans* also any Salvation (though never so holy Professour of Christ) except they bow down to their new black Image of Light within them?

N Eng-  
lands  
Plantation

3. It was a large effusion of the *Holy Spirit* of *God* upon so many precious Leaders and Followers, who ventured their All to *New-England* upon many Heavenly Grounds, three especially.

*First*, The enjoyment of God according to their Consciences.

*Secondly*, Of holding out Light to *Americans*.

*Thirdly*, The advancing of the *English* Name and *Plantations*.

These three ends the most High and Holy God hath graciously helpt his poor *Protestants* in a Wilderness to Endeavour to promote, &c.

The In-  
dians of  
N. Eng-  
land

And as to these *Barbarians*, the Holy God knows some pains I took uprightly in the Main Land and  
*Islands*



*Islands of New-England* to dig into their Barbarous, Rockie Speech, and to speak some- [94] thing of God unto their Souls; and surely God hath stirred up the Spirit of my ancient dear Friend *Mr. Eliot* to gain their Language, to Translate them the *Bi-ble*, and many other ways to bring the sound of a Saviour amongst them, which I humbly beg of God to perfect and finish for the Glory of his Great Name, &c.

The In-  
dians of  
New  
England

4. What *G. Fox* means by saying some in *America* have received Truth and Salvation I can but guess at; It is known he owns nothing of God in *Indians* or *English*, until they bow down to their Idol, and that he intends none but such *English* in *America* as he and others have Poysoned and Bewitched with Helish Sorceries.

5. This last Year a Paper was sent me from the Quakers, desiring me to turn it into *Indian*, that so it might be Printed in *England*, and so dispersed amongst them: it contained two things:

The Qua-  
kers desire  
of per-  
verting  
the In-  
dians.

First, *That they had a Light within them which told them that it was evil to Steal, &c.*

Secondly, *That if they did hearken to this Light, it would lead them to God, &c.*

I returned the Paper, and my refusing in Writing, affirming it not to be Truth, &c. and I questioned the Quakers themselves for a false Christ, false Light and Spirit, which they would infect the *Indians* with.

The 47th Instance is in pag. 263. Where he quotes

John  
Owen 263

quotes *John Owen*, saying, [*All Truth concerning God and our selves is to be learned from the Holy Scripture, the Word of God*]

*G. Fox* Answers, There was Truth learned before the Scriptures were written, and the Scriptures of Truth are the Words of God, which ends in Christ the Word, and there is no Truths learned but as the Spirit doth lead into all Truth: And many has the Scriptures but know not Christ and the Truth, &c. so he hath thrown out Christ and the Spirit.

I *Reply*, 1. I have more then once before Answered this *Childish Answer*. There was Truth, (and the Spirit, and Christ, and Light,) before Scripture, as also that which no *true Protestant* denies, *viz.* that the Scriptures, nor preaching, nor Baptisme, nor the Supper, nor Afflictions avail except the Spirit (the *Fin-* [85] *ger* or *Power* of God) set them home upon us: As also that many have the Scriptures yet know not Christ, which who questions? So that his Answers are so loose and Childish that none but *Fools* and *Children*, and *Frantick persons* can find any Savour and tast in them.

Owens  
writings  
about the  
Scripture  
Excellent-  
ly learned  
and Spi-  
ritual and  
Invincible

2. I therefore further Answer to this Quotation, pray the Reader to read some former passages, but especially, those publick discourses of this excellently learned and pious Author, wherein he hath admirably (both in *Latin* and *English*) maintained the *Authority* and *perfection* of this *Inestimable Jewel*, the holy Scripture: both against *Atheists* and *Papists*, and *Jews*, and *Quakers*, &c. and proved (as clear as at Noon-day) the holy Scriptures, and every

every Tittle of them to be the *holy Word*, or *Will*, or *Declaration* of the holy mind of God.

The 48th Instance is in *Pag.* 264. where he brings <sup>264 Samuel</sup> in *Samuel Palmer*, saying, [*The State of the Soul in* <sup>Palmer</sup> *this Life is threefold Creation, Corruption and Re-generation.*]

G. Fox Answers, [*In Regeneration the Life is changed from the Life which is in the Fall, So Re-generation and Corruption is not one in the new Life*]

I Reply, who saith they be? who saith that Re-generation and Corruption are one in the new Life? <sup>Mans</sup> what a foul Trick is this of a false man to impute <sup>threefold</sup> that to his Opposite which he abhorreth? I guess, <sup>Condition</sup> or he means that in Regeneration, there is perfec- <sup>in this</sup> tion and no Sin, or Corruption left, &c. Hence <sup>Life</sup> the plea of some of their Spirits for *Adams nakedness* being come to the State of *Innocency*: Hence the poor frantick Souls cry out that the *Protestants* preach for Sin, for Tearme of Life, &c,

I *Answer*, questionless the Devil deals with the <sup>The Dev-</sup> *Foxians* as the Pirat doth with Ships, he makes no <sup>il too</sup> Opposition against such he hath taken, and is pos- <sup>Crafty</sup> sessed of: So that no question but the *Quakers* may <sup>for the</sup> be freed from many Transgressions and Tempta- <sup>Foxians</sup> tions to them, which others are assaulted with.

2. These poor Souls foolishly and extream simply Answer *Pauls* Complaints and Cryes and bewailing himself, *Rom.* 7. with *Pauls* giving thanks for his sudden victory in the last words, as if just then the Battel had turn d, and *Paul* had not spoke of the Constant Battel and Warfare, which all the Saints of God (in about four thousand years together

ther throughout the holy Scripture) [96] Experimented: *Noah, Abraham, David, Peter, John, Barnabas, &c.*

A great  
mystery.

The Qua-  
kers devil-  
ish pride.

3. It is a mystery which neither *Jews* nor *Turks*, *Atheists* or *Papists*, or *Quakers* know, *viz.* how the Seed of all grace may be in the *new born*, and yet the Seed also of all sin (except the sin against the holy Spirit) remaining in them: Therefore when they hear of the Falls of the Saints in Scripture, and so great? Some question the Truth of the Scripture: others make a sport of them, and pretend a Cloak for their sins, saying, none are perfect, why may we not as well as they? Others, (as the *Foxians* say,) We are come to a more perfect and pure Estate than *Paul* at first was in: or *John*, who saith, *If we Confess our Sin*: or *Iames*, who saith, *In many things we offend all*: or the Father that cried, *help my Unbelief*, &c. But the *Papists* and *Quakers* are so perfect and *Superperfect*, that though they be full of *pride, Ambition, Unbelief, Unthankfulness, Intemperancy, Covetousness*, full of *rash Anger, bitter Railings*, and *dreadful Blasphemies* against *Heaven*, yet they can with the *Whore* wipe their mouths, and say they are pure from all uncleanness.

275. Rich-  
ard Meyo.

The 49th. Instance of *G. Fox* his lame writings is in *Pag.* 275. where he quotes *Richard Meyo*, saying, [*To say the Gospel is the Power of God is but a Metaphorical Speech.*]

*G. Fox* Answers, [*The Apostle doth not say so, for the Apostle saith, the Gospel is the Power of God unto Salvation to every one that believes, in plain words,* Rom. 1.

I Reply,

I Reply, 1. (As before, and as thousands know) that the word *Gospel* is in all *Languages glad News*, the same which the *Angel* brought to the *Sheep-herds* of a *Saviour born, and laid in a manger at Bethlehem*, this is the *News*, the *placid good News*, though set forth and beautified in the holy Scripture with variety of *Figures* and *Metaphors*.

2. The *great Fox* the Devil who thirsts after the Blood of the *Quakers*, and of all mens Souls, he whispers, *viz.* the Gospel is Christ, it is the Spirit, the Light, and God himself, why talk you of a written Gospel? of a preached Gospel the Scriptures are within you, the Gospel is within you, *Translations & Interpretations* within you: why gaze you upon pen and Ink, and after a man. &c. The Devils bloody Craft.

3. As if the glad Tidings or Gospel to a dying man of a par- [97] don, & of Life, &c. founding to his Ear, were not by the *External Dore* of his Ear conveyed (by that Dore) to the *inward dore* and *Closet* of his mind? who but *Frantick Souls* in *Bedlam* will say, what need you mind the *Kings Declarations* or *Proclamations* of *pardon* or *Liberty*? The King himself is the *Gospel*, the *Declaration*, and the *Liberty*, the King is within you, the Gospel or glad News is within you? The Kings Declaration of mercy and Liberty.

4. The Devil hates the *glad News* of Christ Jesus as much as Darknes hateth Light, therefore he hath two sorts of Souldiers. The Devils two sorts of Souldiers

1. Some that say, what tell you us of Reading and praying, and preaching, mind the *Kernel within*, while the second sort are all for the outside, which without the In-side are but *Shels*, and *Husks*, and *Shadows*. Anti-Christianisme.

5. How

The Figures in Scripture.

5. How commonly doth the holy Spirit in the Scriptures speak *Riddles* and *Figures*, that they that see not may see, and they that say they see (*Papists, Quakers, &c.* may be blinded) why is the *Lamb* called the *Passover*, *Christ* the *Temple*, the *Cup* his *Blood*, the *Bread* his *Body*, &c.

There were many *hundreds* brought before *King Henry* and *Queen Mary*, after him, &c. for *Insurrections* with *Halters* about their *Necks*: These *Princes* (and others) pronounced their inward mind by *word External*, the *Heralds* and *Proclamations*, and *Trumpets* were in a *Figurative Sense* all glad *News* and *Gospel*, and yet the substance of the glad *News* or *Gospel* was the *pardon* offered and vouchsafed to them?

A lively picture of the Gospel.

6. Mine *Eyes* have seen a *Condemned Soul* turned off at the *Gallows*: a *Post* comes galloping all drive, waving his hat, which being espied, *Execution* is staid: the people cried a *pardon*, the *Post* cried a *Reprieve*: The *Sheriff* cried neither no *Reprieve*, &c. until he saw the *Kings band* or *Authority* from him, the *Post* delivers to the *Sheriff* a bit of paper, which the *Sheriff* reading He Com-  
manded the *Halter* to be taken off, and the *Prisoner* to be delivered to the *Post*: the *Prisoner* with joyful lips bid *Death* and his *Fellow Sufferers Farewel*, and with joyful *Legs* leaps up behind the *welcome Messenger* of his *Deliverance*, for, afterward he had his *pardon* under the *broad Seal of England*. I ask here how many passages and particulars may *Figuratively* be stiled *Glad News*, or the *Gospel* to this dying man.

7. I ask whether the glad News or Gospel which this Post, [98] *Messenger* or *Preacher* brought, might not *Figuratively* be called his Gospel or glad News, as *Paul* Rom. 2. calls it his Gospel, and 2. *Pauls* *Cor.* 4. *our Gospel if hid, it is hid to them that be* <sup>Why it is called</sup> *loft?* It is hid two ways. <sup>Gospel.</sup>

1. When not by writing or preaching it is <sup>How it is hid.</sup> preached or declared (as it is not as yet discovered to innumerable millions in the world.)

2. When the Power or Spirit of God opens not (as he did *Lidiabs*) the Ears and Hearts and Spirits of men to embrace the Gospel, or glad News of a Saviour to them: and this outward and inward hearing of this glad News, it is the Devils and the *Jews*, and all *Atheists*, and (these *refined Atheists*) the *Quakers* work to hinder.

The 50th Instance of *G. Fox* his lame Answer is <sup>282. Dan-</sup> in *Pag.* 282. where he brings in *Daniel Cawdry* <sup>iel Gaw-</sup> saying, [*The Saints were come to the Spirits of just* <sup>dry.</sup> *men made perfect, but not on the Earth.*

*G. Fox* Answers, [*The just mens Spirits that led them to give forth the Scripture was the Spirit of God, and that was perfect, and was while they were upon the Earth: The Saints were come to, (which was Christ the End of all words) and so to God the Judge of all the world.*]

I Reply, I have spoke before, that Spirits are *In-visible Beings*, both good and bad, Contrary to the *Sadduces*, who held neither.

*First*, That, of good Spirits there are three sorts. <sup>The Vari-</sup>

1. The *Increated* God himself: 2. The Spirit of <sup>ty of</sup> *Spirits.*  
God

God called (because of his manifold operations) the seven Spirits of God, &c

2. Those *Invisible, holy Messengers, or Angels,* called *Ministring Spirits,* and *Flaming Attendants* upon Christ and his, *Heb:* Opposite to these are the *unclean Spirits* spirits of Devils, &c.

3. The Spirits of men, first, saints, as *Mary* sings, *my Spirit hath rejoiced in God my Saviour,* &c. and opposite to these are the Spirits of the wicked as *Peter* tells us of the Spirits of the wicked, of the old world now in prison, &c.

Why it is  
said the  
Spirits  
made per-  
fect.

2. I observe that in this *Heb.* 12. the Spirit of God speaks not of the Bodies of the Saints neither Conjoyn'd, nor a-part. Nor secondly of the Righteous, made perfect, but the Spirits of First, the Righteous: Therefore it seems to hold forth not a perfect State of the Saints in this Life, Consisting of Spirits and Bodies, [99] which our proud Boasters say of themselves, nor that they are perfect: Nor secondly, of the Estate of the Saints in the world to come, where all *true Protestants* hold, that the Bodies and Souls of the Saints shall be perfected, and *Everlastingly* (and as to us now) *Inconceivably glorified.*

But the Estate of the Souls or Spirits of the Elect, who are (as some Translate) perfected, some *Consummated* or *finished,* some grounded, or now (*Everlastingly Established,* while their visible part, *the Body sleeps in Jesus* until the *joyful Resurrection.*

2. Thus it appears the rather to be, because we find in all the *holy Records* the Spirits, Souls, and Bodies of the highest Saints in this world defective and subject to great failings, &c.

3. It



3. It is said, 1 *Pet.* 3. the Spirits in prison, not the Bodies nor the wicked, but those Spirits of the wicked which believed not *Noahs preaching*, &c. The Devil would be

4. Doth the Scripture speak of the Spirit of God here at all? but of the Spirits of men; or of those Penmen of the holy Scriptures, or of any present state of perfection in this Life at all, which might occasion his Answer? rid of Scripture and all Learning.

5. What Truth or pertinency is in those words, *Christ the end of all words*: Doth he mean that now there ought to be no more words or writings? or that Christ ends all Scripture Words, and there is no further use of them? so they hold out, and yet they say and practice the Contrary. The Truth is, their horrible unclean and *foul Spirit* would fain be rid of all *Scripture Words*, and all Learning also, &c. that he may bring the more of miserable mankinde (under the cheating sound of Light] into his *Eternal Darknes*.

The 51th. Instance is in Pag. 325. where he quotes *Timothy Trevis*, saying, *God hath ordained to Eternal Life all that shall be saved, before they had a Being in this World: But none comes to possession of this Salvation, but through Obedience of the Spirit.* 325 Tim-othy Trevis.

G. Fox Answers, [*The ground of mans belief and obedience is Christ, who doth inlighten him to the intent that he might believe and obey the Truth, and who knows the Seed, knows the Election before the World was made.*]

I Reply, 1. If he means that Christ is the Ground or Author, the Giver of Repentance and Faith to all

all the Elect whom God [100] the Father hath given him, we say so, &c. But if he put in their *Invented Light* in the Room of *Gods Election* and *Predestination*, as the *Efficient* and *first Cause*, and of Christ as the *Mediator* and *Meritorious Cause* according to the *golden Chain*, Rom. 8. and *Ephes.* 1. and the *fifth Chap.* He speaks blasphemously of God, and of the Son of God, and of the glorious work of their *Redemption*, and *poor mankinds Salvation*.

G. Fox destroys the working of the Father and the Son.

G. Fox and the Arminians one as to predestination.

2 He is now in the *Burrough* of the *Arminians*, who destroy *Gods Election* before the world was, and say, that when a man believes he is *Elected*, when he is *predestinate*, or (being obedient) is *Inconstant*, he is then *Reprobated*.

1 Contrary to all the *precious beds* of *Flowers* and *Spices* in the *Garden* of the *Scripture*, which these *rooting Swine* getting in, they root and tear up all the ways and methods of *Gods Councils* and *Salvations*.

Mans wisdom about his Earthly business

2 Contrary to the wit and skill of men, who framing a *Book*, an *House*, a *Ship*, a *Navie*, an *Army*, or any *Sublunary matters*, have all in their *Thoughts*, *Minds*, and *Councils* before they begin their *Enterprize*, they provide their *Materials*, their *Agents*, their means they fit all to their *Ends*, though all may faile, all mens Affairs being but *Vanity* and *Vexations*. But to whom shall we liken the *Eternal* and *Infinite Majesty*, to whom all his works and Events are known (in a most *Inconceivable way* as to us) even from *Eternity* to *Eternity*, his *Justice*, his *Goodness*, his *Power*, all being *Infinite*.

3. As to the *Seed* and *Election*: We know they make

make themselves, the seed and the Election : secondly, They make Christ the seed, that is, (in the End) themselves. And thirdly, They make God and the Spirit of God the seed, the seed in every man which is preached to, by them the *Imprisoned Seed*, and when one turns *Quaker*, then God comes out of *Prison*: The Truth is, they make no distinction between God and Christ, and *Spirit*, and themselves, as *Fox* in this Book as before plainly tells us, but when this pretended seed of God, or God himself is hearkened to, then the soul so hearkning, is become Goddified, and God with God, whose *Infinite Being* and Essence these *poor, proud Bruits*, have not so much sight of as the Devils have, who cried out to Jesus, *I know thee whom thou art the holy One of God*, knowing that God and the *Son* of God were *Ininitely distinct* in themselves, and all *Created Beings*: Yet such is the *Inconceivable wrath* and *Justice* of the Eternal God upon these fallen Spirits who kept not their *first Habitation* (as the *pretended Quakers* many of them have not done) that (as *Pbaraob*) they can not but *lye and slander, and kill till the time of their Torment come*.

The 52d. Instance of *G. Fox* his slight dealing is in *Pag. 326*. where he brings in the same Author, saying, [*The manifestation of the Spirit is given to every man in the Church to profit withal, and not to every man in the World.*]

*G. Fox* Answers, [*The manifestation is given to every man to profit withal without distinction, I will*  
pour

*pour out of my Spirit upon all Flesh : For the Spirit of Truth shall lead the Saints into all Truth : And he shall reprove the World, and that which doth reprove the World is manifest to the World.]*

The manifestation of the Spirit discussed.

I Reply, I spake to this Text before, in Answer to the Letter of my Neighbour I. T. (as is to be seen in the Letters before our Disputes) who declared himself satisfied with my Answers, but G. Fox (like a Cow with a Kettle on her head, giving every one warning to stand clear) he boldly slanders<sup>1</sup> on, and tumbles *Heaven, Earth and Hell* together, &c.

1. This 1 *Cor.* 12. expressly declares three things.

1. That it pleased God to appoint in his Christian Church and Worship the Ministry of *Apostles, Prophets, Teachers, &c.* according to *Rom.* 12 *Ephes.* 4, &c.

2. He bestoweth several Gifts and Endowments on such persons whom he pleaseth to call unto such Ministrations.

The Garden of Christs Church and the Wilderness, &c. of the World differ as Heaven and Earth

3. He vouchsafeth to give a gracious *Concurrent Operation* of his *Spirit* unto these his Gifts & Ministrations, what now is this gracious promise of *the Father of Lights* to the Garden of his Church & *Saints*, the *howling Desart* of the whole world, from whence the Garden is taken in, inclosed and separate? Because a *Queen* is a Woman, must therefore all the *Honours* and *kindnesses* of a *glorious Prince* due to his *Royal Consort* be dispensed in Common to all the Women in his Kingdome or Dominions? The Garment in which the Queen is brought, is a  
Garment

<sup>1</sup> Change "slanders" to "blunders." R.W. Ms. Ann.

Garment of *Needle work*, richly and most curiously *embroidered* with the *graces* and *Operations* of the holy Spirit, doth it therefore follow, that those *Heavenly Embroideries*, &c. belong to every *unclean* and *Loufie Begger* ?

102] Yea, but this prophane Mouth hath something to say for it self, three things he saith full of *Prophaneness* and *Simplicity*.

1. *I will pour out my Spirit upon all Flesh.*

But, 1. Was this (as he speaks) without all distinction done actually? was it, *Universally* so with all the *Individuals* of mankind in the world at that time?

2. Was not there a *wonderful Wall of separation* The partition Wall between Jews and Gentiles. between the *Jews* and all other Nations, which the Lord promised by the *Prophets* to break down, and at the coming of the Lord *Jesus*, and ever since hath more and more broke down and abolished? Is not *Gideons Floor* which was dry (the *poor Gentiles* and *we English* among them) now wet with the *Dews of Heaven*, while the *poor Jews* (which were only wet at first) are dry and barren?

3. What is that *Extraordinary Promise* of *Gods Extraordinary pouring out of his Spirit*, in *Fiery Tongues* and *Prophefings*, fitting some to go unto all Nations to carry the glad *News* or *Gospel*, had others and all *Believers* those *Gifts* [least of all with any shew of *Reason*] belong they to all the *Men* and *Women* in the world, who have never seen and heard of any *Glimpse* of the *Sun of Righteousness*.

4. Again, I observe how vainly and wickedly  
this

G. Fox his not cleaving the Hoof though full of Scripture. this deluded and deluding Soul cheats himself, and others with this Tearme, *All Flesh, Every man, All the World*, and so with the Terms *Light, Christ, Spirit*, his *proud Fancy* playeth, &c. not dividing the *Hoof* by just and holy distinguishing a Crime that he often upbraids his Opposites most odiously with in his Book, not dividing, &c. but is most notoriously guilty as ever was filthy Camel in this world, or any of the *unclean Beasts*, &c.

G. Fox his wonderful Confusion. G. Fox his second Answer here is, [*The Spirit of God shall lead the Saints into all Truth.*] I observe here how like a Skittish Jade this wild Soul runs in and out, and cannot keep to one *steady Affirmation*: Before he brings in the Spirit of God poured out upon the Common of the World, now he brings in the spirits leading the faints, *Gods Garden and Paradise*: Yet again, in his next words he concludes every man in the World to have the spirit because saith he, [*The spirit reproves the World, and that which doth Reprove the World is manifest to the World.*].

The Spirit of God and the world are extream Contraries. I Answer, The holy spirit testifies that he is the Comforter of the saints, but a Reprover of the World, that he Comforts the [103] Saints in the Promises, & Assurances, &c. that he Reproves the world in his Threatenings and Judgments. That the world knows not, sees not the Spirit, but mocks at, receives it not, but banisheth, imprisoneth, murdereth such in whom the true Spirit of God appeareth: Hence it is, that because of this Spirit of God in any soul, three are against two, & two must be against three in the same house, the Parents against the

the Children, and the Children betray their Parents unto Death: yea, two in a Bed, and two in a Belly, and yet he whom Gods Spirit chooseth, shall be mockt and murdered by the other' and yet this lying *Peor* tells us that all the world (without distinction) have the manifestation of the Spirit of God to profit withal.

5. There have been persons professing the Order of the holy Ghost, yet far from the favour of the holy Spirit, there hath been a great Ship in the world full of Sailors and Souldiers, called the *holy Ghost*, and yet scarce one man in it known to have any Acquaintance with Gods Spirit: Alas, what are the *Babilonish Orders* of these pretenders to the Holy Ghost or Spirit? what are they but a poor Ship full of Resisters of Gods Spirit, and Enemies to the greatest Enjoyers of him in the World, the true *Protestant Witnesses*, whom they professedly oppose under the Name of Professors, I hope as I have often said, that many of them are of the *two hundred* that followed *Abfolom* in honesty and simplicity.

6. But, Oh what Reproofs of Gods Spirit hath G. Fox and others of their Leaders had in, and by so many excellent Opposites and Scriptures, and Arguments, which G. Fox here proudly tramples under his prophane feet, without any favour of the holy Spirit of God!

It is true, it pleaseth God as I said, to strive with men by preachings, by writings, by their own Readings, by *publick Judgments* and *private*, and also by *publick mercies* and *private*, for *Acts* 14.  
every

The free  
and pow-  
erful  
working  
of Gods  
spirit.

every *Drop of Rain* is Gods *voice, word* or *witnes*s, &c, but what is this *Common grace* to that *Regenerating* and *changing Spirit*, John 3. to the opening of *Lidiabs*, and so of all faints hearts by his free and holy spirit or *Finger*? what is this to the same Power that raised Christ Jesus from the Dead, *Ephes.* 1. that raiseth any poor sinner unto a new and holy, and spiritual Cond tion?

104] 7. Excellent and most heavenly is that similitude, *Cant.* 1. *Because of the savour of thy good Ointments therefore do the Virgins love thee*: Oh how many prate of this spirit or Ointment, and yet hate the true Lord Jesus, hate his *Love Letters*, the holy scriptures, and would be glad to see them in a *Bone fire*, hate his poor true Quakers that desire to fear before him, and tremble at his Word, and to mourn that having received such manifestations of the holy spirit of God they have profited others so little, and glorified God in their Generations?

The  
whole  
world un-  
profitable.

8. I might Insist upon the End which G, *Fox* insisteth on, *viz.* to profit withal, and ask why *David*, P<sup>sa</sup>l. 53. Complains that all the Children of men not one excepted, are *unprofitable*, good for nothing, yea, *abominable*, that is, to spiritual matters, heavenly things, the world to come: All even the *sweetest Natures*, the *fairest*, the *wittiest*, the *wisest*, the *learnedst*, the *devoutest*, untill the spirit of God come and truly change the heart and whole Frame of Nature. Till then, we as profitable as *Hogs*, as *Moles* in a Garden, as *Water* or *Fire* breaking into a ship, and as *devouring Foxes amongst the true Lambs and Chickens of Christ Jesus*.

The



The 53d Instance of G. Fox his lame Answer is in pag. 328: where he quotes *Hugh Archbal*, saying, <sup>328 Hugh Archbal</sup> [*Christ doth enlighten none but them that do receive him.*]

He Answers, Contrary to John 3. which speaketh of them that hate the Light, and are enlightened, and will not come to it, because the Light will reprove them: so he that hates the Light is enlightned, and will not receive Christ.

I Reply, though I have spoken much of the Light and of receiving Christ Jesus, &c, yet since this *proud Boaster* drags his *Opposites* out of *Scotland* also: I pray the Readers patience while I tell him of a manifold Light which the Holy spirit mentions under a *Metaphor* or *Figure of Light*.

1. The Natural perceiving of Natural things, as Christ Jesus saith: *The Light of the Body is the Eye.* <sup>The manifold Light mentioned in the Holy Scripture</sup>  
 2. The Light of *peace* and *joy*, whether Corporal or spiritual, Temporal, or Eternal: The *Ierws* in *Hamans down-Fall*, and their own Deliverance had Light and Joy, &c. and *Light is sown for the Righteous*, &c.

105] 3. The common offers of the Gospel as Light, whence some have observed that the word (so cried up in *Jobn* 1.) is not *inlightneth* but *lighteth*: but the word *Photizei* may signifie both, and yet be no more then the Common offer, preaching and found of the *glad News*, or Gospel: The people that sate in *Darkness* saw *great Light*, &c, As the Light of a candle coming in *lightens* or *enlightens* the *Walls* and *Room* but being taken away again leaves no Impression or change upon the *Wall*,  
 or

The Common offers of mercy. or as the *Sun* shining or gilding the Earth being clouded leaves no *Impression* of shining on the Earth behind it : So is it with the Common offers of Trading or marriages in the world, and so of the *heavenly Offers* of *Merchandize* and *Heavenly Marriage*, &c.

4. There is yet a *higher Light* which some are *affected*, *Tinctur'd* and *enlightened*, and yet not the *true* and *saving Light* : that in *Heb. 6.* where some persons (as the *pretended Quakers* and *G. Fox* especially) have seen much of the *Nature of God*, his *holiness*, his *Justice*, &c. and had a *Tast* of the *Joyes* of the *next world*, but proudly turned from the *holy Scripture*, from the true Lord *Jesus*, and the *true, holy, enlightning, humbling and saving Spirit* of God.

The true Illumination.

5. The *true Lighting* or *Enlightning* of which the *holy Scripture* speaketh, is that of *2 Cor. 4* (a place foully and simply abused by *G. Fox* to prove the *Light* in every man) where *Paul* shews, how by the preaching of the *glad News* or *Gospel* God had shined in their hearts, (not in the hearts of all the men in the world, nor in the hearts of all the *Corinthians*) and had given them a sight of *the glory of God in the Face*, or from the *Reflexion* or means of the face of the *Mediator*, the man *Christ Jesus*.

As the first Christians were called.

Hence all those *Heavenly Appellations* or *phrases*, or *Names*, Children of the Day : *Illuminated*, or *Inlightned Ones*, *You were Darknes*, but now you are (not only *Inlightened*, but) *Light in the Lord*, that is, become, (not as *Fox* pretends *Christs* and *Gods* and no distinction) but of a *bright Spiritual Nature*, longing *humbly* and *mournfully* in the use of the  
holy

holy Scripture, and all other means) more to come out of Darknes into the Light of holiness and likenes unto God.

*Object.* G Fox alleadgeth *John* 3. They which hated the Light were inlightned :

I *Answer*, No question, but with the *general Offer* of mercy, [106] as of the *Candle* or *Sun* to the Eyes of a blind man, which is yet their *Condemnation*, because if they had power, yet their *wills* and *Lusts*, and *Resolutions* refuse and abhor it, and abhor their eyes should be opened to see it. The two-fold success of the Gospel.

Whereas the *Gospel* or *glad News* is published or preached, there is a twofold Effect of it: as *Acts* 13. and *Acts* 17. and *Acts* 28. and through all Experience in all Ages and in all parts of the world some *mock*, some *demur*, some *persecute* others, the Spirit or Power of God opens their hearts to fear, to believe, to submit, and in Gods time to rejoyce for ever in a Saviour.

The 54th Instance is in *Pag.* 330. where G. Fox brings in *James Dorram*, saying [*The Believer is not in sin as the Unbeliever is, he sins not as the Unbeliever doth: and in another place he saith, the Law is the same to the Believer that it is to the Unbeliever.* 330. James Dorram.

G. Fox Answers, Here any may read thy Confusion, but I say unto thee He that believeth doth not commit Sin, but the unbelief is Sin, *Rom.* 11. 20. *And Christ is the End of the Law to every one that believes for Righteousness sake,* *Roms* 10. 4. and yet thou puts both Believers and unbelievers under the power of the Law.

I *Reply*,

The sight  
of sin as  
Sin.

I *Reply*, The Devils (no question) know Sin, they see Sin, but not in the true glass of the holy Scripture: They see sin as *Saul* and *Judas*, &c. in the fire of the Coal, as dreadful in the punishment, but not in the blackness of the Coale, as against their new Life and Nature, and the purity of the *Eternal*, who hath begotten them unto holiness. The *Robber* and *Murderer* bewails his offence at the *Gallows*, though yet his heart is not changed, but, (could he) he would murder the Judge, and all that had a hand in his Condemnation and Execution. The Drunkard hates his Sin as a Tyrant over him, only as it brings Discredit to him, so is it with the unclean person, and every other finner. But it is not so with the *Regenerate* or *new Born*, who can no more (unless deceived and Circumvented) touch Sin, then the Devil the Father of it, nor then Fire can delight in Water, nor Light in Darknes.

The Sins  
of the Re-  
generate.

3. It is true, that 7 of the *Romans* is contended for by the *Papists* and *Arminians*, and in a great measure by the *Quakers*, [107] to Contain not the Combate of the Saints, but of the unregenerate within themselves: But the true Protestants have proved from the Scripture, and the Experience of all true Saints that sin and grace, Flesh and Spirit, the Law of the Spirit, and the Law of sin may, and do continue Combating in the Regenerate, or New born, Contrary to that *proud perfection* of *Papists* and *Foxians* in this Life, is more clear then *Pauls Argumentation*, and upon that his Conclusion, *viz.* That with his mind, that is, his Spirit, will, Affections,

Whit the  
Combate  
between  
the Flesh  
and Spirit  
in Rom. 7.

Affections, (renewed by Gods Spirit) *be served the Law of God: But with his Flesh*, which must be his *sinful Desires* and *Dispositions* yet remaining in him, *be served the Law of Sin?* This was the Reason of his Cry, *O wretched man, &c.* and G. Fox his silly shifts saying, that in the End of the Chapter, *Paul* was perfect, and gave thanks for victory, it is like that *Fantastical saying*, of the *Generalists*, being forced to Confess Repentance necessary to Salvation, *viz.* [*In a moment in the Twinkling of an Eye*] wofully abusing that holy Scripture about the *Resurrection*.

4. The same 7 of the *Romans*, and other holy Scriptures, and Experience prove that the Sin of the Regenerate, whether of Ignorance, as the *Fathers*, many wives, &c. or of *unwatchfulness* as *David* and *Peter's* &c. It is as an honest man taken prisoner, or as *Souldiers* and *Seamen* wounded and carried Captive, or as a *Virgin* by force *desfowered*, and crying out, whom therefore both Law and Reason, and the holy Scripture in a holy Figure declare to be clear and Innocent.

5. Hence *Paul* shews the Sincerity of the *Chast Will* and *Affections* unto the *Heavenly Bridegroom*, saying, *I delight in the Law of God, in the inner man*: Delight we know is the *Top* and *Flowre*, and *Cream* of all the *Affections*, and the *fiercest hatred* flies in the Face of that which takes away our delight from us. The wicked may desire, and may act heavenly things for his own self Ends, for his Credit, his profit, his Salvation, but he can not make God to be himself, and delight in God.

What

Sincerity  
the Crown  
of the true  
Quakers

6. What Confusion is it to affirm that the Saints of God though they see Christ fulfilling the Law of works for them, which none in the world could ever do but He, yet they ought to strive after perfect holiness and Righteousness, *to love the Lord with all their Heart, soul, might, strength, &c.* as a Child going after his Father, the Scholar or maiden following their Copies and Samplers. [108 though they never come near the full Exactness and perfection of them.

338 John  
Nafmith

The 55th Instance of G. Fox his simple and soul Answer is in Pag. 338. where he brings in *Iohn Nafmith* from Scotland, saying, [*Tha the Evil Spirits are both sinful and Reasonable.*]

He Answers, This is a lye, for Reasonable is not sinful, and unreasonable is sinful? 1 *Thes.* 3. *they have not the Faith.* And if the Evil Spirit be Reasonable and the Good Reasonable, they are both one: who is then unreasonable, thou puts no difference between the precious and the vile? Thou hast the mark of a *blinde guide* and of a *false Prophet* in thy *Forehead.*

1. I Reply and observe *First*, the *filthy rash Fury* of his mind and Pen: Beginning with that's a lye, and after a silly Line and Answer: Thou hast the Marck of a *Blind guide* and of a *false Prophet* in thy *Forehead.*

2. This *proud Pharisee* will appear to be a *Sad-ducee* also, and to hold no *Angels* nor *Spirits*: It is true, as they pretend to owne Scripture and a Christ, and *Resurrection*, They with *Jesuitical Equivocations* name *Angels* and *Spirits*, but the bottom as some  
of

of them, and that in print discover is, they hold there is but one Spirit, which is in *All*, and into which *All Return*, and the Soul of *Iudas* is as happy as the Soul of *Peter*.

The Foxians are both Pharisees and Sadduces.

3. *G. Fox* runs into his *Burrough* of the various significations of the word *Reasonable*. A man is a *Reasonable Creature* as Opposite to *Wolves* and *Foxes*, &c. and yet he may be unreasonable in his Actings, as *Wolves* and *Foxes*, who though unreasonable in their Natures, yet are not sinful, though a plague to man since his Fall. Oh happy were it for *G. Fox* that he had been of the wild *Foxes* in the Woods, and had not been so sinful, by so *horribly abusing* so great a *Talent of Wit* and Reason which *the Father of Lights* hath given him.

An Item to G. Fox.

4. We know the Admirable Wit and Reason as well as the Power of those unclean Spirits, the Lord Jesus cast out, they did believe and Confess the Lord Jesus, and made their Request unto him: This their knowledge and Ability is from God, though their *sinful hardness* by Gods just Sentence, runs them upon such mad and desperate Courses, as it is with the Sons of men, when the most holy and Righteous Judge delivers them up to the *Councils* 109 | and *Projects* of their *proud and deceitful Hearts and Spirits*:

The Nature of the Devils

The 56th. Instance is in Pag. 345. where he brings in *Henry Foreside* (from Scotland,) saying, [Concerning those words of Ezekiel 18. 28. *If the Righteous turn away from his Righteousness, his former Righteousness shall be no more remembered*, and he said

345 Hen-Foreside.

said *the meaning of that Scripture was : They thought they had been Righteous, but were not, but supposed it had been so.*]

Ezek. 18  
Considered

He Answers, [*Herein thou art a Minister of unrighteousness thou goest about to make God a Lyar, and the Prophets, and perverts the Scripture : For if he forsakes his Righteousness and commits Sin and Iniquity, and Trespasses he shall dye and not live in the Righteousness : But if he forsakes his Sins, Trespasses and Transgressions, in the Righteousness that he hath done and doth, he shall live : So Gods wayes are equal, Ezek. 18.*] And thou sayes, they thought they had been Righteous, but it was not so: And the Lord by the Prophet saith it was so, *that they should live in their Righteousness* and die if they did depart from it and Transgressed: Here thou art a diminisher from the *Prophets* and *Apostles* words, whose Name is *diminished out of the Book of Life*, read *Rev. 22. 19*

The Spirit of  
Falling  
from  
Grace.

I Reply, The Question is about *Falling away* from *saving grace* and Righteousness, wherein it is notorious, (as I have formerly proved) that the *Quakers* joyn their Forces to the *Standards* of the *Papists* and *Arminians*, though herein the *Arminians* (though highly abusing an high wit as the *Papists* and *Quakers* do) yet are they not so guilty and Insufferable as the *Papists* and *Foxians* are, because they pretend not to such an *Infallible Chair* as the *Papists* and *Quakers* do, which is the more *wonderful* and *monstrous*, because the *Papists* are forced to grant that the Head of their Church the *Pope* may Himself fall away and be a Reprobate, and the *Foxians* are forced to Confess as much, even

The Pa-  
pists, Ar-  
minians  
and Fox  
ians one  
in this  
point.

of



of divers of their Heads and Teachers, some getting *Saving Grace* again, as they say, and some never. The *Quakers* yet are more gross in this point, because they maintain that the least that hearken to the Light are born again. That they which are born again cannot Sin, that they which can not Sin are pure as God is pure, and therefore they Falling away from them, they must necessarily hold that which is blasphemous of all to be abhorred, that God himself may fall from Grace also, and is kept down as the [110] as this barking *Fox* speaks, as a *Cart laden with sheaves* (perverting the Scripture) by wickedness & wicked spirits which are too hard for God and Christ, and Spirit in all the Men and Women in the world, that do not hearken to their *feigned Light*, and let loofe the *Imprisoned Cart and Seed*, &c.

Wee may make a stand here and observe three things.

1. The *horrible abuse of Gods Excellent Gifts* of Reason and Acuteness, which these men so grossly defile in handling the Misteries and Parables of the holy Scripture.

2. *Gods Infinite Patience* in bearing with such a *rotten stinking thing* as man is.

3. What kind of Grace it is that so easily persons Fall away away from, and part withal.

2. As to *Ezek. 18*. How doth it follow, that because the word Righteousness in which *Fox* in his *wonted Burrough*, signifies divers things, that therefore in this first place it must signify the Imputed Righteousness of God in Christ, from which a

Whab  
Grace it is  
that Pa-  
pists Ar-  
minians  
and Fox-  
ians Fall  
from.

Necessary  
Observa-  
tions.

The  
Word  
Righteous-  
ness of  
many sig-  
nifications

man

man really Invested with it may really, Totally and Finally depart. And Secondly the *Sanctifying Righteousness* of Christ Jesus adorning a poor sinner Justified and pardoned, and of that true Righteousness, a truly sanctified Soul and member of Christ Jesus may make shipwrack. But is there not beside these a very thirdly, *Indian Righteousness*, when a *Barbarian* is Innocent and free from Crimes falsely charged on him ?

4. Is there not a *Civil Righteousness* when men are free from *Gross* and *Barbarous Courses*, and live Civilly, soberly and justly among their Neighbors ?

5 Yea, is there not a *Pharisaical Righteousness* which *Paul* prided himself in, viz that concerning the Law he was blameless, and yet saith the Lord Jesus, *Except your Righteousness go beyond this Righteousness, you shall not enter into the Kingdome of Heaven*

6. Again, Is there not a *Righteousness* of the *foolish Virgins*, who hath a *shew* and *Lamp* of *Profession*, and make as brave a shew in building as the house upon the Rock, it may be fairer) and yet no true work of Conversion of the Soul to God, nor the Oyle of Gods Spirit in the heart for all their boasting of it. The most High and holy will be clear when he is Judged. *Adam* shall live if he keep his *Bargain*: and so shall all his Posterity if they keep the *first Covenant*.

111 | If any shall say God knows the *Bargain* is too hard for us: Our *first Father* did not, how shall we ? &c.

I *Answer*, what will become then of the *Papists* and

God's  
Covenant  
with the  
first man.

and *Quakers*, who say, they can, and the *Papists* more also then God commandeth ?

2. Christ did not mock, but meekly and savingly teach the young man, when he Answered, *If thou wilt enter into Life keep the Commandments*: nor doth he mock the *Jews*, dealing with them upon the Terms of *Justice: Obey and live, Transgress and die.*

It is a pertinent question, why was the holy Law of God written and given so many hundreds of years after man was Fallen and not able to keep his *Bargain*: The Spirit of God *Gal. 3*, tells us that *four hundred and Thirty Years* after the Promise to *Abraham*, the Law was written by Gods own *Immediate Finger* to shew unto man his Sin, and Judgements, and need of a *Mediator promised.*

The Law given so many hundredth of years after mans Fall.

3. As to *G. Fox* Curfing his Adversary as a Diminisher from the holy Scripture.

I *Answer*, Doth this Face of *Brafs*, who hath so horribly slighted the holy Scripture: now adore them? Is he now zealous for them, and against the violation of them? Doth he regard the adding to, or Detracting from them, or the Plagues and Curses therein denounced against the Adders to, or Detracters from them? Doth he not throughout all his Book, and all of them in word and writing deny the holy Scripture to be the word of God, and only that *Frantick Light* or *Christ*, (imagined by them to be in all mankinde) to be the only Word of God? yea, is it of any use or more availe to them that have the Scripture in their heart, as they saythen a *dead Letter*, and an *Old Almanack*, &c. *O bear O Heavens and give Ear O Earth*, did ever

G. Fox making use of the Scripture to Curse his Opposites.

Their horrible Contempt of Scripture.

ever the Devil vomit out more poyson (againgt God and the Soules of men by the mouths and pens of *Jews* or *Turks*, or *Anti-Christians*,) then these *Foxians* do in their undermining the holy Scriptures? Some know it not: Some of them speak Reverently of it: The very *Papists* Confess it to be the very word or Speech of God: But the *Devil* and the *Quakers* abhor to hear them *Verbum Dei* the Word of God.

These bewitched Soules affirme they have a *higher Teacher*, yea, [112] every man in the world hath him in them, then the Scriptures are and yet they say in horrible simplicity and hypocrisy that they are the Words of God.

456 A  
Book  
from  
Hollaed

The 58th: Instance of G. Fox his slight Answer, as in *Pag.* 356, where he brings in a Book from *Holland*, saying, [*That God hath put out the Remembrance of your Sins, and of your Corruptions within you, wherein you must fight all your Life Time.*]

G. Fox  
his proud  
Ignorance

G. Fox, whilst the Sins you are fighting withal are not blotted out in your own particulars, this is not the Life of the Saints: They are not fighting all their Life Time, but come to the Kingdome of God witnessing sin and Iniquity blotted out, and the *Everlasting Covenant* of Peace and Life with God

I Reply, This *subtle Mountebank* having gotten a *Scaffold*, he acts Tricks wonderful in the Eyes of the simple, yet as in all his Books he shews no knowledge of the *Hebrew* and the *Greek* (whence our *English Scripture* comes as a *Daughter* from the *Mother*) so falls he short of most *English writers*,  
who

who scorns to disgrace their *Mother English* (by so much *bastard* and *false English*) as this *poor Mountebank* hath done in all his Books.

If ever any poor empty Soul have talkt of God without God. Of a Christ, and the holy Spirit within, without them: or any true Saviour of them: of the holy writings of God without any true Reverence and love to them! Of Light without any Spark of *true Illuminations!* of sin, without any true Sence of the *Exceeding Sinfulness* of it! This *Empty Cask* this loud Boaster and Censurer is one of them.

An Impious unfa-  
vonry  
Spirit  
against the  
godly of all  
Nations

1. His Answer saith three things in Effect.

1, That no sin is blotted out until there be no more Root nor Seed of it in the Soul to fight against.

The Pharisees Perfection

I Reply, to this I have spoke much before, and shewed how clear it is against so much holy Scripture: against the Counsels and purposes of God as to his holy ordering of this present world, and his Saints in it: and against the Constant Experience of all those high Saints in Scripture, and of all that ever went before us: All which shews the *Devilish pride* of these *high Pharisees*

2 Pet. 2 2

2. He adds, saying, the Saints are not fighting all their Life Time.

I Reply, if there be no Enemies no danger of *Fleshly Lufts warring against our Souls*, as *Peter* speaks.

The Saints  
Continual  
warfare

113| 2. Why then doth the holy Spirit speak of the Combate of the Flesh and Spirit, Gal. 5. and that *Paul did not the things that he would, and did the Evil he would not*, & of his being taken Prisoner?

3. Why then doth Gods Spirit furnish us with all

all that *Heavenly Artillery*, Ephes. 6. 1. And Commands his Servants (even *Timothy*) to *flie youthful Lusts*, if he were past wounding by them ?

4. And to stand upon the Guard and watch against *Gluttony* and *Drunkennes*, and *worldly Cares*, which would lull the Souls of the *Disciples* asleep, except they kept the better watch &c. Luke 21.

Scriptural  
dangers  
and  
spiritual  
Watch.

5. And why then doth the Lord Jesus Command us to pray daily against Temptations, yea, and to pray daily for the pardon of sin, if his *Followers* be for ever escaped out of the reach of Sinful thoughts, words and actions, and many *thousand sinful Omissions* ?

Christs  
Discipline  
with his  
Saints and  
Churches.

6. What was the Reason of the Command of Christ Jesus to the *Churches* to *watch*, to *Overcome*, to *repent*, threatning them with *discharging*, and *Excommunication* which we see dolefully Effected upon the *Asian Professors*, and which was followed with a rich blessing upon that Ordinance, Executed upon the *Incestuous Corinthian*, which brought forth those *seven Heavenly Fruits*, both in him and that Church also, 2 Cor. 7.

G. Fox his *third Answer* is, [*The Saints are come to the Kingdome of God witnessing Sin and Iniquity blotted out, and the Everlasting Covenant of Peace and Life with God.*]

But 1. Take these words in his Sense, *viz.* that all that are in their *Fancied Kingdome* are thus free from Sin, and come to this Peace and Joy : why then do themselves still Confess themselves to be subject to *quaking* and *trembling*, as if they were at the *black* and *burning Foot* of *Mount Sinai*, where indeed they are, and not upon the *bright* and *shining Hill* of *Zion*.

2. Is

2. Is not this Contrary to the Covenant of God with *David*, concerning *Solomon*, and (in the *Anti-Type*) with all Christians, viz. that if they Sin he will Chastise them with *the Rods of men*, but not take away his mercy, as he took it from *Saul*, &c. The Quakers doleful mistake

3. Is there not a *false Peace*, a *false Joy* as well as a *false quaking*, a *false Repentance*, a *false mortification*, and *Sanctificatio*, and in Conclusion, a *false Salvation*: and therefore the Lord Jesus tells us of the *high pretenders*, Math. 7. yet by him Everlastingly rejected.

114] The 59th Instance is in Pag. 365. where G. Fox brings in *Robert Tuchin*, &c. saying, [*The most Faithful Messengers of Christ have acknowledged that they have come short of their duty.*] 365. Robert Tuchin, &c.

G. Fox Answers, [*They that are Faithful Messengers of Christ have the Answer well done thou good and Faithful Servant: where did John, or Paul, or Peter acknowledge that they came short of their duty: Hath not thou slandered the Servants of the Lord, thinking them to be like yourselves, and falsely accusing them that you may seem Justified, who are false Messengers and come in his Name, when you have no Commission from him: and you come short of every good work: But thus it is not with Christs true Messengers, for they fulfil his Will that sent them. It is the Lord that worketh in them, whose they are, and whose duty they perform by his Spirit*]

I Reply, this *deluded Soul* (as it is written) must grow worse and worse (except the Lord wonderfully awaken him) to all Eternity: Instead of seeing any failing against God and Christ, the Spirit and Servants G Fox prouder and prouder, worse and

vants

worfe to  
the End of  
his Book-  
vants of God, &c. he claps his wings upon his  
Dunghil, and vapours, that in all these Tranſactions  
he hath not faild, no not in a *ſinful word or Thought.*

The Fall  
of Angels.  
1. But he muſt remember that ſuch was the *In-  
finite, Incomprehenſible Purity and Juſtice, and wiſ-  
dome of God, that the Heavens were not pure in his  
ſight, and he laid Folly to the Charge of his Angels,*  
and I am ſure, their *Natures, their Endowments,*  
their *Employments,* G. Fox comes ſhort of, and yet  
they came ſhort of their duty, and are now faſt in  
*Chains of Darkneſs,* expecting *Judgement and Tor-  
ment* to come,

Fall of  
Man.  
2. I preſume G. Fox will grant that our *firſt Pa-  
rents* were *Innocent and perfect,* as *highly Gifted* and  
as *highly Employed* as ever G. Fox is like to be, and  
yet they came ſhort, and We all by them fallen  
ſhort of the Glory and love of God into the *Dung-  
hill of Hellish Darkneſs.*

3. After the *Promiſed Reſtoration* by the Son of  
God what *Excellent Gifts* had *Noah, Abraham, Lot,  
Iſaac, Jacob, Joſeph, Moſes, Aaron, Sampſon, Iepthe,  
Gideon, Eli, Samuel, Nathan, Solomon, Aſa, Ieboſha-  
phat, Hezekiah, Iofiah,* and many other glorious  
Saints, what *wonderful Aſſiſtance* and *Extraordinary  
Appearances of God* had they in their high Services  
for God, and yet how greatly: (ſome of them  
wonderfully foully) did they come ſhort of their  
115] duty? I remember I was once asked by one  
of theſe high Boaſters whether I would deny the  
Scripture: *viz* that ſaid, *David* did not ſin but in  
the Caſe of *Uriah*: unto which I know many full  
Answers may be given. Here only I obſerve how  
ready

Dauids  
ſin.



ready these (willingly Ignorant) Souls are to Catch <sup>Sacrifice</sup> at any Word that may Fortifie their *proud Fancy*, <sup>for Sins of</sup> though against many other Scriptures and unquestionable Examples, &c. <sup>Ignorance</sup>

4. Until the coming of Christ Jesus we know the Command of the most holy God to private persons, to the Princes, to the Priests, to the whole Assembly to offer up Sacrifice and Expiation for all sorts of failings, yea, for Sins of Ignorance, yea, and for their coming short in their holy offerings: Hence *David* cries out, *Psal.* 143. *Enter not into Judgement or Reckoning with thy Servant, &c.* and *Psal.* 19. *Cleanse thou me from secret sins, for who knows how oft he offendeth?*

5. I know *G. Fox* useth to say all these were Types and Christ is the body, &c.

I *Answer*, There are more *Anti-Types* then the person of Christ, for the *Quakers* themselves, they make themselves Kings and Priests, and the Temple as well as Christ, &c.

But come to the time of the Lord Jesus, and look upon the *Famous first Apostles*, who had freely <sup>Great</sup> left all to follow him, who enjoyed his <sup>failing of</sup> *personal* <sup>Christs</sup> *preaching* and *praying*, his *wonderful Miracles*, his <sup>Disciples</sup> *Heavenly Converse*, his *holy and Powerful Spirit* in their own preaching, healing all Diseases, raising the dead, casting out Devils, &c. and yet how doth the Lord Jesus frequently and sharply chide them for their coming short of their duty, for their Ignorance, negligence, unbelief, forgetfulness, Inhumanity, Ambition, &c.

6. Yea, as to those three whom *G. Fox* boasts of,  
*Iohn*,

Paul, John and Peter, and all come short. *Iohn, Paul and Peter: Doth not Iohn cry out, 1 Iohn 2. If we Confess our sins, he is Faithful and just to forgive us, and to cleanse us from all unrighteousness? Doth not Paul Confess and bewail his coming short, when he cries out, that the good he would do he did not, but did the Evil he would not, and with his flesh did serve the Law of sin, though it was not Paul that sinned, but sin that dwelled in him? A Mistry which I more then fear the most High hath hidden from this poor Foxes Eye.*

Peters great failings former and latter written for our Instruction

And as to *Peter*, to say nothing of his stupendious failing of his [116] Master, &c. even after his *awakening*, after the *Lords rising*, and *Peters seeing* and *talking* with him, his bold profession and preaching of him to the Conversion of *hundreds* and *thousands*: yet how is he charged by *Paul* for coming short of his Duty, for *Gross Weakness* and (in a kind) *Hipocrisy* and *Disimulation*? So that such a cloud of witnesses o'whelming these new Gods, (*Papists* and *Quakers*) how Righteous is it with God to make their Faces ashamed with the filth of their own nakedness, in the highth of the *pride of their conceited Deities*.

372. Thomas Hodges.

The 60 Instance of *G. Fox* his lame Answer is in pag. 372. where he brings in *Thomas Hodges*, saying, [*The Scripture speaks of God after the manner of men.*]

He Answers, The Scripture speaks of God after the manner of the Spirit and to the Spirit, whereby men may receive him, and know him by the Spirit which natural men can not.

1. I *Reply*, This bewitched and bewitching Soul <sup>G Fox</sup> hath all along his Book been picking out sweet <sup>hath</sup> Flowers out of his Opposites Gardens, from whence <sup>affirmed</sup> he hath suckt, turned the sweet juice of Heavenly <sup>the Con-</sup> Truths into the poyson and Venome of his proud <sup>trary to</sup> Conceits. So here he denies this *Heavenly Mystery* <sup>all the</sup> of Gods revealing himself to us after the way and <sup>Heavenly</sup> manner of men, having Head, and Hair, and Eyes, <sup>Affertions</sup> and mouth, &c. wherein his Incomprehensible <sup>of his</sup> Goodness is pleased to stoop to us (even the high- <sup>Opposites</sup> est and proudest Souls) as Nurfes do to Children, <sup>which I</sup> or as Physitians to weak and Crazy and distempered <sup>have</sup> perfons. <sup>produced.</sup>

2. But what shall we say to all those holy Scrip- tures, which not only liken God to a man, a man of war, a Shepherd, a *Warfaring man*, an *Husband man*, &c. but also to a Shield, and other Insensibles, <sup>God sets</sup> Natural or Artificial, as a Sun, a Tree, a Rock, an <sup>forth to</sup> House, a Fort, a High Tower, &c. When God <sup>us in</sup> revealed himself to *Abraham*, Gen. 15. *I am thy* <sup>Scripture</sup> *Shield*, &c. will this foul mouth say that this similitude <sup>by Natural</sup> of a Shield was not a *Familiar Metaphor*, or <sup>and Arti-</sup> *Figure*, wherein God speaks to *Abrahams weak Ca-* <sup>ficial</sup> *capacity*? Or will he say, that God speaking so to <sup>things.</sup> *Abraham*, spake not also in the way the Spirit, Or that God is Literally a Shield?

3. It was a late Speech of one of the best Phi- losophers, and of the best Christians that *Old Eng- land* or *New* ever had: Then shall we know (to wit in the next life, in the *Heavenly State* to [117 <sup>The great</sup> Come) how to answer that great <sup>Question</sup> Question, *What is* <sup>what God</sup> *God*? But this *poor wild Asses Colt*, G. Fox he can <sup>is.</sup> resolve

resolve the Question : He can gather up the *Ocean* in the *hollow* of his *hand*, he can weigh the *Everlasting Mountains* and *Winds* in *Scales*, and Inclose not only the *Sun*, &c. but also the *Incomprehensible Sun of Glory and Purity* within his *Juglers Box*, &c.

The Devil  
Gods Ape  
in Inspira-  
tions.

4. For, what would this *little Thief* and *Fox*, or the *great Thief* and *Fox* the *Devil* have, but blow out the *Candle* and *Torch*, and *Sun* of the *holy Books* and *Records*, that so *the Father of Lies* and *Murthers* may be heard, (as he hath been heard in the *Grecian Oracles* in *Mahomet*, and the *Mahometans*, in the *Pope* and the *Papists*) so by his whisperings in the *Foxians*, as if he were the most holy Spirit of the *Eternal God himself*, *Immortal*, *Invisible*, and *only Wife*.

The Sub-  
tlety of  
the Devil  
and his  
Agents in  
Catching  
of men.

5. For, is it not the *Devils Trade* to play the *subtle Hunter*, (as do also his *Journey-men* who ly in wait to catch men) and to trim his *Pits* and *Gins*, and *Snares*, with *green leaves* and *Boughs*, and *Twigs*, viz : *fair pretences* of the Spirit, the Spirit, the *Immediate Spirit*, the *Infallible Spirit*, the Teachings of the Spirit, the manner of the Spirit, speaking to the Spirit, and Christ within you, *Christ within you except you be Reprobates*, *Christ within you the hope of Glory*, &c. These are *fair Leaves*, and *sweet, heavenly green Boughs*, on which the *Old Serpent* twineth, and from whence he uttereth even Scripture it self, and the *sweet Names* God and Christ, and Spirit, in a *frantick purpose* to stab (for he knows he can not) the holy Scriptures, and *God*, and *Christ*, and *Spirit* also :

6. More particularly, what doth he mean, that  
God

God speaks not to us after the manner of men, but by the way of the Spirit, after the manner of the Spirit? He grants that the holy Scriptures were given forth from the *Immediate Inspiration* of the Spirit: He knows that we maintain from *Isai.* 59. the great Promise of the Word and Spirit together, to the mouth of Christ Jesus and his Seed, and his *Seeds Seed.* And also that we affirme that no Reading, no Hearing, no Meditation, no Afflictions, &c. can do a Soul any good, until God by the Power or Finger of his own self, or Spirit, makes the means *Powerful* and *Effectual.*

All this serves not, but that which Sathan drives at, and which alone must serve his Ends is, *Immediate, Immediate Inspiration* with a *damning*, or changing the means by the *most Holy, and only Wise God Appointed.*

118] 7. It is one of the *Proverbs* of the *Ancients Sus Minervam docet.* The Sow teacheth the Gods of *Wisdom.* It is most *Infalibly true* here, this *filthy Sow* (that seems to be washt from Common vices and yet wallows in the *mud & Dungbils* of *Mystical Filthiness*) He must teach wisdom it self how to speak, and appoint him his way, and (by wresting and racing out what he can the *Holy Records*) how to reveal himself unto the Sons of men.

8. It is pertinent to Consider the ground of this his only owning the manner of the Spirit, *viz.* [*This Immediate Spirit speaks to the Spirit within.*] What is the English of this *Riddle* [*The Immediate Spirit within speaks to the Spirit within,*] But their Spirit will tell us that God and Christ, and Spirit, and

What G. Fox means by the manner of the Spirit.

G. Fox his proud Simplicity

The Monstrous Riddle of the Foxians Spirit.

and Light, and New Covenant, and Faith, and Holiness, &c. are all in prison within, in every man, until the *Immediate Spirit* without means persuade a person to hearken within to him as to *Christ*, *Light* and *Spirit*, which will bring him to God and Christ, (round in a *Conjuring Circle Christ* brings to *Christ*, the *Spirit* brings to the *Spirit*,) which though it be true, after Conversion and *in growth* and *Increase* of the Grace and Knowledge of Christ by the use of means appointed by Christ Jesus, yet I deny it ever to be done in the *first turning* of the *Heart* and *working* of *Faith*, that is by any such *Immediate Spirit*, and *Christ* and *God* in every of mankind before, or since the coming of Christ Jesus, especially, for they say, that he is the *true Light* (of which *John* spake, then Come, to *Inlighten the World*, &c.

Job a perfect man yet abhors himself for his filthiness.

9. I Conclude this *Instance* and the whole with a *Reflection* upon Gods wonderful dealing with *Job*: In the 1. *Chap.* the Lord boasts of his servant *Job* to the *Devil* to be a *perfect man*, (as the *Foxians* often urge this place) But God Schoold him for his *pride* and *Impatience*, &c. by *Elibu*, and by his own *Voice* out of a *Whirlwind*: and now *Job* Confesseth his *Pride* and *Ignorance*, and professeth his *Resolution* to prate no more, &c. but to *abhor himself* (that is, as some *loathsome Thing*) in *Dust* and *Ashes*, *G. Fox* in this his Book abhors the Term of *Dust* and *Ashes*, as being Elevated above *Abraham* & *Job* (*punies* to him) with high Fancies of his *Immortality*, though we see they dy, & stink & Rot as well as others.

But

But if God please to shew him, and me, truly what Sin is, What Gods Justice is, what an *Infinite price* must pay for the least *Evil Thought* and *Natural Disposition*, on the Old Score: [119] If God please by any of those many gracious means he useth to Imprint these & other such *Heavenly Considerations* upon our Souls! We shall then for all our pretences cry out with *Peter, depart from me for I am a sinful man O Lord:* and with *Iob, Once have I spoken, yea, twice, &c. but no more, &c. I abhor myself as a loathsome, Rotten, stinking Carrion in Dust and Ashes.* But alas I fear G. Fox is so taken up with his *sitting with Christ in Heavenly Places*, with *Immediate Dictates* of his supposed holy Spirit: That Gods speaking thus to his *poor Worms* after the way of Men, and by these outward means stinks in his *Nostrils*; which if so, and so Irrecoverably, I desire, and desire all that love God and their own Salvations, to flee from him as from *Korabs Pride* and *Korabs Plagues*, for his *Viol* is pouring on him in *spiritual Indgements*, and shall be pouring on him in *spiritual and Corporal Torments to all Eternity.*

The Authors humble desire for himself and G. Fox

The Authors fear as to G. Fox his case

---

F I N I S .

---

# THE BAPTIST STANDARD BEARER, INC.

A non-profit, tax-exempt corporation  
committed to the Publication & Preservation  
of The Baptist Heritage.

## SAMPLE TITLES FOR PUBLICATIONS AVAILABLE IN OUR VARIOUS SERIES:

### THE BAPTIST COMMENTARY SERIES

Sample of authors/works in or near republication:

John Gill - *Exposition of the Old & New Testaments (9 Vol. Set)*  
John Gill - *Exposition of Solomon's Song*

### THE BAPTIST FAITH SERIES:

Sample of authors/works in or near republication:

Abraham Booth - *The Reign of Grace*  
John Fawcett - *Christ Precious to Those That Believe*  
John Gill - *A Complete Body of Doctrinal & Practical Divinity (2 Vols.)*

### THE BAPTIST HISTORY SERIES:

Sample of authors/works in or near republication:

Thomas Armitage - *A History of the Baptists (2 Vols.)*  
Isaac Backus - *History of the New England Baptists (2 Vols.)*  
William Cathcart - *The Baptist Encyclopaedia (3 Vols.)*  
J. M. Cramp - *Baptist History*

### THE BAPTIST DISTINCTIVES SERIES:

Sample of authors/works in or near republication:

Abraham Booth - *Paedobaptism Examined (3 Vols.)*  
Alexander Carson - *Ecclesiastical Polity of the New Testament Churches*  
E. C. Dargan - *Ecclesiology: A Study of the Churches*  
J. M. Frost - *Pedobaptism: Is It From Heaven?*  
R. B. C. Howell - *The Evils of Infant Baptism*

### THE DISSENT & NONCONFORMITY SERIES:

Sample of authors/works in or near republication:

Champlin Burrage - *The Early English Dissenters (2 Vols.)*  
Albert H. Newman - *History of Anti-Pedobaptism*  
Walter Wilson - *The History & Antiquities of the Dissenting Churches (4 Vols.)*

For a complete list of current authors/titles, visit our internet site at  
[www.standardbearer.org](http://www.standardbearer.org) or write us at:



**The Baptist Standard Bearer, Inc.**

**No. 1 Iron Oaks Drive • Paris, Arkansas 72855**

Telephone: (479) 963-3831 Fax: (479) 963-8083

E-mail: [baptist@arkansas.net](mailto:baptist@arkansas.net)

Internet: <http://www.standardbearer.org>



"The historic importance of Roger Williams for Baptists and others in the Free Church tradition has long been recognized . . . Yet being widely recognized has not translated into being carefully studied. Many know about him, but few have actually read anything of him. Williams may well be 'America's most overlooked founder'. . . Roger Williams offers a model of deep Christian conviction rooted in the Lordship of Christ which gives rise to the practices of hospitality to strangers, peacemaking with enemies, and civility in society. Until now it has been difficult for anyone without access to a research library to get their hands on his writings. The republication of **THE COMPLETE WORKS OF ROGER WILLIAMS** will provide pastors, church leaders, students of history and religion, and anyone wanting to know how to live at peace in a pluralistic world with the excellent resource of Perry Miller's wonderful edition at an extremely affordable price."

**CURTIS W. FREEMAN**

Research Professor of Theology and Baptist Studies  
Director of the Baptist House of Studies  
Duke Divinity School

"I am delighted to see Roger Williams's collected works reprinted . . . We can't be reminded too often that religious freedom is the ally of true faith – not its enemy. And no one demonstrates this more emphatically than Roger Williams. He reminds us that religious freedom in America was not the invention of skeptics but of fervent believers, i.e., believers who cared so intensely about faith that they could not dream of letting anything so clumsy as government be its guardian. We could use more of Roger Williams's prickly and prophetic voice."

**TIMOTHY L. HALL**

Associate Provost and Professor of Law  
School of Law  
University of Mississippi

---

The Baptist Standard Bearer, Incorporated is a republication society organized in 1984, and is recognized as a nonprofit, tax-exempt charitable organization. It was founded for the primary purpose of republication and preservation of materials reflecting the Baptist heritage.

ISBN 1-57978-274-4



9 781579 782740