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SPECIAL NOTE

**ITEM SCANNED AS SUPPLIED
PAGINATION IS AS SEEN**

Quakerism no Christianity :
OR, A
THOROW-QUAKER NO CHRISTIAN.

PROVED

By the Quakers Principles, detected out of their chief Writers, and confuted by Scripture and right Reason : With a Key to their Terms and Phrases, a Discourse of Apostolical Inspirations, and an Account of their Foundation laid in **POPERY.**

By **JOHN FALDO**

To this Impression is added, an

APPENDIX,

CONTAINING

The Quakers Canons, and Constitutions for their Ecclesiastical Order and Discipline, their Symbolizing with *Rome* therein ; with a Catalogue of their Capital Errours and Blasphemies.

And now recommended by the Epistles of many Learned and Worthy **DIVINES.**

MATTH. 6. 22.

Therefore the light that is in thee be darkness, how great is that darkness!

L O N D O N :

Printed by *B. G.* and are to be sold by *Jo. Robinson*, at the Golden-Lyon in *S. Paul's Church-yard.*

THE
AUTHOR'S EPISTLE
TO THE
READER.



If we had been born only for our selves, or all our concerns were entire between God and our own Souls; to live ignorant of, and unknown to the World, would make up a considerable share of our present negative happiness, and put a bar betwixt us and those griefs, which enter so plentifully (beside other passages) by the eyes and ears.

But above all men, he that is so hardy as to peep out of the Press, doth run the Gantelope; and exposes himself to the scourge of tongues. And let his Work be ever so worthy, or unworthy; he is like to taste both of the good, and bad report. Of which kind, this undertaking of mine is, or of what degree in either, is not so much mine, as yours (now) to judge.

'Tis rare to find a Work pretending to the service of Truth, and Souls, whose Author doth not warrant it with a Call from God: Yea, though it be vain, frivolous, or trite, or (which is worse) of a direct contradiction to its pretendments; even the unthining of the most important Truths, and perverting so far as prevailing.

I am not very willing to trouble the Reader with a History of the Production of this Discourse; it being little material how it came to pass, but much to what purpose: Which is all that is worthy of consideration to the Reader. Yet I will venture the Vindication of my self from the Itch of Writing, so

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far as to tell my Reader, that besides a common view of the evils herein discovered, and opposed, the attempts that have been made by the men of my present Controversie, upon those Quarters to which the Providence of God hath assigned me, hath given me some more than ordinary advantage in the knowledge of the Cause.

I have with some regret observed, that the Contempt, Troublesomness, and Disorder of these kind of Adversaries, have been taken for a sufficient indemnity, and excuse to the more able Pens, from stooping to such an undertaking as this; except some few, who have well detected and smitten some of the Heads of this monstrous Hydra. I have reason therefore to conclude, they will excuse me from Presumption, in attempting (what they have omitted) both root and branch at once.

Certainly all Souls are precious, and such a Harvest as becomes the utmost diligence of the most excellently qualified of the Lords Labourers. Our dear Redeemer came not to save only the Wise, the Prudent, the Rich, and the Honourable; but their Souls also, whose Cabinets are covered with Rags, and whose Intellects cannot taste, and are much beneath School-niceties: Of which number are the far greater part of those to whom the Gospel is sent, and to whose capacities the gracious God hath vouchsafed to accommodate the more material parts of it.

He is a great stranger in our Israel, who observes not the great shoals that have been taken in the Net of Quakerism, especially in the Countrey, where Ministers in good earnest for promoting soundness in Faith, and holiness in Life, are but thinly sown; yea, and in the great City of London also, where means are not wanting, but as great Lights shining as the present World enjoys; if persons were but humble, and industriously faithful, there would not be one Quaker there.

But what if in Countrey, and City also, men slight their advantages? and will rather follow an Ignis fatuus that meets them in their wanderings, or some Dark-lanthorn-man that shall obsequiously impose his disservice; than to be at the pains of opening their eyes, and walking by the Scripture-light, and Directions, ministred by those, whom the Lord hath gifted for, and called to that worthy (yet painful and reproached) employment? Shall they be so retchy, or so stately, as to leave them to the perdition of their own sloth, & folly? Our Lord and Master bids us to go out into the high-ways, and hedges, and compel them to come in, Luke 14.23. O let it never be said, (and that deservedly) that Satan and his deluded, and delu-

ding

luding Instruments, are more industrious, and skilful to destroy, than we are to save the precious Souls of men! Sure I am, our work is more righteous, and our reward will be more rich than theirs.

By how much the more trifling those devices are, by which they are ruined; so much the more inexcusable are we, if we endeavour not their security. Our work will not be valued by our Lord, altogether by the parts laid out therein; but also (and much more) by the faithfulness, tendency, and blessed effects. I am debtor (saith the great Apostle) to the wise, and to the unwise, Rom. i. 14. Our Lord Jesus, the great High-Priest of our Profession, hath pity on the ignorant, and those who are out of the way. Many who need our help herein, desire (and it may be deserve) it not; but God who needs it not, both deserves, and commands it.

If any shall say, That it is not fit we should write against the Principles of any, who fall under the same condemnation; or stand by the same favour with our selves; let such know, That Theft is not the more just or amiable, nor we to be more reconciled to it; because two Thieves were crucified at the same time, and on the same Cross with the just and holy One. Nor yet is a Dunghil the more to be embraced because the Sun shines on it, at one and the same time, wherein the Meadows, and Gardens are refreshed by its beams.

And it is far from our Duty, or Charity, to be so cruelly friendly, as not at all times to endeavour the Confirmation of those who stand free from the stains of such Errors; and the Reformation of those who are fallen into them, by Spiritual, and Rational weapons: Which will wound none, but those who love their guilt, and darkness rather than light.

Moreover, were this Treatise an intermedler with differences of less than a Fundamental import, there might be some room for the pleas of Unity, and Forbearance, to supersede those of (meer) Verity: But when it concerns the Christian Religion as such; those Errors which will as certainly damn as adhered to; which would render the Holy Scriptures unnecessary and dangerous; the blood of Christ, Prophets, Apostles, and Martyrs to be Childishly lavish'd away; and all the warm disputes of serious Christians about the more weighty parts of the mind of God expressed in the Scriptures, to be but vain janglings of men, contending who shall hit that white, which, when done, would not be a Prize of a half-penny value: yea, when it concerns those prevailing Error, which would blot out, and

The Author's Epistle

strikes directly at Christianity, and would render Heathenism (divested of its more noble and rational parts) the highest perfection to be aimed at by Mankind in this World and the life to come, a fancy dwindled away to a just nothing.

It must be more than justifiable in the eyes of all men, except theirs; whose Scepticism, or indifferency in matters of a Religious concern, is arrived to that perfection, as to have them all equally doubtful, or acceptable to them.

The Doctrines of Christianity common to men called Episcopal, Presbyterian, Congregational, Anabaptists; are no farther here concerned, than vindicated. And for Worship and Order, nothing is here agitated to the reproach, or displeasure of any, who are not against all things called (by some reproachfully, and as ignorantly) Forms.

To be Contentious is an offence the Scripture condemns with no little keenness, whiles it exhorts to contend earnestly for the Faith, once delivered to the Saints: From which I conclude; that though I contend against Quakerism with some symptoms of zeal, I am not therefore Contentious: Neither can I esteem it the part of a Neighbour, to look on the deplorable estate of those, wounded both in head and heart with this disease, and like the Priest and Levite in the Parable, pass by on the other side, as unconcern'd; nor yet to stand gazing with a seeming amazement, and all the help I afford to them, to be only to cry out, Unclean! unclean! whiles they who hear these clamours, and whose foul humours prepare them for the infection, are not thereby one whit the more startled at their danger.

I have observed, that of the sort last mentioned, are those Professors especially, whose Judgments are very weak, and their Concesses very strong; who have obstinately resolved into many sins, and especially those of Omission, as, attending conscientiously on the Ordinances of Christ, Family-Worship, and serious Instructions of those under their Charge; contrary to the plain mind of God, revealed in his Word; the serious and importunate solicitings, and intreaties of their Teachers, and the checks of their own Consciences, to salve all, have have fallen into Quakerism; whereby their pride, conceit, idleness, covetousness, and disrespect have been adopted into, and made a part of their Religion it self; and hereby they have secured themselves from those Batteries, which were before somewhat wounding and grievous to them.

And it is no less matter of Lamentation, that the far greater number of men and women are so grossly ignorant in the things of God, and regardless of their eternal concernments, that brutish
[sensuality,

sensuality, and the examples of a sottish benighted World, are the only Compasses they steer the course of their lives by. So that, when they are by any means prevailed with to be serious, and to consider the things of their everlasting Peace; they know not which way to turn themselves; the way of God is dark before them, in which they are so little instructed, that they know not their right hand from their left. They are easily convinced, that the way to Heaven lies not thorow Drunkenness, Swearing, Lying, Uncleaness, Injustice, and such plain and reproachful Vices. Religious they must, and are willing to be; but, without the special, and almost miraculous guidance of the good Spirit of the Lord, they are most likely to fall in with the grossest delusions, and mend their conditions at no better rate, than removing out of one quarter of the Devils Kingdom, into another far more dangerous; and wherein they may more peaceably, and confidently go down to the Chambers of death. And when this is done, Satan and they are agreed, all is quiet again; and the poor betrayed vanquish'd Souls triumph, as the only Victors.

And it is no wonder that those should have undisturbed present peace, who know no God above that they call the Light in their Consciences; whiles they comply with its Dictates, how lewd and erroneous soever they be. Let such seriously weigh these two Texts of Scripture: But if thine eye be evil, thy whole body shall be full of darkness; if therefore the light that is within thee be dark- *Matth. 6. 23.*
 ness, how great is that darkness! I know nothing by my self, yet am I not thereby justified; *I Cor. 4. 4.*
 but he that judgeth me is the Lord.

Those Histories that have derived to us the knowledge of those Errors and Heresies, that sprang up among professed Christians in several places and ages, have not been accounted superfluous; nor their respect worn out in many hundreds of years continuance; how much more concerned should we be, to have the knowledge of those born in our own age, and (which is more dolorous) brought forth in our own bowels, the Land of our birth and abode? but worst of all one, such a Monster, which hath devoured (almost) all the rest, and digested them into one body with a vast addition: a Monster! whose description must alway be concluded with an Et cetera, as Geographers leave a space for the Terra incognita.

And, I believe, that this Piece is as full a Compendium of the Quakers Tenets, as any that have come forth with the

The Author's Epistle

like Proofs of their own Authors; which hath cost me more pains to collect, and understand, and digest into some order, than their Consutation. Though, I suppose, who reads the Book thorow, will find somewhat of advantage, more than merely concerns Quakerism.

I confess, the Book hath exceeded in bulk my first intentions, and indeed, I found, after I had launched a little into the work, that the way of man is not in himself, it is not in Jer. 10. 23. man that walketh to direct his steps. I was launched into such an Ocean for vastness, and saw so many Rocks in my passage, that I could not satisfie my own Conscience to send this into the World, without clearing the difficulties: which for all my honest Narrative, and downright Consutation might wreck the Faith of many a Soul. I should be glad to see so publick a Christian Spirit, as to be at the charge of printing many thousand small Pieces of four or five sheets, fitted to the genius of the meanest capacities, and distributed over the Nation gratis: Which might discover the Principles of the Quakers, to the securing of many; who being entangled with their outward appearance, and profession (in words) of the great and main Principles of Christianity, are soon ensnared past recovery, without an extraordinary good hand of God. And I doubt not some will be found, who are well acquainted with their Tenets, and Evasions; who will willingly undertake (by Gods assistance) the writing of what might be serviceable that way. By this course have the Quakers more encreased in the Country, than by all others; for where you shall find one sheet against them, you may find a hundred of their Pamphlets, which are generally put into their hands by the Quakers, at the cheap rate of accepting: Though Poison taken into the Body, and Delusions into the Soul, are ever dear and costly.

But to the unwillingly mistaken, among the People called Quakers; and such whose inclinations are towards their Principles and Practices, known by the name of Quakerism, I do solemnly profess, That I have the witness of God, and my own Conscience, that I heartily desire the Welfare, and Salvation of all sorts of men, whatever Notions they fall under, and however disobliging in their carriage towards me in particular. And although, I hope, I shall not justify the Opinions called Quakerism till I dye; yet I am perswaded there are many called Quakers, whom the Lord will turn from their way, (which is not Christs) and sanctifie them by his Spirit, and justify them through his Grace, by Jesus Christ: even that Christ, who,

to the Reader.

as God, is every where; and, as Man, is ascended above the visible Heavens and Skies. If sincere Protestations of my Righteousness, and Sincerity in this matter; and the Verity of what I have written would prevail with you, my Spirit is clear, and I doubt not but my Pen might be as serviceable to it, as some of those whose interest is too great in you. Yea, I know not that suffering I might embrace without sinning against God, but for Christ's sake and yours I should not long to be baptized with it. I beg of you in the bowels of a Christian, that you would not slight the Truth, and Scripture-evidence here presented to your view. The Quakers have no Miracles to bind you to their Perswasion; and sure the Truths contained in the Scripture, and right Reason, may match all other visible Demonstrations. You venture hard, to father all your Opinions on the immediate Inspirations, and your Affections and Practices; on the Motions of that Spirit, who is God: Which if it prove to be otherwise, (which will be as certainly as God is Truth) your early Repentance may be accepted; but your late Repentance will make little for your comfort: I would not then be in your condition for more Worlds than there are Stars in the Firmament. I beseech you do not think that God hath given you the Reason of men, to be serviceable to you only in the affairs of this World; and not to be exercised at all in discerning Truth from Error, Good from Evil, of a Spiritual and Religious nature. The new Creature, is the Creature renewed; that is, Body, Soul, and Spirit so enlightened, as to know God in Christ; so sanctified, as to be devoted to him, in whatever service he shall command, and to make a Heaven of nothing on this side the full Vision, and enjoyment of his favour, and glorious presence in the other World, or the World to come, and what will necessarily result from thence.

If you think me too smart in some passages in the Book, be pleased to consider, If against Persons, it is against those your Misleaders, who are to be blamed at a sharper rate than good Eli chid his Sons, and was therefore rebuked by God to the breaking his heart, his neck, and the loss of a great privilege besides: If against Sayings or Opinions, I have fully proved them gross falsehoods, foolish and pernicious lusts and errors: And I know not how to call Gall and Poyson, by sweet and lovely names. I must alter my stile according to the matter and occasion, or they would agree like Harp and Harrow: And I assure you it is neither my Conscience, Duty,

The Author's Epistle, &c.

nor design, to commend their Opinions to the World. Do not say, I intend hereby your Persecution, for it is far from my Principle, and Natural temper also; and I know nothing that men who are your Adversaries can do more to promote your Tenets, and Party: Though suffering without further evidences of truth as the cause, is a poor Foundation of Religion.

Your Souls Servant,

Novemb. 23.

1672.

JOHN FALDO.

TO

TO THE
Christian Readers.

BRETHREN,



It is not a thing *unknown*, nor *unlamented* by such among us who fear the Lord, and love *his* Christ, and to whom his Gospel of Salvation is *precious*, that the Eternal Son of God (and after the flesh of the Virgin) through the *infidelity*, and deluded *fancies* of men, is *transformed* into a meer *Created* light of the Reason and Conscience: And 'tis no less lamentable, that so glorious a Mystery as that of our Redemption by the blood of this *God-Man*, Jesus Christ, is so unworthily vilified and blasphemed; and so excellent a Doctrine as Justification by Faith in *this* blood (in the true sense of the Scriptures) slighted and despised; And in its stead advanced, a Righteousness of *Works*, in Conformity to the Law written in the heart, or *Light* within, which never was in it self perfect, nor perfectly obeyed *since* the fall by any (Jesus Christ excepted.) Who can but stand astonished at such *bold* attempts against our Lord and Saviour, who was promised immediately on the fall of our first Parents; but manifested in the flesh in due time *long* after, and not *before*, nor *since*? To see *this* Lord, and this Gospel treated with as much *ignominy* and *reproach*, as of old by the wretched Jews, it is *amazing*!

But since these People called Quakers, have thus *stumbled* at *this* stone the Lord Jesus, which Gods right hand hath laid in Zion for a *Foundation* of the faith and confidence of his Saints in all Ages (according to the then Revelation of him) what wonder is it if they have fallen and are broken? and that their faith and understanding in the *things* of God are confounded? God hath given them up to *such blindness*, that they cannot believe the most plain Scripture-Revelation, yea *History* of the Resurrection and Ascension of the *Body* of our Lord, which was crucified, ascended into the *highest* Heavens; but conceive it to be, in the condition of other mens *dead* bodies mouldred to dust. They can see no more beauty in the *Person* of *Jesus* of *Nazareth*, than in a deluded Quaker, who pretends *perfect* obedience

to

To the Christian Reader.

to the Light *within*. Nor can they understand any blessedness to the Souls of the Saints after this *frame* is dissolved, than what they possessed before they were *born* into *this* World. Yea so much below common Reason are *they* fallen, as not to be able to discern a *Creature* from its *Creator*; conceiting the Soul of man to be *God*, or a part of him; and that the *created* Light of the understanding and Conscience, is *very* God and *Christ*.

Thus are they wrapt up in *Midnight-darkness*! And to render themselves past recovery, deny the Scriptures to be the Word of God, or a Rule of Faith and Life (thereby as much as in them lies, destroying Gods ends by them, *scil.* to prevent or lead out of *this* Darkness and Confusion;) And also divest them of any *Obligation* to them or us, any further than they are received by them or us, in the *same* way of *immediate* Inspiration, by which the Prophets and Apostles received them.

That they are not wronged by *us* in this charge, we refer you to *that* proof, which the Reverend Author of this Treatise hath made out of their own Writings. And we as Ministers of *Jesus of Nazareth*, take it to be our duty, to bear *our* Testimony with *him*, against these Enemies of our Lord and his Truth; and to warn all (especially such whom Providence hath cast under *our* Ministry) that as they tender the glory of the great and holy God, the honour of *Jesus Christ*, the continuance of his Gospel among us, and the Salvation of their Souls in the day of the Lord, That they would take *heed* of, and flee these *destructive* Errours, as they would flee the Plague or Poyson. And withal, we desire *their* Supplications to the Lord, That he would stand by and own his Ministers, by blessing them with success, while they are pleading his Cause, or standing up for the defence of the Gospel. That those who have received the Truth, may be *established* and *built* up therein, and others may be brought to the knowledge and *acknowledgment* of it, as it is in *Jesus*, is the prayer of the Ministers of the *true* *Christ*,

Theobalds, Novemb. 16.

1674.

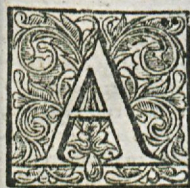
Francis Warham, Rob. Bragge,
Will. Tutty, Tho. Wadsworth.

THE



The Epistles of many Learned and Worthy,
Divines.

READER,



God himself is Infinite, the most wise Distinguisher of good and evil; and so loveth the good in his dearest Children, as not to abate his hatred of their evil; and so hateth the evil in the World, as yet to approve and love all that is good: So is it no small part of the wisdom and integrity of his Servants, to imitate him herein; and not like men blinded by partiality, to justify

all in those whom they like, and vilifie, or dispraise all in those whom they dislike. And God is so great a lover of Justice, that he pronounceth woes to the Unrighteous, who call evil good, and good evil in whomsoever; whether in those that are of the same party with themselves, or in those that are in a party contradistinguished from themselves.

This Justice therefore we must and will observe towards this People called Quakers; whom though we need not describe to understanding men now living in the same Age, and acquainted with them, yet Strangers to them, and Posterity, will desire just Information what this strange sort of people are or were. The fear of God, and the love of Truth (as well as a desire to prevent all groundless distaste and prejudice in the Readers mind) forbids us to render them worse than they are: And the same fear of God, and the like love of Truth, doth also forbid us to render them better than they are, lest in so doing, we should take part with their sin, and tempt men into their snare; at least, put an excuse into their mouths, whereby to justify their unwarrantable attendance given those Assemblies of theirs, wherein they preach another Gospel, and endeavour to seduce well-meaning-souls, to whom they speak in unintelligible words, and from whom they hide the poyson of their Anti-fundamental Doctrines.

Though

The Epistles of many

Though the Reverend Author hath shewed you how much Infidelity is among them, and how many of the very Essentials of Christianity their Leaders contradict; and how consequently they are indeed no Christians: Yet it is not his purpose (as he plainly premiseth) to fix this sad Character upon all those who pass under the name of Quakers. And the truth is (excepting some juggling Socinianiz'd persons, or Papists that assume their name) there are few of them who are men of so much understanding and consistent Principles, as to be able and willing to give a methodical and intelligible account of what they themselves or their party hold; much less are they all of the same mind, who are called by the same name.

There are divers of them (so far as we can understand) who are honest well-meaning ignorant persons; who being convinced of the evil of sin, the necessity and goodness of a Religious life, and not having knowledge enough to perceive the true Nature, Reasons, and Foundations of the Christian Faith; nor yet to know how little they know: And seeing so many Differences among Professors, and not knowing which to joyn with, disliking something in all (whether groundedly, or ungroundedly, we will not say) have fallen in with the Quakers: Supporting them by their plain habit, austeriry and rude Deportment, to be the strictest, and therefore the holiest sort of Professors. And thus seeing no farther than such poor outward appearances, they become Quakers from the same Principles in the main, and from the same Dispositions (and are therefore as superstitiously Quakers) as the more ignorant Votaries among the Papists, are Carthusians, Franciscans, and other such-like Monks and Nuns. And like those, they know how to observe their inform Formalities, and to Cant over a few odd Common words; but not at all to give an account of their Faith, Hope or Practice. Whereas the truth is, nothing should be received under the meer notion of strictness, austerity, or preciseness, or as commended by a more than usual severity in Religious things: Seeing it is only our walking according to Gods Word, that will please God, and afford solid peace to our selves.

The whole Body of this People seem to be judicially deserted of God, to let young beginners in Religion know, by such dreadful Monuments of Justice, to what doleful Confusion, the Pride, Ignorance, and Wrath of Zealous, unexperienced souls do tend (who adventure on the Instructions of men who refuse to err) when they have once gotten a conceit that they
are

Learned and Reverend Divines.

are very wise and good themselves, in comparison of others, who are much wiser and better than they. These Conceits quickly draw them to magnifie their own knowledge, and to despise others; and then to frame some Singularities, to make them seem more eminently wise and good, and then those unwarrantable Singularities, become the affected Symbol of their Party and Profession; which are indeed no other than the badge and indication of their pride and ignorance. Being arrived hitherto, their next work is, to seek by backbiting, reviling, and reproaches, to disgrace the Doctrines, Practices, and Persons of others, that they themselves may seem more excellent and glorious than all that have seemed excellent before them.

Thus poor weak people, whose faults and defects must be covered with a large measure of Charity, that they may not be thought unworthy of some Communion themselves, grow presently into an opinion, that all the rest of the World of professed Christians, are so ignorant, or so bad, as to be unworthy of Communion with them. And when once Satan hath thus hived them, as Wasps, they have hives, but no honey, or sweetness of spirit, except for themselves: They have their stings also, but these are turned against others, especially against those whose abilities, affections, and endeavours are bent to the service of undeceiving them, and preserving of others from their deceits.

Many of these poor deluded Souls begin usually to dissent from the generality of serious Professors in some smaller matters, which yet they make so much of, that Communion with these they dissent from (in these minute things comparatively) is intolerable to them. And when once this pride and unwarrantable Singularity have killed their Gospel-like love, or prevented it, and settled them in an Alienation from, and Opposition to those, whom sometimes they justly had an esteem for, they proceed from Sect to Sect, and Seekers, Quakers, Infidels, or Papists are the perfection in which they usually terminate. And those who in the same spirit inveigh against all these, had need to take heed that they nourish not (though unawares) that which is feminally and virtually those fruits, which as yet are bitter and loathsome to them.

Some of the Leaders among the Quakers, seem to be overcome by the difficulties which they meet with in some parts of the Scripture; which they not being able to fathom, are conquered into Infidelity; Which that they may not discover, they clothe their Principles with a mixture of Scripturæ words (though by
them

The Epistles of many

them perverted from the Scripture-sense) and common natural truths, with divers absurdities, falsehoods, affected austerities in habit, and Cynical Singularities: With all these Conjunct, their new Religion is framed. And yet some of them being rich, or growing to estates in the World, can, and do live in as flesh-pleasing fulness, splendor and indulging to a sensual life, as others whom they have condemned.

Their corrupt Doctrines they commonly utter in an affected, frightful, barbarous Language of their own devising, that by the sound and ostentation they may seem to be some profound and singular discoveries; though they are usually disgraced (to the Intelligent) with the broad Symptomes of their pitiful ignorance, and nauseous conceitedness. Their Tenets, which are most obnoxious to censure, they usually mask under expressions of doubtful sense, or altogether unintelligible, or under Scripture and Orthodox phrases; of which while their hearers take their meanings to be the same with the generally-received import of the words, they intend by them quite another thing: And will not trust those on whom they practise with a plain account of their Tenets, till they have prepared them by their reception of some first Principles; as, That the Scriptures are not the Word of God, nor a Rule of Faith and Practice, &c. which they assert readily, and in so many words.

These are the men whom the Reverend Author charges (out of their own Writings) with the guilt of subverting Christianity. And we can assure the Reader, That though the Quakers use to call their party, THE FRIENDS, as though Friendship were contracted within their narrow room; the Author is a Person who cannot be suspected to injure them from such a narrow Spirit and Principles, as to be a Friend to none but such as are of his mind: He being one who is for love, and peace with all that are capable of it: Of which he hath given a proof for many years, by forbearance of other mens weaknesses, rather than Peace and Communion should be violated.

Those who live where Quakers little prevail, but are as Pillars of Salt, to deter others from the first Exorbitancies and Alienations, may think that they are a sort of people unworthy of much notice or opposition: But the Author and many others, who have had more to do with them, are awakened to other thoughts. And upon the Consideration of their numerousness in the County where he dwells, and many other Counties and places more foreign; the direct opposition of their Principles to Christianity, and their unwearied industry to
make

Learned and Reverend Divines.

make Profelytes, he hath written this *Discovery and Preservative*: Wherein the *Quakers Principles* are more thorowly investigated, than in any *Book* which we have seen; the service of which to the Church of God hath been well resented, by those who are Friends to Truth and Godliness, however otherwise distinguished. And we judg it, for matter, proof and stile, to be especially useful for those who need, or desire information concerning the *Quakers and their Principles*.

The Lord preserve that holy Truth and Godliness, Love and Peace, which are so dolefully assaulted by Enemies, and betrayed by ignorant and unskilful Friends. So pray,

Your Monitors greatly desirous
of your stedfastness,

Thomas Manton,	Richard Baxter,	Thomas Gouge,
Thomas Jacomb,	William Cooper,	William Jenkyn,
John Yates,	George Griffith,	Thomas Watfon,
John Sheffield,	Matthew Barker,	Benjamin Needler,
Anthony Palmer,	John Singleton,	William Carflake,
Thomas Cole,	Andrew Parsons,	Stephen Ford,
Thomas Doelittel,	Richard Mayo,	Samuel Smith.



An Advertisement to prevent some Objections.

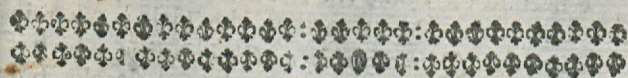
THE proofs I have given (in this Book) of the Quakers Principles, being taken out of divers *particular* Authors of theirs; it may be *objected*, 1. That it is *not reasonable*, that what is asserted by any *one* particular, or *private* person, should be imputed to a *whole* party of men, who go under the same name. 2. That it is *questionable*, whether the Quakers will own *all* such Writers as are called by others (and own themselves to be) Quakers.

To the first I answer, That if we take not the *Writings* of *particular* Quakers for the Quakers Principles in *general*, we must be altogether *incapable* of finding them. 2. The Quakers pretending all their *Ministry* to be *Infalible*, they themselves own as well their *Writings* and Declarations to be *infalibly* true. Yea, they affirm them to speak and write by *Divine Inspiration*, as the Prophets and Apostles in the Old and New-Testament. 3. Whatever is in *their* Writings and Declarations, (though they may deny *our* sense of them) they own the words as from the Lord.

To the second I answer, That there is not *one* of the Books, or Quaker-Authors which I have cited, that Mr. Penn (who hath twice replied to this Book and its Vindication) doth in the least *object* against, or any one *passage* contained in *those* Authors. And this may be enough to render such *owned* Quakers in their Writings, to be a *sufficient* Test of the Quakers Principles *hitherto*. What they may be *hereafter*, the Lord *only* knows, and time must *manifest*.

One of my *Answerers* from *Marlborough*, professes in print, That he finds no *false Doctrine* in *any* of the passages I have cited in my Book for the Quakers Doctrines. And for a further Confirmation of the whole that I charge them with, I desire no clearer a testimony, than what will arise to a *judicious* and *impartial* person, by *duly* comparing this Book, and my Vindication, with Mr. Penn's pretended Answers.

J. F.



QUAKERISM NO CHRISTIANITY.

PART I.

CHAP. I.

The Explanation of the Title.

THAT I may inform my Reader of the true SECT. I. state of the Controversie agitated in the ensuing Treatise; I hold my self bound as a rational man, and as a Christian, (the Controversie being of a Religious Concern) both to state the main Question; to which I shall endeavour, that all those which are subordinate, or by me pretended to be so, may be plainly reducible; and also to open the terms, that I may neither write, nor my Reader be led into a thicket of impertinencies: but as it may be clear and conspicuous, whereof I affirm; so also, the Reader may be able to judge, how much what is offered is to the purpose.

§ 2.

I need not trouble the Reader with any further account of the Question then the Title; wherein I affirm, that *Quakerism is no Christianity*, which if it be not only sufficiently proved, and clearly, but also abundantly; I shall not doubt but all honest hearts who shall peruse this Discourse, will be irreconcilably alienated from all appearances of so horrid an Imposture. And I am not altogether out of hope, that many of those who have inclined, or adhered to those woful Tenets, or Persons here discovered, with a design to elevate their Christianity to a higher Standard of Purity, will be convinced, that instead thereof they have but plunged themselves into the ditch of the grossest delusions, and made work for Repentance.

SECT. II.

For the term *Christianity*, we are not to understand by it all those matters of faith and practice, which Christianity doth oblige us unto; for *Christianity* is a large and noble thing, which is not only a curious Garden, which hath in it that which common Fields, yea, and common Inclosures are not furnished withal, but also doth take in, (beside what is peculiar to its self) all that is worthy in those Religions which it hath superseded and outstript; yea, whatever is good and commendable among the very Heathen, according to that of the Apostle, *Finall*, *Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things.*

Phil. 4. 8.

Christianity (in a full sense) consists of those principles of Faith and Life; that Worship, Order, and

and those Ordinances; which have not only a respect to Jesus Christ the Mediator between God and Man, in his lapsed state: but also that frame of them which is proper to the Gospel or *New Testament-Administration*; which was constituted by Christ while he was *manifest in the flesh*, and after he had actually finished the meritorious part of our Reconciliation and Salvation, and as God-Man united in one Person, was invested with all Power both in Heaven and Earth, according to that Scripture, *All Power is given unto me in Heaven* Mat. 28 18 *and in Earth*; and that full Text to this purpose, *And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the Cross: wherefore God also hath highly exalted him, and given him a Name which is above every Name, &c.* A Christian in the narrowest sense, is one that owns the only true God, and Jesus Christ whom he hath sent, to be the Lord and Saviour.

That this account of Christianity may be understood aright, I shall spend a few lines (and as few as I can) to inform of the difference, between Christianity as such, and those other things which Christianity obliges to; which yet may be where there is not any the least footsteps of Christianity.

To know and acknowledge (in some way) the one and only true God, Creator of all things, or dependance on, and subjection to him; the love of God, our Neighbour, and our selves; Justice, Temperance, and all other duties, which by the Light and Law of Nature we may be convinced of; these a man may be exercised in, and yet be nothing of a Christian, and so were some of the

§ 2.

§ 3.

Quakerism no Christianity.

4

Heathens, who not only were altogether ignorant of Christ, but also opposed him and the Christian name.

§ 4. To come yet nearer, the Church of *Israel* under *Moses's* Administration; who had not only the Moral Law, or Law of Nature, given forth by God himself; but also the Promises, Descriptions, Types, and Shadows of Christ the Redeemer; through the faith of whom, all them that were saved came by their salvation: yet their state was not (in a strict sense) Christian, nor the Law and Administration under which they lived, and to which they subjected Christianity: which I shall confirm by some essential exceptions.

§ 5. Christianity necessarily includes the faith and belief of Christ already come, a Christ crucified, that died, rose again from the dead, is ascended, &c. *Without Controversie great is the Mystery of Godliness, God was manifest in the flesh, justified in the spirit, believed on in the World, received up into Glory.* 1 Tim. 3. 16. This was Christian Godliness. *But we preach Christ crucified, to the Jewes a stumbling block;* this Christ as come and crucified, was the main basis of the Gospel and Christianity.

§ 6. Christianity necessarily includes the belief of that Particular, and numerical man *Christ Jesus*; who was born of the *Virgin Mary*, and was of the seed of *Abraham* according to the flesh, to be the Christ of God that was promised to come in due time. *I said therefore unto you, that you shall die in your sins, for if ye believe not that I am he, ye shall die in your sins,* John. 8. 24. *Therefore let all the House of Israel know assuredly, that God hath made the same Jesus whom ye have crucified both Lord and Christ.* Acts 3. 6.

These

These were new Articles of their Creed, without the belief of which they were such as had nothing to do with Christ, as their Mediator.

Again, the whole frame of the Administration was altered from *Moses* to *Christ*, even the man *Christ* *Jesus* as well as *God*. *Had in these last days spoken to us by his Son*, Heb. 1. 1. *And Moses verily was faithful in all his House, as a servant, for a Testimony of those things which were to be spoken after; but Christ as a Son over his own House*, Heb. 3. 5. We have now nothing to do with *Moses* Law as such, and also the manner of Administration, which is not in a multitude of carnal observancies, types, and resemblances, but in that way which is more real and more purely spiritual. *But the hour cometh, and now is, when the true Worshippers shall worship the Father in spirit and in truth*, John 4. 23. They were to worship him in spirit before; for where the heart was not in the ceremonial and typical worship they were not accepted; and God never indulged hypocrisy. The meaning must therefore be, That spirit must be taken in opposition to those carnal Ordinances, and the material Temple; and Truth, in opposition to those Types, which were not a Lie, but were only the shadows of good things to come.

I might enlarge to the Officers, Offices, and restrained Extent of the Mosaical Administration; and shew that in all it is Alien to the Administration of Christ come; and that wherein Christianity consists. *For if that [Ministration] which is done a way was glorious, much more that which remaineth is glorious*, 2 Cor. 3. 11.

Now to resume the intent of what I have said, observe, that neither the natural light and practices

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of Heathen, nor the revealed light, law, and practices Judaical were Christian (as such) though the latter (a great part of them) had a respect to Christ, and the medicinal and remedying part of Religion.

And the Jews, who were immediately before the Church of God; yet when the Administration was changed, they were cut off from the Church, though they retained their Morals and those Ceremonial Respects to an expected Messiah, if they did not admit into their Creed or Faith the Articles aforesaid; viz. a Christ come; That Jesus who was crucified was the Christ, and that he was the Supreme Head and Administrator to the Church of God; and those who did so were transmitted into the Christian Church, the other being dissolved.

SECT. III: Having expressed with what brevity I could, what Christianity (as such) is: I shall in a few lines give an Account what I intend by the term *Quakerism*.

I do not mean thereby, that all that are called and reputed *Quakers*, are no Christians; for my charity is large enough to believe, That many of them would abhor the Principles of their Leaders, did they but well understand them: for whose sakes in part I have undertaken this Discovery.

Quakerism is a Heap of Tenets, with the usurped Names of true Christian Principles, which are yet really no such things, but subverting both Foundation and Fabrick of Christianity. And I call him a *Quaker* that professes the Light within every man to be the only Lord and Saviour, and very God. So that
when

when I say, *Quakerism is no Christianity*, I do not say, that common Civility, Justice among men, or whatever of their principles or practices which are morally good; for these are generally owned as the principles of those Christians, whom they separate from, and bitterly reproach as Antichristian. And it cannot be for want of Instructions or Examples in such kind of goodness, that they withdraw from the serious Professors, that are as far from their opinions as the East is from the West.

CHAP. II.

The Beginning of Quakerism different from, and opposite to Christianity.

THE first Argument which I shall begin my at-
tempt with, shall be from the beginning of
Quakerism; which I shall take notice of under two
Considerations.

First, *The manner of the beginning of Quakerism.*

Secondly, *The time of its beginning.*

Both of which I shall prove exceedingly to oppose, and differ from the beginning of Christianity.

The Christian Religion or *Christianity* was first introduced by the preaching of the promised Messiah to be come into the world; whose humane Nature was pointed at by *John the Baptist*, and visible to the bodily eyes of a multitude of beholders. The next day *John* seeth *Jesus* coming unto him; and saith, Behold the Lamb of God which taketh away the sin of the world. This is he of whom I said, after me cometh a man which is preferred before me, for he was before me.

§ 2.

§ 3.

But *Quakerism* was introduced by preaching a Christ *within* every man, born *within* every man, which was never seen with the *bodily* eyes of any man; and this Testimony of *John* concerning the true Christ perverted, for the maintaining of their feigned Christ.

Morning-
Watch. p. 41

And as you give up to that measure of light in your own Consciences, and wait to be guided by it, and exercised in it, you will know Christ revealed within you, whom you are looking for without you, and put his day far off from you; and so you live in want of him, and know not how to come to him, nor the place where to find him; but live in the dreamings, and night-visions, and have a talk of him, and what he hath done for you, and so spend your precious time in slumbring and dreaming, &c.

This Quakers Text will bear a large Comment, but I will take notice of that only which is to the present purpose. Here is preached a Christ *within*, in opposition to, and contempt of a Christ *without*, which *John* preached, and that faith and hope of the Saints, (which according to the Scripture are the substance of things not seen, and the evidence of things hoped for) reproached as a *slumbring fancy*, and a *nocturnal dream*. But if you would infallibly be convinced of the gross darkness wherewith this sort of men are benighted, or their palpable dishonesty in abusing the Holy Scripture; weigh the following instance out of the preceding Author.

Heb. II. II.

§ 4.

Morning-
Watch. p. 5.

Then God sent him [*John*] to bear witness to the light, which in him was made manifest, that all in the light might believe: and he called unto others to behold him, and said he was the Lamb of God, and was to take away the sins of the world. Least you should mistake him, and guess that a man that

could

could but write his name should not have so little wit or modesty, as to expound that Text of Scripture after this sort: he quotes chapter and verse, *John 1. 9.* and the next word is (*mark*) in a Parenthesis, lest his folly should not appear to all men, who should have the hap to read him. And moreover, at the close of the period, after he had made a further blind Comment on the Text, he glories in his shame, with a *Weigh this truth all ye Priests and Professors, and ponder it in your hearts: No words big enough to express its madness!*

P. 6.

Christianity made its way not only by the truth and purity of its Doctrine; but also by such and so many signs and wonders wrought before multitudes, as were convincing to its most malicious and prejudiced Adversaries, and that not only by Christ himself, but also by his Disciples and servants, both before and after his death. SECT. II.

And all bare him witness, and wondred at the gracious words which proceeded out of his mouth, Luke 22. 4. but men may speak many good words, and yet both say and do at other times bad enough: but Christ appeals to the faces of his worst Adversaries; *If I have spoken evil, bear witness of the evil,* John 18. 23. But if forcible right words would not make way, Christ exhorts them to believe for the very works sake; and these were not ordinary works or wonders, and miracles neither: *If I had not done among them the works which none other man did, they had not had sin.* And as himself, so his servants introduced Christianity with the same holy pomp and state of the Mighty, and miraculous works of the Power of God, bearing witness to the truth of their Doctrine. Long time there-

therefore abode they, speaking boldly in the Lord, which gave Testimony unto the word of his grace, and granted signes and wonders to be done by their hands, Acts 1.3.

But Quakerism made its way by, and began in blasphemies against the Lord Jesus Christ of Nazareth (whom the Apostles preached) by gratifying the pride, idleness, and giddiness of both Professors and prophane, as will appear abundantly in the following discourse; and by decrying the Scripture of the Old and New Testament, as a dead Letter, and al-

* Sword of
the Lord
drawn P. 5
Fox the
younger
Gen. epist.
P. 4

together useles, if not mischievous: * *Your imagined God beyond the Stars, a day of calamity will come upon them who have worshipped and do worship an unknown God at a distance, and pretend the worship of the true God.* And if we will not believe the Quakers for their words sake, (which swell big enough with vanity, folly, nonsense, and error) we are like to continue in the truth still for all them. There have been some of them who have been sensible of this defect, and have attempted to supply it, to the cracking of their credit, some to the loss of their lives, George Fox hath found a plaister for this sore, which I shall produce: that you may give your judgement whether it smell more of the Fox or of the Goose.

FOX.

§ 3.

The great
Mystery of
the great
Whore P. 3.

Which many prayed by the Spirit, and spake by the Spirit, did not shew miracles at the Tempters Command; though among Believers there be miracles in Spirit which be signes and wonders to the world, as Isaiah saith; When I read this, I had much ado to keep my self from laughing; but the weightiness of my thoughts on this imposture, soon helped me to reduce it to a compassionate smile. Indeed, I think, him crafty like the Fox, not to venture his carcase in attempting any miracle but in spirit, and

and yet more a Goose to call them signes and wonders to the world, which the world never saw, nor could have wondred at, if *George Fox*, and such as he had not blabbed of them. But, I must not let pass his fathering his absurdity on the Prophet *Isaiab*; the words he intends must be in *Isa. 8. 18.* Behold I, and the Children whom the Lord hath given me, are for signes and for wonders in *Israel*; I find not the word [*Signes*] any where else in that Prophecy He hath a strange spirit of discerning, that can find in that Scripture any thing of Miracles wrought in spirit: for indeed they themselves were the wonders, that is, they were wondred at. So may the Quakers well be, but in a far worse sense, or for a worse cause. I may the lesse wonder at *George's* boldness with *Isaiab*, seeing a great Rabbey of the Quakers hath said that he is as good a Prophet as *Isaiab*. Who would conceive that so blockish a person as this, should be the Fore-man and Chief in account among such a number of such singularly discerning spirits as the Quakers? but as among wise men the wisest are most highly esteemed, so among others the veriest——

Christianity entred into the world with ravishing
 Songs, and *Hallelujahs* of the Angels, and heavenly
 Host, the Songs and Thanksgivings of *Mary*, *Eliza-*
beth, *Zechariab*, *Simeon*, and others: with the heal-
 ing of all sorts of diseases, casting out devils out of
 the possessed, preaching the glad tidings of the Gos-
 pel of Peace, and what might express the Sun of ri-
 ghteousness to be risen on the World, with healing
 in his wings. I need not find you out the places of
 Scripture which speak these things.

SECT. III.

But Quakerism entred the world as if Hell were
 broke

§ 21

Quakerism no Christianity.

broke loose and possessions by Satan were to make way, and fit souls for the Quakers spirit. Instead of that serious compunction, that seized gross and black sinners upon their conviction; and the consolation that was let into their souls by the joyful sound of remission and salvation, through a crucified Jesus: O the Hell-dark expressions of the Quakers Preachers! the frightful and amazing words, both for matter and manner, where with they first attempted poor silly men and women; whom they frightened almost out of their wits with their dismal noise; whose eccho remained in their ears, when their words were forgotten. What bitter Curses and Execrations did they power forth against all that made any opposition, (though most mildly and rationally) against their unheard of innovation. What disturbing of Congregations, and reviling the most serious and faithful Pastors while those, whose faults they have made use of to bespatter the guiltless, might remain quiet enough, as not so dangerous and adverse to Satans interest and Kingdome. How generally were their Meetings, either silent, or taken up with the sudden, and violent irruptions of dismal howling and horrible roarings. Persons suddenly taken as with the falling-sickness, shaking and foaming at the Mouth; and some lying flat on the ground, as stark dead. Some such things as these I have seen and heard; and what there are undeniable Testimonies of, are so numerous and notorious, that though they have now almost, if not altogether left the latter sort of them, they dare not deny that it was so. And if they dare to challenge this with untruth, I may requite them, with a good Part of a Volume of them, to keep alive their remembrance. I now proceed to my second consideration of the

beginni 13

beginning of Quakerism with respect to time.

What I have already said in the opening the **SECT. IV.]** term Christianity, will save me much of the labour of proving (in this place) when it began to take place. I know none that assert Heathenism, or the state of the Saints before the flood, or of the Patriarchs after the flood, or of the *Israelites* under *Moses's* Administration to be (in a proper and strict sense) Christian: except some of the Quakers, who date it from the reign of the light within (their onely Christ) and will needs have not onely Jews, but Heathen, (and especially *Adam* in innocency to be) under that dispensation. Yet I doubt not to prove both from Scripture, and also from their own Writings by necessary consequence, that Christianity is not so old as the formentioned, nor yet so young as *Quakerism*.

Some (though but few) date Christianity from the Birth of Christ: Others, with much more reason, from the Resurrection of Christ, when he had finished his Transactions for the merit of our salvation in the Person of God-Man; and from that Declaration he made of the possession of the power committed to him. *Matth. 28. 18. All Power is given unto me in Heaven and in Earth.*

§ 2.

But all agree (who make any distinction) that it began immediately upon the abrogation and dissolution of the Mosaical Administration and Temple-Worship, which was above sixteen hundred years since, although (as the Scripture speaks) *The Disciples were called Christians first at Antioch, Acts 11. 26.* But the thing Christianity might

Quakerism no Christianity.

might well be before the *name* Christian so short a space. And that the Christian Name had about that time its *Beginning*, appears by the reply of *Agrippa* to *Paul*, *Almost thou persuadest me to be a Christian*, Acts 28. 8. which then, it seems, was the common appellation of Believers and Professors of the Faith of Christ. But if all this will not convince, I will adde one Text more to make down-weight.

Let if any man suffer as a Christian, let him not be ashamed, 1 Pet. 4. 16.

Here Christianity is distinguished both from *Heathenism* and *Judaism*. Both the Gentiles and the Jews were bitter enemies to the Christian Name; and that not for the Name but the things sake; the Gentiles for their denying *Idol-worship*, the Jews for their deserting the *Mosaical* Constitution; the Gentiles for their *only* worshipping the *only true* God; the Jews for worshipping the true God, by, and through *Jesus Christ the Mediator*. And I, *Brethren, if I yet preach Circumcision, why do I yet suffer persecution? then is the offence of the Cross ceased,* Gal. 5. 11.

§ 3. Having adjusted the entrance of Christianity into the world in point of time; let us now compare Notes whether it agree with the Birth of *Quakerism*. I know but of two Arguments (such as they be) upon which they build their Antiquity, and by both of them they date their Christianity, either from *Adam* or *Eternity*. The first is from Christ the Light who was in the Beginning with God. But if they make the being of their Christianity commensurate with the being of Christ as God: I confess, 'tis but folly for any other to number dayes with it, But besides the notorious
abstr-

absurdity of this Fancy at first view, to those that dream not waking: I have already proved, that Christianity had a beginning, and that long since the Creation.

The other Argument is from *Inspirations*, and *immediate* teaching; which next to the *light within* is the main principle of Quakerism.

¶ 4.

To this I answer, by way of grant and concession; that there was *immediate* teaching and revelation very early in the world: but that wherever and whenever there was immediate teaching, then and there was *Christianity*: is a thing, that men who have better skill in the Scriptures, and more use of their reason than they, will be ashamed to attempt the proof of.

But if it were granted, That Inspirations divine and *immediate*, did constitute Christianity, and that all who *are*, or *were* thereby conducted are to be accounted Christians: it will be long enough ere the Quakers prove *they* are the persons, and not long before I have proved that *they* are not; as will appear when you come to that point handled at large in this Treatise.

¶ 5.

But beside the notoriousness of the Quakers *novelty*, I shall fully prove it from their *own* Assertions; and if they oppose one another, let them look to that, and agree among themselves as well as they can. *It is now about seven years since the Lord raised Mystery of us up in the North of England, and opened our Mouths the great Whore E. in this his spirit.* By the date of the Impression it should be about 51 that Quakerism brake forth in this Nation, and England hath this unhappiness, that it was the first Breeder of this Sect, and the North of England the part first infected. I remember there is an old Proverb, (I suppose grounded

the great Whore E. pift. 1659.

Quakerism no Christianity.

on manifold experiences) *All evil comes out of the North.* But against this it may be objected, that although they were the first in England, and of late generations, yet the Religion it self is ancient. Let us therefore follow it to the root by their own direction.

6. *After these things in the year 1648. God who had compassion on his people, did cause a branch to spring forth of the root of David, which was filled with vertue: for the Covenant of Life and Peace was with him, and he spread and shot forth many branches; which did partake of the fatness of the Root, and the weary came to rest under his branches: in him also was the Word of Reconciliation, which turned the hearts of the Fathers to the Children, and the disobedient to the Wisdome of the just.*

70. Whit-
head Small
Treat. P.4

§ 7. Observe the blasphemy of these expressions, many of which are by the Scripture spoken of Christ, and agreeing to him only; but applied by this Wretch to the first of their Sect brought forth in their Spirit in the year 1648. Who it should be except *James Naylor*, I cannot guess? and follows immediately.

Ibid.

And in the Year 1655, I being a branch of this Tree, viz. the Branch aforesaid; the life of its Root caused me to blossom and bring forth fruit; for the Spirit of the Lord come upon me, &c. So that whatever was the Root, the first branch of this degenerate Vine sprung forth in 48.

§ 8. And if the words immediately foregoing those I here quote, signifie any thing, it must be a new Administration, for which the Lord was against them, (the publick Pastors) and brought night upon them, that their vision ceased. Then those Pastors had sometime the Vision and presence of God with them,

them, who never preached the light within to be the only Rule, the only Redeemer, nor pretended to minister from immediate Inspirations: but from the Scriptures, by which they were directed, and which were the Treasury out of which they brought forth whatever they handed (as from the Lord) to the people: but about the year 48 or 50, that way of ministration was cryed down, and those principles called *Quakerism* by you inserted in their room and stead.

But let us hear another Witness, and he none of the meanest. *Yea, my heart did truly unite with, and enjoy the Lord in what was then [about the beginning of the late troubles] given forth, and I can never be drawn to deny the truth and worth of that dispensation, though I know it was swallowed up by a greater desolation, soon following after: and since, by the breaking forth of a more lively dispensation. And a little after, p. 2. and remained, fixing their mind on that [former dispensation] which the Lord had departed from.*

§ 9.
Isaac Pennington concerning Unity, p. 1.

It is hereby as plain and clear, as the Sun shining at noon-day, that *Quakerism* is a late dispensation, taking its date since the beginning of the late troubles. But to put all out of doubt, in page 3. he saith, *Is not this [Quakerism] the lowest of all dispensations? Is not this common to all mankind? doth not this fall short (in it self, as I may say, and as it hath formerly been dispensed by young Country-Lads of no deep understanding, or ready expression; but very fit to be despised every where by the Wisdom of Man) of the dispensation of the Law of Moses to the Jews? much more of the dispensation by Christ and his apostles? who would have looked for the Lord here? And yet this hath the Lord chosen to gather his people by, and to appear to the World in, and hath gathered the life, vertue and substance of all former dispensations into it, &c.*

§ 10.

The Quakers deny the Scriptures.

So that this *new dispensation* hath swallowed up all others, yea, that of *Christ and his Apostles*; and if so, it is not the dispensation of *Christ and his Apostles*, but another accounted by the *Quakers* more excellent and compleat; and therefore is not *Christianity*, any more then *Christianity* is *Judaism*, by their own account.

To shut up the proof of this (as owned by themselves, according to the most plain Construction of their own words, or consequence not to be disowned by a rational man) I will give you *James Naylor's* doctrine. But yours [*Commands*] in the Letter, and so of another Administration, for the literal Ministration is done away in the spiritual.

Love to
the Last,
P. 16.

Well then, if *Christianity* began in a manner so vastly differing from, and a time so long before *Quakerism*, which is not that but another Administration, *Quakerism* is no *Christianity*; but the former hath been proved to be true, therefore the latter.

CHAP. III.

The Quakers deny the Scriptures.

SECT. I.

THAT the *Quakers* pretend to own the Scriptures, I do not deny; but I shall prove it to be one of the most naked and self-contradicted pretences that ever peep'd out into the World, with such a noise and confidence. If meer pretences were of sufficient Authority to command our faith, that portion of Scripture might be well spared, *1. Thes. 5. 21. Prove all things, &c.* If they should deny the Scriptures in so many words, they cannot but know, it would nip their

'Tis Satans
Master-
Piece to
betray
with a
kiss.

their de
their pe
can is n
kes, by a
in to de
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of any
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their designs in the bud, and in stead of promoting their principles, render themselves odious; but Satan is not so silly an Impostor, as to spoil his Market, by appearing so unseasonably, and at first dash in so deformed a shape: he is not ignorant of that Text; *Surely in vain is the Net spread in the sight of any Bird.*

I shall therefore wave pretences on both sides, and bring my charge to a fair triall, wherein their own Testimonies shall be their principal Judges.

I desire them not to accuse me of wounding their reputation, seeing the stabs are given with their own daggers, and the Murther is no better nor worse then *felo dese*, (as the Law phrases it) but in plain English, Self-Murther; this I shall prove by sufficient Argument;

The Quakers deny the Scriptures of the Old and New Testament to be the Word of God. Arg. 1. § 2.

This Charge, none of them that ever I read, heard, or heard of will deny; and if you please to cast your eye on the instances, you may take it on their own words; *Blasphemy for any to say the Letter is the Word of God; It is the Devil that contends for the Scriptures to be the Word of God.* This error is by some reputed merely verbal, and that in other words they allow the Scripture as much as this comes to. I would it were true of this and all the rest of their errors, which they trumpet out in the Scripture titles and dialect; upon that condition I would be really content to *Yea* and *Nay* it, and *Thee* and *Thou* it; and moreover, forbid Ribands, Lace and Cuffs, (though the most modest that were ever worn) to pollute my Garments; and offend their unnecessary self-denial from that time forward.

know, p. 4.
Naylors answer to the Jews p. 25
Cuffs, Ribands, Lace, and such other like things invented by the devil. F. Howgill. one of Antichrists, &c p. 2.

The Quakers deny the Scriptures.

But they have another opinion of it, or they would not call it blasphemy to be otherwise minded; and we shall finde it ere I have done, to be their forelorn Hope; by which they attempt to make a breach on the Authority and esteem the Scripture hath justly obtained in the hearts of all serious Christians; and thereby with more ease and security to enter the whole Army and grofs of their delusions; and therefore I shall encounter it first and in good earnest.

¶ 2. It will be necessary before I proceed, to let you know what we intend by the phrase, that *the Scriptures are the Word of God*: that you may know what we hold and contend for, though they know not what they contend against: except the vain fictions of their own begetting. Know therefore that we do not assert them to be the Son of God, the Christ and Saviour, nor the Spirit of God; neither do we say, that they are so self-sufficient and all-powerful as to sanctifie and enlighten savingly, without the coagency, efficiency or assistance of the good Spirit of the Lord, to open our understandings, and write them in our hearts. These things are too high for them.

¶ 3. On the other hand, we dare not call them a dead letter, (who have felt them *sharper then any two-edged sword*, and tasted them *sweeter then then the honey or the honey-comb*) nor yet Ink and Paper-Divinity, or merely the words and works of men: These are too low an opinion of them. But positively,

¶ 4. First, we intend the sense and matter by them expressed; containing those Histories, Prophecies, Promises, Threatnings, Doctrines, Exhortations, &c. which God at sundry times, and in divers manners, revealed to and pake by his Son and servants, inspired by God, or by inspiration of God.

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Part 1

The Quakers deny the Scriptures.

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§ 5.

Secondly, the sense and matter aforesaid, being written or printed, we call the Word of God; so far as the print or writing agrees (in its kind) with the Original Copies; which were written by, or by the Direction of God himself, his son or servants inspired by him, so we call it the *Word of God*, but with this distinction, *the written Word*.

Now that the Scriptures are the *Word of God* in the SENSES aforesaid, I shall vindicate from the violent contradictions of the *Quakers*. They have these three Objections against this truth.

1. That it is improper so to call them, *viz.* The *Word of God*.
2. That many things or sayings contained in them were spoken by *wicked men* or the *devil*.
3. That this Title is *peculiar* to Jesus Christ the Son of God.

First, they deny them to be the Word of God in the *singular* number. I must therefore in dealing with this great Criticism, reconcile the *plural* number to the *singular*.

In answer, to the first, it sounds methinks very harshly, that not *one word* in the Scriptures should be the Word of God, because there are in them more words than one. Surely, if the first, second, third, fourth, and so on, be the Word of God, then every word in it is the Word of God: and never the less, but rather the more for being united; for that there are few single words, which standing alone will signify any thing, whereas divers put together, have a sense and signification. And the whole body of the Scripture considered together, doth signify the mind of God more completely, than if it were dismembred and considered apart.

§ 2.

But I know they aim at more than a meet

The Quakers deny the Scriptures.

Grammar-nicery, at which kind of failings they use not *much* to quarrel; but are rather affected with them, as if the Spirit of God delighted in real nonsense; though I think the causes to be three especially. First, that their first Authors could speak or write no better; and they take it to be a perfection to write false *English* and nonsense after such infallible persons. Secondly, because they have so few of those they call their *Ministry* able to write true sense and *English*, that those who can if they list will not, lest they should disgrace their Brethren; and rather than *that* should be admitted, it shall become the fashion, and obtain in time to be better *English* than sense. A third reason may be, their taking all, matter and form, to be *infallibly* from the Spirit, and therefore dare not amend the sense of the *Spirit*.

¶ 4.

But to what is the Question I return, after this so long (yet not altogether inexcusable) digression. One of their zealous Ministers (as they call them) thus exclaims, *And what an improper speech were this, to call twenty thousand Sentences one word! and it is called a Declaration; and what a Declaration would that be, which consisted but of one word! but where do we say the Scripture is but one word? there is a great deal of difference between but one word, and the Word.* And if the Scriptures be a *Declaration* in the singular number, it must take many *Declarations* into one; for it contains what was *declared* from *Moses* time to the *Apostles*; and why not the word in the singular, as well as a *Declaration* in the singular, seeing the Scripture contains many *Declarations*? But he gives one kick backward more at what he pleads for; Pray have the patience to read this man passing the sentence against himself, *A Rod for the fools back*, Prov. 26. 3. *And what a foolish man is this, to assert his own*

Fr. Howgil
one of An-
richrists
Voluntiers
eateated.
p. 26.

imagi

imaginations, and then imagines the Scriptures will prove it! what an improper speech is this! &c. I know not the person he brands with folly; but I am sure the Cause, as laid down by *Howgil* himself, deserves it not. I am confident he understands not what *improper* means; if he intend by *improper* that it is *figurative*; he need not wonder and say, what a *figurative* speech is this? Alas, the Scriptures and all Writings abound with figurative speeches; but if he mean by *improper*, *incongruous* or *unmeet*, he offends greatly; (for then the Scriptures are very guilty herein) as will appear by and by; and I know not what else he should mean by *proper*, unless not peculiar or a *tall* speech; as we call a *tall man* or woman a *proper*, and by *improper* a short speech; Let a Prophet of their own, and he none of the small Prophets neither, decide this Controversie. *Nay, who never yet came so far as Balaam, who had the Word of the Lord from his own Mouth.*

Naylor's
Love to the
lost. p. 17.

But to cast this Objection out of doors, we are to take it in a *collective* sence, which is very frequent in the Scripture. For instance, the Scriptures themselves are sometimes expressed by a *plural*, sometimes by a *singular* word; *Ye do erre, not knowing the Scriptures;* Mat. 22. 23. Here it is plural: *It is contained in the Scripture,* 1 Pet 2. 6. Here it is singular. A sentence is called a word, *Where the word of a King is there is Power.* Eccles. 8. 3. *They were astonished at his doctrine, for his word was with Power.* Either of these instances contain more then one single word. The ten Commandments graven on the Tables of Stone, are in the *Hebr.* ten words עשרות דבריו which you have so rendred in the margin of some of your Bibles. Deut. 10. 40. Now divide these Commandments into ten single ones, and then each will have but

§ 5.

It is too frequent with them to call the holy Scriptures a dead Letter, and a somewhat less than a word. one word come to its share to express it by; and some one, viz. the fourth, hath at least 60 single words in the *Hebr.* but many more in the *English, Rom. 2.9, 10.* To the Jew [not Jews] and also to the Gentile [not Gentiles:] can you suppose that one, and but one single Jew or Gentile is hereby intended? read the sixth verse, and you shall have it explained; *Who will render to every man according to his deeds:* so that under the single word Jew, is expressed all the Jews from first to last, in every generation; and under the word Gentile, all the world of mankind besides.

§ 6. Take one Text more to conclude with, *Isa. 8. 20.* To the Law, and to the Testimony; if they speak not according to this Word, it is because there is no light in them; not so much as the dawning of the day. Both Law and Testimony are here rendred by *Word* in the singular number; in this one Text there is enough, (not only to silence this petty cavil, but) to pluck up both root and branch; all the principles of *Quakerism*: if they who profess them had any regard to the Authority and verity of the eternal and Almighty God, and a few grains of understanding at liberty to consult it.

SECT. III. 2. Object. Many passages in the Scriptures contain the sayings of wicked men. Yea, some have been so irreverent and irrational, as to say, *some part of it is the words of the devil*; this expression hath been frequent with them, and uttered in contempt of the Scripture.

I answer, although the Scriptures make frequent mention of such Passages, it is to a good and holy end; and hereby Satans malice is discovered, whereby in a good measure we are not ignorant of his devices; and hereby we understand his Inares, in which our first Parents were taken, and others both good & bad in after-Ages; and Satan is also rendred the most wicked and hate-

hateful of all that God created. But to speak close to the Objection, Those speeches of wicked persons, such as *Job's* wife, the Pharisees, Jews, and *Rabshakeb*, and the speeches of the Devil, are not the Word of God, or any part of holy Writ, (as they were uttered by them) but far from it. We are to consider the Scripture, as partly Historical; and all those passages being reported historically, there is not the least stain upon the Scriptures thereby. What if I make a true report of the Powder-plot, the Massacres in *France, Ireland,* &c. And that to good ends and purposes? yea, if I report the blasphemous speeches by them uttered against God, his Saints, and the holy Scriptures; am I therefore blameable, as if I my self had been their Author? I know what hath been said is convincing. Now by the Inspiration and Guidance of the Holy Spirit these things were written; and there is not only a truth, but also a divine truth of History in them.

Object. 3. That this title, the Word of God, is peculiar to the Son of God, the Lord Jesus Christ, whom they call the light *within*, the Scriptures *within*. Here it is indeed that the shoe pinches, and they would fain put off the honour, and put out the light of the Scriptures, because they stand in the light of their fancy. (Pardon me the expression, for it is truth I shall prove by the Lords assistance, ere I have done.) But what have they to say that the Scripture should not be the Word of God, notwithstanding the Son of God is so called? I will give you the best that ever I met with.

The first is, the Authority of their Leaders, who say, It is so, and it must be so; *He [Christ] is the Word, the Scripture is not.* Why should it be doubted after such an evidence? it is unreasonable and superstitious to expect, that infallible persons, (for so the Quakers believe all their Ministry to be) should give

Ja. Parnel, Christ exalted,
p. 4.

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a reason for what they affirm; especially considering they are constrained to be infallible for want of reason. And now seeing he can carry it so easily, he goes on like an empty Cloud carried with the wind, *He [Christ] is the light, the Scripture is not; he is the Ruler, Guide, Teacher and Judge, and the Scripture is not.* What may not a man prove in one infallible breath? did he not prudently to make haste, before that gale was spent? Well, but who can stand before a whirl-wind? one blast hath torn from the Scripture no less then six of those glorious Garments wherewith God hath clothed it.

¶ 4. Let us hear G. F. if he do not amend the matter by a thing like an Argument, *He did not say John 1. 1. the Declaration was the Word, but said in his Declaration the Word was God: and he who saith the Latter is the Word, is a Deceiver, and erres, — for the Scripture saith, That in the beginning was the Word.* If you could have found where *John* said in his Declaration (as you call it) that the Scriptures are not the Word of God, a thousand to one but some or other of the Lords people would have found it out long before *Quakerism* was in being, and have ceased to take that name in vain.

Difference
of Ministers,
p. 1.

¶ 5. For the second Argument, *he said the Word was God, what then? Why then the Scriptures cannot be the Word unless they be God also.* I am sure I have hit on your Conclusion, and the best you can make of it: but let me tell you that the Scripture may be the Word, and Christ the Word also, and yet though Christ be the Word of God, the Scriptures the Word may be quite another thing.

Let me give you just such another place of Scripture, *They drank of that spiritual Rock that followed them, and that Rock was Christ.* Will you conclude
from

from hence that there is no other Rock, but every Rock in the World must needs be Christ? or, that it is sinful, yea, Blasphemy, to call any thing a Rock but Christ? but it may be you will say, 'tis a spiritual Rock in that place; And I say it was spiritual, only as it was mystical or typical of Christ; but in other respects it was a Rock as others are, hard and stony. So I say of the Word that was God, it was the Word that was in the beginning, that created all things. Shew me any such Word and I will call it God too: yea, I will say it is blasphemy to deny it to be so. But the Scriptures which we call the Word of God, were not in the beginning, nor did they create any thing, much less all things.

Pray let me ask you that are so stiff in this point; do you not take the light in *John 1. 9.* to be Christ and God? say nay, if you dare. Yea, and will you not say, that *John* saith so in his Declaration? I know you will, and I will say so too; what then? Is there nothing called light, or that is truly so, but Christ or God? the Sun, Moon, Day, are called Light also; yea, the Disciples are called by Christ himself, *The Light of the World*. And must they be God too? or Christ be to blame for calling them the Light of the World; a phrase so very near, that in *John 1. 9.* Christ is called the Way, the Truth and the Life; but if you should make every such expression to be meant of Christ and God; I am sure we should have Lords many, and Gods many, in a far lower sense then the Magistrates, and great men of the world; and Christ would be little beholden to us. I beseech you therefore, who are not stark blind, and steel-hard; either to abandon such principles, or at least do not pretend to Scripture for them, and abuse it after this manner; for the Scriptures are no friend

§ 9.

Gen. 1. 5.

16.

Mat. 5. 14.

to

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to your crooked, unholy principles, and that your Leaders know well enough.

SECT. II.

That I may blow the dust out of your eyes, I shall take a little pains to shew you your mistake, and also how to amend it in more and weightier points (in themselves) then this under present consideration. You do not honestly distinguish betwixt proper and figurative words and phrases in reading the Scriptures, but have gotten an Art to construe them backward, quite cross to their true intent and meaning; you will take proper speeches for figurative, and figurative for proper, not caring for the true sense, but as they will serve your turn; and thereby you can prove *quodlibet ex quolibet*, what you will, and any how; and so you seem in the eyes of silly and credulous souls, to make your rope of sand to hang finely together; and you are no more happy here, for Christ the Word is the Word, but in a less proper sense, whereas the Scriptures are the word of God in a much more proper sense; which I shall plainly demonstrate: Only take one direction in the mean while.

That where any phrase or word may be taken in a proper sense, it ought so to be taken: unless there be a necessity to do otherwise, from the consideration of the Context. As in the point in hand, 'tis said, *The Word was God, in the beginning*; here it cannot be understood of the Word in a proper and ordinary acceptation; because such words or word cannot be God, neither were in the beginning. Besides, what is afterwards spoken of the Word there is plainly and onely to be understood of Christ the Son of God; but if you consider the Word expressed, *Mark 4.19.* *And the cares of this World, and the deceitfulness of riches and the lusts of other things entring in, choke the*
the

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the Word, and it becometh unfruitful. Here you must take it for the doctrinal Word, or Word of Instruction, which is a proper sense of the Word; and if you should take it for Christ the Word, you must read it *Choak Christ*: which how untrue and uncomely a phrase it is, I leave your selves to judge.

Now I shall shew you what is a word in a proper sense, and that the Scriptures are such: and what in a figurative sense, and that Christ or the Son of God (as the Word in ordinary acceptation) is such.

A word in a proper sense, is either an articulate syllabical sound, which the eare is receptive of, and by which somewhat may be understood as its signification, in a commonly received acceptation.

Or else a writing, impression or graving, which is such a disposing of letters in their Order as doth express and signifie to the eye, what the other doth to the ear.

Now Christ is not, cannot be the Word, in neither of these senses; for he is not a sound thus disposed, nor yet an engraved, printed, or written thing: But the Scriptures are such or consist of such words. How the Scriptures are the word in the singular number, I have already shewed and must refer you thither.

A figurative word, or word in a figurative construction, is somewhat so expressed, but is so only by Analogy, as having some proportion with, and similitude or likeness to a word: but will by no means bear the definition of a word, taking in all that is essential to its being a word.

For instance, God is called a Husbandman, *John 10.1.* But he is not so in a proper sense, for he neither goes to plow, nor sowe, nor cart, and managing grounds and cattel as a Husbandman doth; nay, he is not a *man* (of any occupation whatsoever) but there is some

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analogy, and similitude betwixt the Almighty and a Husbandman, in his dealings with his people : for he takes care of them, he waters them, purges, prunes, plows, digs, fences, feeds them in a spiritual sense.

§ 7. Christ is called the Lion of the tribe of *Judah*, the *Vine*, the *door* : yet he is none of these, but with respect to his relation, and usefulness to his people, there is some similitude betwixt Christ, and these Figures and Emblems of him : he is strong and courageous, fears none, overcomes all he encounters with, he conveys sap, life and fruitfulness to his living branches ; he is the mean by which we may be reconciled to, and enjoy God ; but enough of this.

§ 8. And Christ who is God, is the Word, but by Analogy, not properly in ordinary acceptation.

1. He is a great part of the substance and scope of the Scriptures the Word of God, they testify of him, and direct to him in their doctrine, types, &c. *To him give all the Prophets witness.* Acts. 10, 12-

2. He doth also manifest and signify to us all the glorious attributes of God in a splendid manner, but more especially his love, mercy and pity : and that not onely as a Prophet and Teacher ; by the Word of his mouth ; but also in all his concerns as Mediatour.

3. As he is the Executor of the good promised, and evils threatned in the Scriptures. So *Rev. 19. 13.* he was employed in bloody work, executing the vengeance of God against his Adversaries, threatned in the Word ; and he possesses his faithful ones of the happiness prepared for, and promised to them. Thus I hope I have cleared my way hitherto. One thing only remains to prove their error, which I have reserved as the last blow ; and that is to shew that the Scriptures

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do call the Threatnings, Promises, &c. therein contained, the Word of God, and the written Word. If I prove, that in any place of Scripture the phrase cannot be taken in the sense the Quakers would have it, that is, for Christ or God; and also, that it can be taken in no other sense then for the matter contained in the Scripture; I have done enough, whether they will be convinced or no; and they must deny the Scripture to be true, or own their doctrine to be false.

He that regarded not the Word of the Lord, left his servants and cattel in the field. He that feared the Word of the Lord, made his cattel and servants to flee into houses. What colour is here to expound the Word of the Lord in these Texts of God or Christ? what more plain, then that they feared the threatning, or regarded not the threatning, or gracious Advice given from God for avoiding the blow, *And Peter remembered the Word of the Lord: what word! How he said unto him, before the Cock crow, &c.* and that it was the saying of Christ which Peter remembered; you have Marks word for it, or rather Gods, *And Peter called to mind the Word that Jesus said to him. I am against the Prophets that steal my Word, every one from his Neighbour.* Can Christ be stolln? or would God be so much offended with them for obtaining Christ as to put the black brand of theft upon it, while he charges it as the highest crime to reject Christ?

Stand thou still a while, that I may shew thee the Word of God. This Word was, that God had chosen him King, and the Prophecy of what should befall him in his return: if you will needs have the Word of God in this place to be understood of Christ, you must read it with the Expolition thus, *Stand*

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thou still a while, and I will shew thee the Christ.

§ 10.

There are two words in the Greek which are Translated, and signifie the word, $\lambda\omicron\gamma\omega$ and $\rho\eta\mu\alpha$, the first is sometimes used for Christ, the personal Word, but the other never: *And have tasted of the good Word of God.* And also, *And the Sword of the Spirit, which is the Word of God.*

Heb. 6. 5.
Eph. 6. 17.
Οεε ρημα.
τδ πνευμα.
10. ο βδ
ρημα Οεε.
Exa ren-
ders it,
Gladium
spiritua-
lem, the
spiritual
Sword.

A little skill in the Original would free them from this and many more mistakes. What I have done here, will be to such as are willing to understand, good measure, pressed down, shaken together, and running over. As for those who are of a perverse mind, until the Lord give them a better frame, I shall not wonder if they wink out the Sun at noon-day.

§ 11.

I shall next and briefly say somewhat of the written Word, which we are greatly concerned to be satisfied in, to be the Word of God, for that we have no other standing Word as our Testimony of Gods revealed Will, but what is written or printed, which is all to a like purpose; the one being by an impression of the Pen, the other of Stamps. This the Quakers deny, with the addition of many absurdities, arising from so calling and owning it.

Ja. Naylor,
Sauls Er-
rand to
Damascus,
P. 33.

Where, saith one of them, (and a Chief) *readest thou in the Scriptures of a written Word?* it will be no hard matter to find an Answer to this Question. *I have written to him the great things of my Law, but they were accounted as a strange thing.* A sharp rebuke to the Objectors. The Ten Commands (or words, according to the Hebr. as I have already shewed) were written by the Finger of God himself: and afterward by Moses. The Law of Moses is called his Writings, *If ye believe not his Writings.* And if the matter and sense be the Word of God before, surely when it is written, (which any word that ever I heard

Exo. 31. 18.
John 5. 47.
Thou hast
printed
my words.
Naylor.

heard may be) it is a word *written*, or a *written* word, which you will.

Some there are who have written against the *Quakers* who judge, that although the *Quakers* will not admit of this Appellation of the Scriptures, yet in other terms they allow them such titles as amount to as much: and that the difference is rather *verbal* then *real*. But let me tell such, that besides the imprudence and danger of removing the ancient Land-Marks, and not holding fast the *form* of sound words, there is a wide difference and great shortness in the best titles they will afford them, (yea, take them altogether) from this Appellation; and therefore I shall examine the *n*, and discover their defects herein.

First, they will allow them to be *of God*.

So they affirm their own Writings and Sayings to be also *of God*; (*And let not this seem small in your eyes, — ye: shall you all one day know that the Lord hath spoken it*) not only in some sense, but in a *higher* then the Scriptures, at least with respect to them, and the times wherein we live. But this phrase to be *of God*, is of so large an import, that the silliest *Worm*, and the basest clod of *Clay* we tread on, may claim a share in the Priviledge: yea, nothing in the whole Creation but will bear this expression, (sin only excepted in its obliquity) *for of him are all things*.

Morning
Watch. 52.

Rom. 116

36.

§ 2.

Secondly, *the Scriptures of truth*.

This is ground enough for us to deal with them by the Authority of the Scriptures; but there are many other Writings that are true; and if you take the Scriptures to be understood by way of Eminency, the *Scriptures of truth*; so as *no* other Writings extant are so *absolutely* and *divinely* true, they will utterly disclaim such a sense.

D

Thirdly,

§ 3. Thirdly, *They are the Experiences of the Saints, and what they witnessed.*

A true Testimony of what the Saints were made witnesses of. *Smith Prim. p. 10.*

This is with them a very common phrase. Though this be true of some part of the Scriptures, (especially the Book of *Psalms*) it is too narrow a title by far for the whole Body of the Scriptures. And for that part of the Scriptures, which expresses the *Experiences* of the Saints, it hath somewhat more as its end than a meer *witnessing*, or expressing how it was with them. But I do not wonder that they so much delight in this phrase, when I consider that they themselves restrain almost all the Concerns of Religion to their *Experiences*; yea, things *Historically* related, that were done *without* them long ago, and are never again to be acted on the stage of this world: and things *Prophetically* related in the Scriptures, which shall not have a being until the end of the world. They experience the Birth, Righteousness, Sufferings, Death, Burial, Resurrection, Ascension and Exaltation of Christ. They experience the downfall of *Babylon*, the Day of Judgment, Heaven, Hell, and all within them: and not with respect to some effects, impressions and similitudes of these things: but really, and almost (if not altogether) exclusively of any other meaning: all of which you will find proved in the following Discourse. But this is far short and wide of owning the Scriptures to be the Word of God. There are no Saints but have their Experiences, both good and bad; but he that should write them, and affirm them to be the Word of God, as they are the Experiences of the Saints, will fall with a witness under that severe censure of that true and legitimate Word of God.

Rev. 22.

18. 19. &

Deut. 4. 2

§ 4.

Fourthly, *They call them a Declaration of the Mind of God.* This (all things considered) is the highest expression

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expression of their esteem of the Holy Scriptures and Word of God; (for so I will call them whether they will or no) but so were some part of the Writings of the Heathen-Idolaters, who knew not the true God. Yea, many things which they spake of, as the Duty of Man, and against many immoral Vices. The Apostle sayes no less, when he quotes such Passages out of such Heathen-Authors, *Evil communications* 1Cor. 15. 33 *corrupt good manners*: This is found in the Comedy of Menander called *Thadia*. For we are also his offspring, is a Declaration of God, *Jovis omnia plena*. Virg. And some such things they have not only dictated for the matter, but have also pressed them as the mind of God, according to those notions they had of him. And much more may the large and precious Sermons and Writings of the Servants and Ministers of Christ, (whose Discourses are grounded on the Holy Scriptures;) yet he that should call them the Word of God in a strict sense, deserves correction. A man may declare his mind, (yea, or some things of the mind of God) by gestures, nods, looks, frowns, smiles, yet they are not to be equalled by the expression of his mind by his Word, they being much more imperfect and unintelligible then words; the holy conversations of the sound and godly do eminently and effectually declare the mind of God; yet had we them in its stead we should be great losers.

Not only the Writings and Sayings of intelligent creatures, but also the inanimate part of the Creation is a Declaration of God, and of his mind also in many things, *Psal. 19. 1, 2*. And those Psalms wherein they are called upon, and are said to praise the Lord. *Rom. 1. 19, 20.* The Heathen were blamed for not learning the Lesson taught by them (after their kind) no better: yet who *All. 14. 27* will

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will say, that the Declaration made by them is of equal value with the Word of God, either for matter, stile, manner, or perspicuity?

¶ 6. Fifthly, *They are a Declaration of the Word of God.*

By the Word of God *they mean* Jesus Christ. This is a true Character of a considerable part of the Scriptures, but not of all; and they often restrain them to this, as if it were all the use were to be made of them. *So much of them [the Scriptures] as was given forth by the Holy Men of God, through the Inspiration of the Almighty, they testify of Christ, and that is only their service in their place.* You may observe what a skeleton they make of the Scriptures, *so much of them, as if all of them were not of the same divine Abstract.* They say, *the Letter is it [the Word] which doth but declare of it; They do but testify of me. They testify of him, and it is with a [but] lest you should take them to have any more hand in conveying Christ and his benefits to the souls, than a meer witness of who is, or what is the Christ.*

Smit & Cat.

P. 14.

Morning-Watch.

Farnworth,

Light out

of dark-

ness.

SECT. VII. To clench the Nail I have been driving hitherto, I must demonstrate, that to deny the *Scriptures* to be the *Word* of God, is to deny the *Scriptures*, which I shall do three ways in few words.

First, to deny the *Scriptures* to be the *Word* of God, is to deny them that title by which they are commonly known, and distinguished from, and lifted up above all other Writings whatsoever.

I will ask any man who understands sense, and hath but one grain of reason; if to deny the Supreme Magistrate of *Great Britain* to be the King of *England*, were not to deny the King? though he that doth so should allow him to be entituled a Man, a Gentleman, yea, a Nobleman or Duke, which are titles common

to him with others, or below him? sure I am, we Christians are else under an old musty mistake, and guilty of great slander, for affirming the *Turks* to deny Christ, because they will not own him to be greater then their Prophet *Mabomet*, or to be the Saviour of mens souls, while they own him to be not only a Man, but also a great Prophet, and next to *Mabomet* himself. I suppose, a *Quaker*, whose Child should own him to be a Man, and a good man too, and one that provides well for him, and yet say, He is not his Father, and stand to it in earnest, would say that Son denies him, and is a naughty wicked Child. It is said of the Jews, *they denied him in the presence of Pilate; vers. 14. they denied the Holy One and the just.* Did they deny him to be a man, or some common thing? No, they denied him to be Christ the Saviour, and loaded him with reproaches in stead of his glorious and peculiar titles: and this the Holy Ghost calls *denying* him. A. 13. 13.

To deny the Scriptures to be the Word of God, is to deny *that Appellation* on which their Authority is grounded, and which puts an awe upon the Consciences of men. Though all truths as such (so far as they are apprehended) carry with them the countenance of Authority; yet how much more when a Command, Promise, Doctrine, &c. comes with this written on its forehead, *the Word of God, the Word of the Lord!* 'tis said, *Where the Word of a King is there is Power, and who shall say unto him, What doest thou?* 'tis natural to men to despise the best, and most excellent things, under common and contemptible titles. § 2.

It is all one in a plain and true construction, as to deny that the matter and sense expressed by them was ever spoken by God. Experience hath sufficiently taught this, § 3.

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this, that no sooner *this* principle is taken in, but the Scriptures become with such as *weak* as a burnt rhead; and whatever you may pretend to, we know and shall prove, that after this title is put off, they become like *Sampson* when God was departed from him. The Papists, who are the more subtil, will tell us, that in their *Image-worship* they terminate their worship in God alone, but alas, the common people are for downright language; and they, poor souls, being exhorted to worship the *Images*, do it devoutly, and *think not* on God all the while. It is no otherwise in the present case; people will understand after the *common* sense and acceptation of words.

§ 4. I have sometimes been *amazed*, and not without good Company and consideration, that men of such dexterity in matters that concern not Religion, should be so prodigiously blind and befotted, as to deny this truth hitherto vindicated; But since I have been better acquainted with their principles, I find it to be the most necessary to maintain and support their Great delusion, *viz. The light within*. For that they do hereby rob the Scriptures of abundance of places, wherein that phrase, *The Word*, and, *The Word of the Lord* is found, and deck their Idol with them. And indeed so many are the excellent Characters given to the Scriptures under that notion, that if they wear them and shine in their lustre, the Quakers Glow-worm must sparkle no-where but in the dark, and may still keep its Court and Confines in the Heathen-world.