

CHAP. IV.

The Quakers equal their own Writings and Sayings with the Scriptures, and prefer them before the Scriptures.

I Need not spend time with those who are yet in their wits, to prove that they who fall under the Charge expressed above, deny the Scriptures. To take all rubs out of the way, I shall furnish you with a few Demonstrations.

First, This is to unhallow them, and make them common things, (or worse) with the conceits of any who shall be so presumptuous, as to pretend to *Inspirations* and *Revelations*; and of this sort there are a crowd among the Men and Women also of the *Quakers*. If they declare, if they write, yea, whatever religious Action they move in, they pretend all to be from the *immediate* Guidance and Impulse of the Spirit of God; and that in as ample a manner as ever the Apostles and Prophets could pretend unto. So that this principle being as universally entertained as the name of Christ, it might be said without an *Hyperbole*, that the whole World could not contain the *Pamphlets* that would be written, and called, *The Word*, or *Words* of the Lord; and of what value the Holy Scriptures would be in such a crowd of its pretended betters, it is not hard to conclude.

Hear what *James Naylor* saith, *The things following which I have declared (s), are not the things of man, nor by man did I receive them, but by the Revelation of Jesus Christ. The Word of the Lord to his beloved City, &c.* This is the Title; He concludes,

Naylor, Love to the Lost, Pref. W. D. printed in the year 1663.

The Quakers deny the Scriptures.

Through your Brother and Companion in the Tribulation and Kingdom of Patience in the Lord Jesus, imitating the words of John, in Rev. 1.9. *This I say in the Presence of the living God, and by the Spirit of the living God.*

Parnel,
Shield of the
Truth p. 41.

Give a most undeniable Exposition of a Scripture against their way, the Answer is, *thy carnal minde discerns not the things of God; Thou puttest thy meanings to the Scriptures; the Scriptures must be judged of by the light, or the Spirit from whence they came, but thou art in neither.* If we bring a plain text in so many words against their Tenets and practices; the Answer then is, *Thou art in the Letter.*

Penington,
qu. p. 12.

And therefore Penington prays seriously, *My upright desire to the Lord for you is, — That he would strip you of your knowledge of the Scriptures according to the flesh; By Flesh their sense is, the use of our understandings, (though sanctified) as will appear in the KEY at the end of this Book, to which I must referre you for construing all such ambiguous and hard words; and Parnel stigmatizes those who prize them, Doting on the Scriptures with your dark minds.*

Parnel,
Christ ex-
alted, p. 3.

SECT. II.

That the Quakers do thus equal their Writings and Sayings, &c. with the Scripture, shall appear by four undeniable things.

First, they pretend to *Infalibility.*

This they assert to be necessary in all their Ministers, who ordinarily declare or write, and that without it, it were impossible to be fitted for that work. Hear what the chiefest of their Apostles saith, *How can ye be Ministers of the Spirit, and not of the Letter, if ye be not infalible? And how can they but delude people who are not infalible?* and George Whitehead in a Letter to me writes thus; *Quest. Whether Infalibility*

G. Fox
great myst
&c. p. 12

...ibility be attainable by any in these dayes? which
...e affirm is to true believers: which if thou deniest,
...e question thy Call to the Ministry.

They pretend to speak and write by the immediate
...spiration of God; and this is another part whereby
...ey aspire to equality.

The Apostle Paul gives this Character of the Scri-
...ture, All Scripture is given by Inspiration of God, 2 Tim. 3. 16.

...c. And the Apostle Peter, For the Prophecie came 2 Pet. 1. 21.
...t in old time by the Will of Man, but holy Men
... God spake as they were moved by the Holy Ghost.

Let us now compare Notes, and see how far in
...these respects the Quakers will give the Scriptures

...the upper hand of their sayings or Writings; And
...now should he do otherwise, seeing he hath denied the

...infallible spirit, from which all the Ministers mi-
...nistred, and all the Prophets prophesied, and spake

...as they were moved by the Holy Ghost. He was
...appeare pleading for their Mens and Womens pro-
...phesying: and concludes, that to deny the Infalli-
...ble spirit to be, and speak in the Quakers, was to

...deny the infallible spirit by which all the Prophets
...prophesied, &c.

Therefore may I say, much more it is not in the Power

...of that little Book, either to throw down self-will in
...any in whom it is not yet subdued, or to exalt the truth

...in general: because its only Queries gathered by the
...Author from the Letter of the Scriptures without, and

...no Message of heavenly Prophecie, Doctrine or Exhor-
...tation received by the Author from the Lord, through

...the divine Inspiration of his light and spirit within;
...therefore I say it is a very vain and idolatrous Exhor-
...tation. The Writings of the Quakers are full to this

...purpose; but my business in these instances being to
...prove matter of Fact, only this may suffice.

Thirdly,

F.H. one of
Antichrists
Voluntiers
defeated.
P. 18.

Jo. Story
short Dis-
covery in
Answer to
Christian
Queries.

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Thirdly, they pretend the Spirit of God to be in them in an essential consideration, and in all his divine Properties, and that it is Gods indwelling in them thus considered, from which their sayings and writings proceed.

In this they arrogate to themselves and their expressions more then any of the Prophets and Apostles durst once imagine. All they beklive and declare, they say is from the light within; yea, it is the *light within* that reveals it, and not *they*, and therefore they will not call them *their* sayings (ordinarily) but such as pass through them; as if God spake through them as one may speak through a Trunk, which is only a passage for the voice, but no proper Organ of speech.

W. D. *Through your Brother and Companion, &c. The Voice of the Son of God was uttered forth through him, by which the dead was raised.* And indeed this

Life of Ed. Burroughs *light within* they pretend to be both Father, Son and Spirit, for they make no distinction. But this being matter of fact I shall prove it out of their writings; yet you must not suppose that I shall find any such words as *essential*, or *properties* in their Authors, for such words are too proper for them, and expressive of the truth to such who understand them. yet I shall find the things, as very *God* clothed with those Attributes which are peculiar to him. And whoever reads what immediately follows, and considers the Evidences to be but the *Quakers* own Confessions and shall not be touched with horror and indignation against their principles: let that man or woman know, that a Conscience seared with a hot iron is too

G. B. *soft a term for their insensibleness.*
faith of the Gospel of Peace. p. 18. *Every man hath that which is one in union, and like the Spirit of Christ, even as good as the Spirit of Christ according to its measure.*

Child. I am sensible that there is something in my ^{Smith} ^{Prim.p.14.} Conscience that lets me see my secret Thoughts, and the Intents of my heart, &c.

Father. That is the true light of Christ within, that lets thee see the thoughts and the intents of thy heart; and God hath freely given it unto thee, and requires thy obedience to it.

Ch. But if I should turn unto it, and obey it when it reproves me for sin, is there Power in it to save me from my sin?

Answ. All Power in Heaven and Earth is in it.

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To shut up this particular, hear one of their prime Ministers, who speaks plainly his mind, and not in Parables; I will make you know, that I the light which

G. Fox jun;

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lighteth every man that cometh into the World, (that all through me should believe) am the true eternal God, which created all things; that by me the light all things are

held, and that there is not another besides me can save. And I will purge out all your iniquities, and forgive all your trespasses, and I will change your Natures, and I will make you new Creatures, if you will hearken to me, and obey me the light in you. What I have here written

is the words which the Father, who is one with Christ the Son, gave me to write, in which words the true Christ is renewed, and a Testimony given of him and no other.

But enough and too much of this Blasphemy. I need not take pains to ravel into it, for its so plain, that

none but those who shut their eyes, and are wilfully blind, but may see it in an unexpressible deformity.

I now proceed to the fourth proof of their equalling their Sayings, Writings, and Light within, and preferring them before the Scriptures. I place them in this Order, that you may behold them at one view in their not only disproportion, but opposition.

SECT. III.

The

The CHARACTERS of the Scriptures given by the Quakers.

Feeding Death with Death.
The Letter which killeth. [Declaration from the Ministers of the Word, p. 7.

Paper, Ink, and Writing.
[Declar. from the Ministers of the Word, p. 2.

A dead letter. The old letter. Seeking the living among the dead. [Parnel, Shield to the Truth. Naylor, Love to the Lost.]

Leave men in the dark and confusion. [Frequent Passage.

Part of it the words of the Devil and wicked men. Wisdom of words. Naylor, Love to the lost, &c. 21.

CHARACTERS of their own Teachers Writings and Sayings given by them.

The Voice of the Son of God was uttered forth by him by which the dead was raised. [F. H. Life of E. B. p. 20.

A Shield of the Truth. [Title of James Parnel's Book.

His words ministred Grace to the Hearers. [Fox jun. life of E. B.

Forcible and very pleasant as apples of gold in pictures of silver. This in the freshness and quick sense of life. [Pennington quest. &c. 41.

A clear Discovery. [Title of Smiths Prin.

O how certain a sound did his Trumpet give! [Life of E. B. p. 2.

Written from the Spirit of the Lord. [Title page Parnel Shield of truth.

The Voice of the Son of God. [Life of E. B. 20.

By upright desire to the Lord for you is, that he would strip you of all your knowledge of the Scriptures according to the flesh. Penington quest. p. 12.

Shows you in a Glass your own faces, which the Scriptures cannot do. Scorned Quakers Account, p. 20.

Precept, and Traditions of men. Morning-Watch, p. 18.

What light is in the Scriptures, prove that, or tell me what one Scripture hath light in it. Lip of truth, &c. p. 7.

Natural. Lawson. Carnal Letter. Shield of the truth, p. 10.

Earthly Root. Morning-Watch. 22.

Worship and obedience as to its direction, The Harlots Child. Morn. Watch, p. 23.

Hagar and Ismael, Mother and Child after the Letter. Penington Mysteries of the Kingdom, Preface.

And now Child bear Instruction and be wise, --- Treasure it up in thy heart, that thou mayest lay up for thy self a good foundation. Smith Prim. p. 56.

A spiritual Glass opened. Title of Smiths Cat. and part of the Title of his Morn. Watch.

Truths Principles. Title of Crooks Book.

Light risen out of darkness. Title of Farnworths Book.

God is at liberty to speak by them [the Scriptures] if he please, and where they are given by Inspiration, he doth so, and so he is at liberty to speak by any other created thing, as to Balaam by his Ass. Ja. Naylor Light of Christ, &c. p. 19.

He proclaimed liberty to the Captives in the Power and Authority of God. F. H. of E. B. p. 15.

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Letter without. Swine feeding on the husk. The shadow. Parnel Shield of Truth, p. 10.

Doting on the Scriptures. Parnel Christ exalted, p. 4.

Betrayed into the words. Smith Prim, p. 30.

Dangerous to feed on them. Sm. Cat. 36.

Let this be sent to be read in the fear of the Lord, in the Holy Assemblies of the Church of the first-born, where she is scattered to the ends of the Earth. W. D.

SECT. IV. I having sufficiently proved, that they equal their writings and sayings with, and prefer them before the Scriptures; it is not fit I should let them pass without contradiction: I shall therefore review their Grounds for so doing, and discover them to be but swelling words of vanity. And I shall begin with their Infallibility; I am confident that *G. Fox* the Ring-leader of the Sect understands not what he saith, nor whereof he affirms. It is one thing not to fail, another to be infallible; for that is to be without all possibility of failing or erring. Again, it is one thing to be infallible, with a restriction to something, another to be universally infallible, and without limitation.

2. If *G. Fox* understands so much, he is a Non-suck for confidence, and being void of reason, that affirmeth as he doth; let us examine but that one passage before-cited, *How can ye be Ministers of the Spirit and not of the Letter, if ye be not infallible?* Here he puts Ministry of the Spirit, and of the Letter, in opposition, which Christ and his Apostles joyned hand in hand, as loving companions and meet helps each to

Luke 4.17.

other. *And there was delivered unto him the Book of the*

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the Prophet Isaiah, and when he had opened the Book, he found the place where it was written, the Spirit of the Lord is upon me, &c. verse 21. And he began to say unto them, this day is this Scripture fulfilled in your ears, and all bare him witness, and wondred at the gracious words, &c. was not Christ then a Minister of the Spirit? it is by him said, this day this Scripture is fulfilled in your ears, viz. the Spirit of the Lord is upon me; And was he not also a Minister of the Letter? why he opened the Book, and found where it was written; and no doubt read it out of the Book to his Auditors; or else it would have been very impertinent to tell them, *This Scripture is fulfilled*, for they must have divined, or not known what Scripture he intended. And I suppose none will doubt whether that which is written in a Book be written in Letters. Well then, either *George Fox* is fallible, yea, and hath grossly failed, or *Jesus Christ* was not a Minister of the Spirit; and which of these you who call your selves infallible Ministers of the Spirit will admit of, I know not: but I am sure every true Christian will abhor a Competition between *Jesus Christ* and *G. Fox*. And what the Lord and Master did in this case, so did his servants the Apostles, as I might instance abundantly. I will direct you only to *Peters Sermons*, *Acts 2*. I need not instance in any more. He that hath read the Scriptures may easily furnish himself. And who can doubt but they who made use of the Letter of the Scriptures, for evidence of what in their Ministry they preached or writ; were Ministers of the Letter as well as of the Spirit.

And moreover, if we consider the letter of the Scripture to be the letter of the Spirit, written by its direction, and to express (in its kind) the mind of the Spirit, This Querie of *George Fox* may be turned upon himself

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himself thus; and how can ye be Ministers of the Spirit, if ye be not Ministers of the Letter also?

§ 4. The latter part of his Sentence is a higher Demonstration of the fallibility of his Chair; *And how can they but delude people who are not infallible?* True indeed, if they did perswade people, that they could not in any thing be mistaken, or be ignorant: but seeing only the *Quakers* pretended Ministry, and the Pope of *Rome* do assume this to themselves; they only are in a necessity of deluding the people; for our parts, who live in all manner of pride, (as the *Quakers* by their spirit of Infallibility do charge us) we are not yet come up to their Perfection, for we freely acknowledge, that we may erre in Doctrine, and do erre in Practice, which we bewail before God and men; and also that the people may not be deluded by us, we desire them, and charge them not to pin their Faith on our sleeves; but repair to the Law and to the Testimony, and search the Scriptures, try whether the things we affirm be so or no: And if we speak contrary to the Mind of God there expressed, to reject our Doctrine; and also that they *follow our Example* no further then we follow Christ, even that *Man Christ Jesus* who was for a time on Earth, but is now in Heaven.

§ 5. But what do you think of the Holy Apostles? were they universally infallible? could not they erre? if you say so, *Paul* will convict you of errour, in his charging *Peter*, (none of the least of the Apostles) with erring, and in something deluding the people, *Gal. 2. 12, 13, 14.* *Peter* dissembled the truth in practising the Mosaical distinction of Jews and Gentiles, and separating from the believing Gentiles as unclean: *And the other Jews,* (yea, and *Barnabas* also) *was carried away with his dissimulation.* But then your will

will say, how can we be sure that what they wrote and taught was truth ?

I answer, that although they might in some things be carried away by temptation (as *Peter* was in that case) yet their doctrine, which they professed to be from the Lord, and by the Inspiration of God, could not admit of erring or fallibility : and that not because they had an habitual infallibility in all things ; but because of the love of God to his people, the regard of his honour, and the firmness of his Promises which he made to them : those especially *John 14.26. But the Comforter which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, John 16. 13. Howbeit, when he the Spirit of Truth is come, he will guide you into all truth ; for he shall not speak of himself, but whatsoever he shall hear that shall he speak ; and he will shew you things to come.* Now these Promises being made to the Apostles for furnishing them with ability for their work, as Apostles, they may be concluded to be infallibly guided by the Spirit ; but in other things, though by their eminent habitual grace they were not likely to fail as others, who were not cloathed with such a measure and degree as they : yet it was more than possible that they should fail, but according to *G. Fox's* infallibility, and without limitation, the Apostles themselves could not but delude the People.

But to conclude this particular of Infallibility ; take, beside what hath been said, one considerable proof of their non-attainment of Infallibility, and that is the most grossly absurd Exposition they give of the Scriptures. See what follows with the eyes of Christian men. *We are accused that we judge people ; It is written, the Saints shall judge the world ;*

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Parnel
Shield of
the truth.
P. 33.

Rom. 7. 17.

Gal. 2. 20.

Humphrey
Smith the
true and e-
verlasting
rule, &c.
P. 29.
P. 32.

an infallible proof, as if it were a Command or Prophecy of the Saints, (*i.e.* the *Quakers*) calling men all to nought, how serious so ever: who are not professedly conducted and saved by the light within; but he goes on more and more infallibly. *And for Judgement am I come into the World, saith Christ.* As if Christs coming into the World sixteen hundred years ago, were to the end that they might pass their rash Censures freely. But he grows still; *And where Christ ruleth in his Saints, he judgeth the world, as Paul witnessed, It is no more I but Christ in me.* Where Paul witnessed this, such a Spirit of discerning as they tell us of must find out, for the Scripture hath nothing like it; only in two places; *It is no more I that do it, but sin that dwelleth in me.* But I am sure, Sin and Christ are two things. *Ye not I, but Christ liveth in me.* But that was not to censure others, but to comfort Paul under the hard censures and usages of others. But the passage of coming into the World for Judgment, brings into my minde one remarkable Expositor---- *It is a right and sound doctrine to preach him, as he is the light of the World, and lighteth every man that cometh into the world.* But what world is this---- *This is the great Prophet who is come into the World, which is set in the heart, Eccles 3. 11. which is in the midst, out of which Moses saith, the Lord would raise up a Prophet, Lev. 8. 15. which Prophet being come, he saith, I am come a Light into the World, John 1. 12. and 12. 35, 36, 46. The World being set in the heart, there is the light of him, who saith, I am the light.* So that (with him) the World is the heart; Christs coming into the World is his coming into the heart; and as he came into the world [the heart] so he is also raised up out of the world [the

[the

the heart] but how like such a Prophet is to *Moses* I should too much suspect your understanding if I should trouble you with my sense; he that is declined as far as Lotage may perceive it without a Guide, as also the gross darkness of this Expositor in the rest.

Let us see what sound Exposition the great Lanthorn of the *Quakers* gives; for I must not call him their Great Light, for that is in the Lanthorn. 1 Cor. 14. 34, 35. *Let your women keep silence in the Churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law: And if they will learn any thing, let them ask their husbands at home: for it is a shame for Women to speak in the Church.* I have known some of them to break the Bonds of this inhibition; by expounding the Women to be weaknes, she being called the weaker vessel; and so weaknes must not speak. But let us hear G. F's Exposition, it may be that may not

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be so weak. *Now the woman here hath a husband to ask at home: this Note hath some wit in it; but he proceeds, and not usurp authority over the man; but Christ in the male as in the female, who redeems from under the Law, and makes free from the Law, that man may speak.* Now the knot is untied, and the womans tongue loosed beyond all question. But would any man in his Wits expound this after this fashon? the Woman may not speak, but the Man Christ in the Woman may, and what must their home be then? what must be their Consciences within, where they say the light Christ is. And they are directed to ask their *Husbands* in the plural number, then according to his Exposition there must be as many Christs as there are Women in the world (at least) for every one hath a husband at home. Also this home the Conscience must needs be (when the women were there) in the Church.

Mystery of
The Great
Whore, P.
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§ 8. *Fisher, ve-* Take but one more, though I could fill a Volume
lata que- with them. Ye have Moses and the Prophets within,
dam reve- viz. This written, spoken, manifested in you, Quod tibi
lata. ne vis fieri, alteri ne feceris, and (retro) — What-
 ever you would that men should do unto you, do ye even
 so to them. This (saith Christ) is the Law, or Moses
 and the Prophets; but if ye will not be admonished nor
 perswaded by Moses and the Prophets, neither will ye be
 perswaded by such of us who were once dead in sin with
 you, but are now risen to life by the Power of God, which
 is his light; and in the same, sent to speak unto you
 from the dead.

SECT. V. I will conclude this Chapter with some Inferences
 and Conclusions that naturally flow from this error,
 (for one error never goes alone) viz. That their
 writings and sayings are equal with the Scriptures,
 and to be preferred before them.

§ 1. First, it would follow that the Scriptures both are
 and ever were superfluous; for the light within (as
 they pretend) was always fitted to inspire every
 man and woman in the same manner, and to all
 intents and purposes, as they were inspired and
 written.

§ 2. Secondly, upon the same ground the tenets and
 assertions of all the Heathen, are to be received as of
 equal Authority with the Scriptures; for although
 they did not pretend them for divine Inspirations or
 Revelations, yet they resulted from their light within,
 improved much more orderly and to purpose then the
 Quakers do theirs, (whose ungrounded Pretensions
 to Inspirations weigh nothing in the case) yea, the
 bitter scoffs of Lucian and Julian the Apostate must
 be admitted into the same Orders, for, if it be ad-
 mitted they did not vilifie and scorn, and deride Christ,
 the

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The Scripture, and Christianity, according to the di-
States of their Consciences; it cannot be denied, that
they therein acted from the power within, which
whether it were the power of darkness or not, the
Quakers having no rule to judge it by but their own
sentiments, it is left by them undetermined: And I
know not hardly any worse they said of Jesus of Na-
zareth, the Scripture, and Christianity; then the Qua-
kers have done under other Names.

The Quakers reduce their sentiments and motions
to the power within, (of which I will give you one
taste from a chief Author; *But sink down from these
the reasonings about things*) and wait to feel that
which lies beneath in the free nature, virtue, life, power
and motions, whereof alone is your souls salvation)
power and motion from within is all with them; and
if this be truly divine, and of equal Authority with
the Scriptures, or accounted so; the scornful and vi-
olent invectives of some of late, against many wor-
thy Ministers of Christ, and multitudes of serious
Christians, are not only not to be rebuked, but to be
reverenced as divine emanations and verities: for it
could be nothing but a power within with a witness
that had such Productions.

It will absolve many of those from sin, whom the
Scripture speaks of as gross and heinous offenders.
The Apostle Paul, when a persecuting Saul, dealt so
hardly with the Cause and precious Saints of the
Lord, from the Conduct of what he took to be light,
or the light in his Conscience. Christ doth also fore-
tell us of such, who should think they did God good
service in killing his Servants; and if meer think so's,
persuasions, impressions, motions, without a demon-
strable ground, may be taken for divine dictates on
the one part, why not on the other? and by conse-

I 3.

Isaac Pen-
ington con-
cerning U-
nity. p. 1.

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quence the Holy Spirit must be entituled, *Dux omnium malorum*, and every evil, which is the fruit of ignorance and conceit, fathered on it.

§ 5.

It will warrantize a great part of the Popish inventions and Orders, which had their erection on the pretended inspirations and revelations of some among them; who were Monkish and cloystered Votaries, whose humorous abstinence, moroseness, and uncommanded sanctity, gained credit with the people for any thing they would affirm, and the Politick Clergy made their advantage of it.

§ 6.

I remember a passage of a *Romanist*, who coming into *England*, and observing the multitude of Sects here: he being asked which of them came nearest to the *Roman Church*, he replied, The *Quakers*. And if the *fundamental* principles of Sects (as such) agreeing together, do most *exactly express* their agreement and *likeness* each to other; the *Quakers* and *Papists* may claim *Kindred* upon more demonstrable terms than any other *Sects* whatever.

SECT. VI. The three *main* principles, Pillars of the *Roman* Absurdities, are, First, A Contempt of the *Scriptures*, as *insufficient* to determine in all Religious Concerns. Secondly, And therefore, a *necessity* of some other infallible Judge, which may supply that defect. Thirdly, *Immediate Revelations*, and *divine Inspirations*.

The *first* of these is so apparently and abundantly proved of both *Papists* and *Quakers*, in the Parallel, in the close of the 12th. Chapter of this Book, and other places here and there, that I need not agitate it in this place. See *Chap. 5.*

§ 2.

The second, That the *Romanists* build their Faith on the pretence of *Infallibility*, is not doubted by any who

who are in any degree acquainted with their Writings; yet I shall furnish you with a few proofs.

In doubtful Controversies (if they were not doubtful (at least to some) they would be no controversies ^{pighius.} at all) we must not go to the Scriptures for satisfacti-^{Controversi-} on, but to a lively Judge, which (saith he) as was ^{sciaterra.} Moses among the Israelites, the Roman Bishop is among Christians. And Moses, whatever he determined and commanded, they ought exactly to obey without further Enquiry. From whence he argues, that the Pope is the Infallible and right Determiner of Controversies. Charranza is a little beyond him: saith he, the High-Priest under the Law was a certain Rule in things pertaining to God, but the Evangelical High-Priest must much rather be certain in such things; By the Evangelical High-priest he means the Roman-Bishop.

Bellarmin (de verbo Dei lib. 4.) argues at large for the Popes Infallibility; only restrains it a little with an *ex Cathedra docens* to what he saith out of the Chair, or as Pope, which doth more then a little suit with the Quakers, who if those persons among them, accounted by them infallible, be manifestly proved to erre in faith or practice, so as they dare not deny it: their refuge then is, that they did not follow the light; but if they had acted or believed according to the teachings and motions of the light within, they had not erred. But as 'tis a very hard matter, if the Pope were allowed to be infallible (in what he determines *ex Cathedra*) to know what he doth as Pope, and what as a fallible man; so, it is no less difficult if the Quakers light were such as they pretend, to know what comes from the light, and what from the foolish ignorant, dark, corrupt, and fancy-full man. Isaac Penington's salve will cure the

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Penington
concerning
Unity, p. 13

fore, no more then the Papists; who say, the Pope is infallible, notwithstanding the contradictions of one Pope to another, and one and the same Pope to himself; *the doing the same thing, the thinking the same thing, the speaking the same thing, this doth not unite here in this state, in this nature: but the doing, or thinking, or speaking of it in the same life; yea, though the doings, or thoughts, or words be divers; yet if they proceed from the same principle and nature, there is a true unity felt therein, where the life alone is Judge; a strange reconciliation of certain and manifest contradictions! and an ascribing that to the light within, which is impossible to an Omnipotent God, who cannot deny or contradict himself, and yet be the true God.*

In disputa-
tione Ra-
tisbon.

Carranza speaks boldly in the behalf of Papal Infallibility; *The general Ordinary and lawful Judge of all Controversies whatsoever, which may arise in the business of Religion, is the Roman Bishop, (whether he define any thing alone, or with a General Council, he is alway an infallible Judge when he doth it ex Cathedra, or as Pope) as the chief Bishop liable to no error.*

¶ 4.
Fox Great
Mystery,
ch. 3.

The Quakers out-go the Papists far, in this Fundamental or Infallibility. *Now he that is not infallible in his counsel and judgment, and advice, is not he in error? And are not the Ministers of Christ the Ministers of the Spirit? — And are they Ministers of Christ that are fallible?*

p. 5.

The Papists are herein more modest then the Quakers; for they acknowledge only the Pope, or Pope with his Council, or the Church Catholick, to be infallible; but the Quakers affirm it of every one of their Ministry, both men and women; yet he stops not here, but extends it to every Quaker. *And you that have not that which is infalible to judge in you, know*

not the Spirit of Christ; neither can you judge of persons or things, that have not the infallible judgment; nor have the spiritual man, neither have you the Word of God in your hearts, nor Christ which is eternal and infallible; all which the Quakers have to judge persons and things. Thus I have shewed you, that the Papists and Quakers have pretended Infallibility for their Foundation. But if the Quakers shall object, that they differ, in that the Roman Bishop subjects all others to his sole Infallibility, but the Quakers are each one infallible for themselves. I answer, the ground is the same, only every Quaker hath a Pope in him, or her self; and so there are among them more Pope Johns and Pope Joans then ever were at Rome. And it is apparent, that G. Fox hath arrived by this pretence, to a more absolute power over the Quakers in twenty odd years, then the Bishops of Rome in some hundreds over professed Christians.

For the third Fundamental common to the Papists and Quakers, viz. immediate Revelations and divine Inspirations; Dr. Stillingsfleet in his *Fanaticism of the Roman Church* hath abundance of instances, to whom I am beholden for the most of what follows on this Head.

SECT. VII.

“Revelations have been pleaded by them (the Papists.) in matters of doctrine; such I mean, which depend upon immediate impulses and inspirations, since the Canon of Scripture and Apostolical Traditions —

p. 210d

“Anselm mentions a divine Apparition to an Abbot in a storm, whereby he was admonished to keep the Feast of the Conception of the blessed Virgin. —
 “Which Revelation Wadding tells us, is publicly received in the Office for the day.

Luc. Wadding.

“Another

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p. 211.

“ Another Revelation was made to *Norbertus* the
 “ Founder of the *Praemonstratenses*; in which the *Vir-*
 “ *gin Mary* appear'd, and commended her veneration to
 “ him, and gave him a white Garment in token of her
 “ original innocency. Which Revelation is believed
 “ by all of that Order, and taken as the reason of
 “ their habit. *S. Brigit* had not one or two, but
 “ many to this purpose, and the latest were of *Joanna*
 “ a *Cruce*.

p. 212.

“ But *S. Katherine* of *Siena* had it reveal'd to her,
 “ as *Antonius* and *Cajetan* say, that she was conceived
 “ with original sin. How often have visions and ap-
 “ paritions of souls been made use of to prove the
 “ doctrine of *Purgatory*? witness the famous testimo-
 “ nies to this purpose out of *S. Gregory's* Dialogues,
 “ and *Bede's Hist.* which latter is recited in the late
 “ great Legend of *Mr. Cressy*, (a *Popish* Confessor)
 “ under the name of a *Church-History*, &c. —

p. 218-

Bellar. de
Purg.

“ We need not go so far back as *Gabriel Biel*, to
 “ shew that the doctrine of *Transubstantiation* hath
 “ been proved by the appearance of a child in the Host.

p. 219.

Biel in Ca-
non.Bellar. de
Pan.

“ *Bellarmin* very doughtily proves *auricular Con-*
 “ *fession*, by a certain vision of a tall and terrible man,
 “ with his Book in his hand; which blotted out presently
 “ all the sins the *humble Thief* confessed upon his knees
 “ to the *Priest*.

§ 2.

Upon this ground of Revelations and Inspirations,
 most of their *Popish* Festivals, which we call *Holy-*
days, were erected.

p. 227.

“ The *Religious Orders* were instituted among
 “ them by *Enthusiastick* persons, upon the credit of
 “ their visions and revelations; the most celebrated
 “ Orders at this day in the *Roman Church*, are the
 “ *Benedictines*, *Carthusians*, *Dominicans*, *Franciscans*,
 “ and *Jesuits*.

Bellar. de
Pont. Rom.
l. 3. c. 18.

“ It

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“ It is a very fair way towards the proof of it, that
“ *Bellarmin*. confesseth concerning the four first, and
“ that of *Romoaldus*, that they were at first instituted by
“ *S. Benedict*, *S. Romoaldus*, *S. Bruno*, *S. Dominick*,
“ *S. Francis*, by the Inspiration of the Holy Ghost; and
“ for *Ignatius Loyola*, if he do not appear as great a
“ *Fanatick* (i. e. *Enthusiast*) as ever hath been in the
“ World, we shall be contented to be upbraided with
“ the Charge of *Fanaticism* among us.

You may find the Doct^r as good as his word in the following Pages. St. Francis is said by Bonaventure (a canoniz'd Saint) to be an illiterate man, had no Teacher but Christ, and learned all by Inspiration, [for a long time, wherein he got his credit among the Papists] once casting away his very breeches, and being stark naked before them all, he said thus to his Father, *Hitherto I called thee Father on Earth, but henceforward I can securely say, Our Father which is in Heaven.* I know not but the Quakers learned their going naked, and denying to call any Father, (which was their practice at first, but the light grows wiser and wiser) from St. Francis, rather than the Prophet *Isaiab*.

P. 234.
Bonaven.
vita Franc.
c. 2.

S 3.

Let us cite a little of the doctrine and phrases, some of which are pretended from Inspiration by the Popish Votaries; and first of *Mother Juliana*.

That the soul is so deep-grounded in God, and so endlessly treasured, that we may not come to the knowing thereof, till we have first knowing of God, which is the Maker to whom it is oned. — Our kindly substance is beclofed in *Jesu*, with the blessed soul of *Christ* resting in the Godhead; — for into the time that it [the soul] is in the full mights, we may not be all holy. — The only proper disposition towards the receiving supernatural Irradiations from Gods Holy Spirit, is an Abstraction

P. 224.

p. 285.
Pref. to
Sanct. So-
phia.

of

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of life, a sequestration from all business that concerns others, and an attendance on God alone in the depth of the Spirit: And a little after, the lights here prayed for and desired, are such as do expel all images of Creatures, and do calm all manner of passions, to the end that the soul being in a vacuity, may be more capable of receiving and entertaining God in the pure fund of the Spirit. — But they seek rather to purifie themselves, and inflame their hearts to the love of God, by internal quiet, and pure actuations in spirit; — so disposing themselves to receive the influxes and inspirations of God, whose Guidance chiefly they desire to follow in all things. — Rejecting and striving to forget all images and representations of him [God] or any thing else; yea, transcending all Operations of the imagination, and all subtilty and curiosity of reasoning. And lastly, seeking an union with God, only by the most pure and intime affections of the Spirit, what possibility of illusion or error can there be to such a soul? In which [passive unions] God after a wonderful and unconceivable manner affords them interior illuminations and touches; yet far more efficacious and divine [then active Exercises] in all which the soul is a meer Patient, and only suffers God to work his divine pleasure in her. — The which unions though they last but even as it were a moment, yet do more illuminate and pacifie the soul, then many years spent in active exercises of Spiritual Prayer and Mortification could do. — Yea, so far is the soul from reflecting on her own Existence, that it seems to her God and she are not distinct, but only one thing. — That God only, by his holy Inspirations, is the Guide and Director of an internal and contemplative life.

Reynaldus tells of Nerius the Father of the *Oratorians*, out of Bacius, the Writer of his Life, that he was so offended with the smell of filthy souls; that

Sanct. Sophia c. 3.

289.
The Ap-
probations
519.

Treat. 3.
sect. 11.
c. 1.

292.
215.

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he would desire the persons to empty the Jakes of their souls. Such a divine Nose had this Saint among them! a degree of *Enthusiasm* above the *Quakers*, who can but discern, not smell souls.

Some of you, called *Quakers*, pretend a great advantage from 1 *John* 2. 27. *But the anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in him.* The Anointing here cannot be understood of Christ, neither do we find the *Anointing* any where to be understood of Father, Son, or Spirit, essentially considered, and indeed the phrase is not fit to be applied to God, who is the Anointer, or Christ who is the Anointed.

§ 4.

The teaching of the Anointing being understood of the Graces, and the habitual and special Enlightnings of the Spirit; these devote and addict the soul under the power of them, to adhere to the true Christ. For the *all things*, it is to be considered as restrained to the matter agitated in the Chapter, which is their adhering to the true Christ; and this is plain in the 26. ver. *These things have I written to you, concerning them that seduce you.*

The summe then is this, they knowing certainly the true Christ from any Antichrist, that which they were mainly to look after, was a heart cleaving to, and improving him, which the Graces of God in their souls, actuated by the Spirit of God, was sufficient in this matter, to make their knowledge of Christ sanctifying and saving; As for the words *in him*, which render it *Masc.* in the *Gr.* it may be rendred in any Gender.

These Considerations duly weighed, (if there were no more) are sufficient to any who have respect

§ 5.

to

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to the pure truths of the Gospel, to render the principles here detected and opposed, not only suspicious but hateful. It is no little absurdity in the *Quakers* to make an out-cry against Popery, *Babylon*, false worship, formes that are not onely unscriptural, but also idolatrous; while in the mean time they plant and hug the root in their own bosomes : from which all those evils, and more and worse naturally spring. It were no hard matter to prove a symbolizing and agreement in a multitude of particulars, between the Papists and *Quakers* in those things wherein they are contrary to the Protestant Profession of Christianity, and the Scripture Rule ; but more especially in the spiritual part of their errors, which in the sight of God are of all other the most sinful, and to men a snare most dangerous.

- § 6. The Apostle speaks of more Antichrists then *one*, though of *one* as the Chief; of whose Characters *Quakerism* hath the blackest : I shall mention only two : the first expressed in 1. Ep. of *John*, chap 2. ver. 22. *Who is a liar, but he that denieth that Jesus is the Christ ; he is Antichrist that denieth the Father and the Son.* That you who are called *Quakers* deny Jesus to be the Christ. I prove at large in a Chapter by its self : that you deny the Father and the Son, is no less, true of you, who will admit no distinction between the Father and the Son: so that the Father is (with you) as much the Son of the Father, as the Son is the Son of the Father : and the Son is as much the Father (with you) of the Son, as the Father is the Father of the Son, that by destroying these distinctions you destroy the relation of Father and Son in the Godhead, which the Scripture speaks of so plainly : and it is hereby apparent, that your quarrel is not so much with the word *Trinity*, as with the thing thereby expressed.

The

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The next black mark of Antichrist which is upon you, is that in 2 *Thes.* 2. 4. *who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the Temple of God, shewing himself that he is God.* Do not you advance your light within above the Man Christ Jesus, whom we worship as God, and who is so called in the Scriptures: even that Man, whose being is above the visible Heavens? Do not you call your light within you God eternal, Omnipotent, &c.? Yea, you say it is the light in the Conscience, (which is the Temple of God) and there it doth (as if it were God) rule, govern, judge, execute, in contempt of the written and true Laws of the divine being. I beseech you consider these things, and lay them to your hearts.

CHAP. V.

The Quakers deny the Scriptures to be a Rule of Faith and Life, or a Judge and Determiner of Religious Controversies.

THAT this is to deny the Scripture, is obvious and plain to all who have not the beam in their eyes. I have before proved them to deny its proper and most frequent appellation; but if that be not sufficient to prove they deny the Scripture, methinks denying their main use and employment, should render them guilty of the full measure of that iniquity. To little purpose will it be to call them the Scripture, the Holy Scripture, &c. if after all, a conformity to their guidance and conduct, will render our belief and practice never the less prophane. I shall not further perswade my Reader, that to deny the Scripture

SECT. I.

ture

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ture to be a Rule of Faith and Life, &c. is to deny the Scripture; for if this suffice not, I know nothing will carry the Question; unless the Scripture should be brought in begging some boon at the Quakers hands, and they proved so hard-hearted as not to grant it. If this were necessary, I should not fail in the proof notwithstanding.

§ 2.
Parnels
Shield of
the Truth,
p. 10.

For the proof of the Charge, I shall first call forth James Parnel, an early and forward Quaker, and much esteemed for his works sake. *And he also that saith the Letter is the rule and guide of the people of God, is without, feeding upon the husk, and is ignorant of the true Light, which was before the Letter was.* By this mans Verdict the Scripture is cast and condemned for husks, a false light, or but a shadow; and its Observers charged with ignorance of Christ the true light for so doing: But it were well if they could come off so. Behold in the next Accusation, a Charge of no less then the highest robbery and sacrilege.

Smiths
Prim. p. 10.

And if thou lookest upon the Scripture to be for a rule and for trying. thou givest that unto them which belongs unto Christ: for he is the rule, and leads his people; and he alone searches the hearts and trys the reins, and not the Scripture.

Naylor's
Light of
Christ, &c.
p. 19.

But if you will see a mouth full of blasphemy against the authority of the Scripture, read with horror and amazement the following words. *God is at liberty to speak to his people by them [the Scripture] if he please, and where they are given by inspiration he doth so: but the sting is behind, in the tail of this non-such sentence, and so he is at liberty to speak by any other created thing, as to Balaam by his Ass.*

Then such a thing as Balaams Ass may call up our expectations of Gods teachings, guidance, and rebukes, as well as the Scriptures: for God is at liberty

to teach us by an Aſs, and he hath put no more authority into the Scripture, unleſs he ſhall pleaſe to hand them to us by renewed and immediate inſpiration. But I ſhall not rake into this Dunghill further, which of its ſelf gives forth ſo offensive a ſavour.

I intended to have given you upon this Head, the assertions of ſome of the *Romiſh* Writers, who trample on the neck of the Scripture with the ſame foot; only the difference betwixt them and the *Quakers* lies in the aim and deſign: the *Jefuits* ſpurn at them to advance the dictates of the Pope, and the *Romiſh* pretended Church, above the Scriptures; but the *Quakers* to advance the conceit within above them all. Yet I care not if I give you one inſtance at large.

§ 3.

‘Omnis Judex, præſertim ſupremus & generalis, ita debet dicere ſententiam, ut altera pars litigantium evidenter ſciat ſe viciffe: altera pars evidenter ſciat ſe cauſam amiſſiſſe, quantum eſt ex parte hujus judicis. At hoc neque Scriptura Sacra, neque Spiritus Sanctus loquens per Scripturam poteſt facere.

‘Ergo neque Sacra Scriptura, nec Spiritus Sanctus loquens per Scripturam eſt talis judex. Et minorem illustrabat his totidem verbis, Stamus ego & Collegæ & Domini adverſarii, in conſpectu hujus judicis [Bibliorum] en contendimus, an ſit judex Controverſiarum. Jam ille judex debet pronunciare ſententiam, ut nobis conſtet evidenter. Sumus hîc in conſpectu Sacræ Scripturæ, & Spiritus Sancti; pronunciet ſententiam, & ſic dicat, tu *Jacobe Gretsere* male ſentis, cecidiſti cauſa tua. Tu *Jacobe Hailbrunnere* viciffi. Tunc ego ſtatim tranſibo ad veſtrum ſcamnum. Et paulo poſt, Adſit jam Spiritus Sanctus, jam judicet, jam me condemnet. In English thus,

Argumentum Jacobi Beccani, item Gretsere *Jefuita*, in Colloquio Raſiſbon.

Every Judge, eſpecially who is ſupreme and general, ought ſo to give ſentence, that the one part of the contenders

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tenders may plainly know they have overcome: and the other that they have lost their cause, so far as it is in the Judge: But this neither the holy Scriptures, nor the holy Spirit by the Scripture can do.

Therefore neither the holy Scripture, nor the holy Spirit speaking by the Scripture, is such a Judge. The minor he illustrates in these very words; I and my Collegues, and the Lords Adversaries, stand before this Judge, [the Scripture] behold we dispute whether it be a Judge of Controversies. Now this Judge ought to give sentence, so as it may be evidently manifest to us. We are here before the holy Scripture and the holy Spirit, let him pronounce sentence and say thus; thou Jacob Gretserus believest not aright, thy cause is overthrown; thou Jacob Hailbrunnerus hast overcome: then I will quickly go over to you. And a little after, Now let the Holy Ghost come, now let him judge me, now let him condemn me. If he had not had the metaphorical word to have played with, the world had not been troubled with so impertinent an Argument, and language so ludicrous, abusive, and daring to the Holy Spirit. By this you may see, that if the Quakers and Jesuits agreement in the same false Witness, against the Scripture will carry it, our cause is gone, and the Scripture must not determine Religious matters. But 'tis a bad step, that so well fits the Popes Foot to mount his usurped and infallible Chair by, and which both Papists and Quakers tug for as for life.

4. I remember, when I was a small Lad, I heard our Protestant Divines usually affirm, that every man was born with a Pope in his belly; which to my then childish genius seem'd a very pretty phrase; but such an one (as I thought) as was not only improbable, but also impossible: but the Generation I am contending

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tending against tug for the truth of it (though under other terms) tooth and nail. And I have ceased wondring that so many so easily turn *Quakers*, when I consider how natural it is to shake off the Doctrine and Discipline even of God himself, that we alone may rule (if not over the great world of all others, at least) over the little world, our selves, without controul.

For convicting the *Quakers* of gross error, and SECT. II. establishing others in the truth; I shall prove from the Divine Authority of the Scripture these three things.

First, *That whatsoever is by the Lord affirmed in the Holy Scripture, it is our duty to believe.*

Secondly, *That whatsoever is thereby or therein commanded of the Lord (not being repealed by the coming of Christ) it is our duty to obey.*

Thirdly, *That the Holy Scriptures do (in their kind) determine or discover to us, whether we believe and walk, or practise aright or not.*

For the first of these I shall prove from our Saviours own words, *O fools ! and slow of heart to believe all that the Prophets have spoken, &c.* § 2. Luk. 24. 25. If it had not been their duty to believe according to the sayings of the Lord by the Prophets, (which were not immediate to the Disciples) it had been neither their fault nor their folly not to believe, or to have been so slow and unready to believe, even those Prophecies which foretold the death and ill handling of the Messias; which was so much above their understandings, and so thwart to their affections. Yea the innocent and compassionate Jesus would have been not a little faulty, for so severely rebuking them for what was no crime at all.

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But lest you should say, these Prophecies were within them; (as some of you have said) know first, that they were ignorant of them, for as yet they *knew not the Scriptures.* And 'tis said *Luke 4.27. Beginning at Moses and all the Prophets, he expounded to them in all the Scriptures the things concerning himself.* Thus much may suffice to prove it our duty, to believe what the Scriptures speak, and that all and universally.

§ 3. Secondly, What is therein commanded we ought to obey, &c.

Deut 5. 32. *Ye shall observe to do therefore, as the Lord y^r God hath commanded you; you shall not turn aside to the right hand or to the left.* If it be objected, this was obliging to them, not to us; who are not under *Moses's* Administration, I answer, first, that the commands here chiefly intended, were such as oblige all men in all Ages, for the matter of them, which is alway just and righteous. Secondly, the ground of their authority being the Lord commanding, reaches to whatever he commands in his written Word in all Ages of the world. Thirdly, the *Israelites* had them not immediately by inspiration, but by the hand of *Moses*; either from his mouth to that Generation, or by Writing and Tradition to the Generations following. *Hof. 12.8.* *Who gave Jacob for a spoil, and Israel to the Robbers? did not the Lord? he against whom we have sinned? for they would not walk in his ways, neither were they obedient to his Law.*

§ 4. Thirdly, the holy Scriptures determine according to their kind, or as much as a Writing can do, whether we believe and practise aright or not. I hope you are not yet resolved (with the *Jesuits* and *William Pen*) that because they do not express the sense contained in them, *viva voce*, or direct it to thy conscience without any other help; and say, thou art in the right,

right, thou B. art amifs: therefore thou wilt not take them to be meet to determine good and evil, right and wrong. We may as certainly determine by words written, as by words spoken; and they are altogether as worthy of credit. Those who come under the executive determination of Laws, do find that Procefs in writing doth not lose its force, for the decrees and sentence being put into that form. *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God maybe perfect, throughly furnished unto all good works*: the words for correction here are *πρὸς ἕλεγχον*, for conviction.

2 Tim 3.
16, 17.

And herein [all things which are written in the Law and the Prophets] do I exercise my self, to have a conscience void of offence towards God and towards men. What can be more plain? the judgment whether he did righteously with respect to God and men, was passed in his conscience by the Scriptures; and that not by immediate inspiration only, (though he were an Apostle) but by the written Law, attained by study and serious meditation. *Herein I exercise myself*, he laboured by study and meditation therein (as the Greek imports) he was not an idle Quaker, that must have knowledge dropt in his mouth, for dig he cannot, and to ask of others he scorns it. But for all that I had rather be laborious, rich and humble with Paul; than slothful, poor, proud, and meerly in conceit rich with them. *To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them.*

ψ 5.
A 85. 24.

ἐν τῷ νόμῳ
ἃ αὐτὸς
ἀσκησάμενος

Ἡ 1. 8. 20.

G. Fox, the grand Quaker will needs have Christ to be the Law and the Testimony: if so, I am as sure as can be, that they that are saved by Christ are saved by the Law; and then farewell the Gospel, and the righteousness

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teousness of Faith, which the Apostle makes so much ado to bring people to embrace, and disclaim justifying righteousness by the Law.

SECT. III.

That the teachings, motions, and determinations of the Spirit of God by the Scripture are more suitable to the nature, and present state and condition of man; and more certain to his knowledge, than any immediate teaching, which any enjoy in our days.

More suitable to the present condition of man.

I prove it first from its being that dispensation of God, which he hath put an eminent Character of mercy upon. He sheweth his Word unto Jacob, and his judgments unto Israel: he hath not dealt so with any Nation, and as for his Judgments they have not know them.

Psal. 147.
19, 20.

Praise ye the Lord. If it were not more suitable to man in his fallen state, and tending to his good, it would hardly by the Spirit of God been expressed as a mercy so singular, so excelling his dealings with any other people; and such flourishing matter for the praises of the Lord. Never did any of the Saints of old call it a carnal letter, husks, and by such like scornful names.

§ 2.

The dispensations of the revealed and written Word, render God nigher to a people, than to those who are without it. For what Nation is there so great, who hath God so nigh unto them, &c. Read the Context, and you will find, that the means of God being so nigh was (chiefly) his written Laws. And it is notorious, that the Gentile Nations, who were without the Scripture, had lost sight of the true God so far, that they worshipped the most despicable things in his stead: and as the Apostle saith, *were without God in the world;* for all their light within, which the Quakers say all men ever had.

Deut. 4. 6,
7, 8.

Eph. 2. 12.

§ 3.

The dispensations of God, in and to his Church, rise higher

higher and higher in excellency and glory.

His first after the fall, were some few revelations to some few persons; and by them handed to others: which might be then much more easie than now, for that men lived so long, that the dayes of *Methuselah* and *Noah* took hold of the dayes of *Adam* and *Abraham*: But men increasing in number, and no less in impiety, they quickly lost that little was committed to them. And before the Law, and Covenants, and Scripture (in part) were written (notwithstanding Creation, Providence and some revelation) the knowledge of God was very thin and scant in the World Job. 26. among good and holy men. And if you will not be- 13, 14. lieve me, believe Holy *Job*. *By his spirit he hath garnished the Heavens, his hand hath formed the crooked Serpent: lo, these are part of his ways, but how little a portion is heard of him.* He is speaking before of his works of Creation, yet they were but a part of the ways, whereby God conveyed the knowledge of himself; but take all together, even that of revelation with it; it was but a little of him that was known: whereas, when his word was written, the *Israel* of God who enjoyed it, 'tis said of them: Psal. 76. 1. *In Judah is God known, his name is great in Israel.* But the *2 Cor. 3. 11.* Speaks close and home to my argument. *For if that which is done away was glorious much more that which remains is glorious.*

From the slipperyness of our memories.

Who among the sons and daughters of men, is able to retain in the memory such a multitude of particulars as concern faith and life? that if it should be granted, that every man at some time or other should have the whole mind of God contained in the Scripture immediately, and by revelation imparted to him: the memory would prove a very leaky Vessel, and

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and bad Steward; and let slip a great part, both matter and from; without a miracle to raise our faculty (not only above the common course, or which is ordinary, but) above the faculty of any man that breaths: whereas the word imparted by the Scripture abides, to which as to an everlasting Record we may have recourse, and supply that defect.

§ 5. *More certain to the knowledge of man.*

Since man was corrupted, and so long as there remains either corruption or defect in him; the inward motions, and notions of the soul will be affected therewith: the first risings and bubbling up of thoughts, and imaginations, which present themselves to the understanding, judgement, and conscience; will abundantly vary from, and be opposite each to other: and the sentiments or apprehensions of them, be warring, and contending like pleaders at the bar of judgement, and conscience. And those who know and are concerned in the affairs (and their management) on the secret stage of the Soul, must acknowledge (if they will speak their consciences) that whatever be the question agitated in the mind, there will not want the appearances of truth and goodness, offering themselves on both the affirmative and negative part: and in matters of religious concern, all pretend to the sanction, and allowance of God himself. And as their pleas, so their importunities shall be so impetuously violent, that many times the poor creature is on the rack, and which way soever its judgment and resolution inclines, the adverse thoughts will attend it with their Checks, and clamours. *In the multitude of my thoughts within me.* יָצַמְתִּי my anxious, perplexed, careful, troubled thoughts; beating against one another like the boughs of a tree agitated with a fierce wind.

Psal. 94. 19.

This

This was not only *David's* case, but the Saints which are now upon the earth. And if it were *David's*, so good a man, and a man so frequently under the power of special divine inspirations; much more may it be ours. Well, in such cases what course should we take? if we expect, and depend upon immediate teachings from the spirit, how shall we know they are such? and not the delusions of Satan, or a vision of our own fancifull brains? we can give testimonies enough to convince a Heathen or Atheist, (if he will not abandon the use of reason) that the Scriptures are the word and mind of the Spirit of God: and therefore what that speaks, is the voice of the Spirit, but it will be long enough ere the *Quakers*, and those that plead for a sole dependance on the Spirits immediate teachings, will be able to give such proofs of theirs.

Moreover, the *Quakers* who pretend to these teachings, and guidances; resolve against the exercise of a humane (though sanctified) understanding, and resolve all into motions, impulses, and the sensation of them: thereby depriving men of the direction of enlightned faculties, leaving the most violent motions, and appetites; to carry away the undoubted evidence, and character of the Spirits leadings. But how far this is from a spiritual understanding, or a right discerning, I leave those to judge who are acquainted in themselves, or others, with violent temptations from Satan, and the unbridled lusts of men; and this pure sensation of stirrings, and motions, becomes better by far the stark blind, than those who have eyes in their heads.

We grope for the wall like the blind, and we grope Isa. 59. 10.
as if we had no eyes; we stumble at noon-day as in the
night. One of the severest curses for disobedience,
 threatened

Deu. 28. 29. threatned against Israel was, and thou shalt grope at noon-day as the blind gropeth in darkness, and thou shalt not prosper in thy wayes. And what is this principle of the Quakers, but to turn us again into the darkness, and Chaos of Gentilism; instead of beholding, as in a Glass, with open face the glory of the Lord, to be feeling after him, by the corrupt and half senseless touches of a natural conscience, acting on the narrow, and uncertain indications of Creation, and providence: which though they may teach something concerning God, and our original duty to him: will be as far from acquainting us with Gospel truths, or such as concern Christ, and our redemption by him; as a stone or tree is from discerning, and expressing the secret and bosom counsels of God, or man.

6 7. I would not yet have you think, that we deny, or disown a sensation, and feeling of the holy and blessed mind of God; for we look on nothing of greater moment, than to have a heart and conscience delivered from searedness; and being past feeling. But our feeling, and sense of the truths of God, is by the Faith of them, revealed to us in and by his Word: into which we desire absolutely to resolve our belief, and which is the objective rule to the understanding by the senses.

CHAP. VI.

The Quakers take men off from reading the Scripture, and looking into them for instruction and comfort.

It is no matter of wonder at all, that they who are **SECT. I.** so far entred in the denial and contempt of the Scripture, should advance this step further; it being the natural off-spring of what I have already proved to be their Tenets. And whatever else is the Fund of their writings and declarings, all centres in setting people upon looking to the light within, as the only Counsellor and Comforter. *And this is the Smith Cat. P. 95.* meaning of our Doctrine, to bring people to the everlasting Word of God in themselves. Whereby they steal away their esteem and use of the Scriptures insensibly: and they are shut up and lost in another Book viz. *The light within*] before they are aware: whereas if they should in so many words forbid them to read the Scriptures, it would make their hearts recoil. Alas, that men are such Children, who suspect not a design to rob them of their Gold; when a Counter, a trifle is commended to them, and proposed upon them, that they may not think of, or mind that which is a Treasure! By this means the Scriptures are forgotten, 'till the love and esteem of them be lost, by doting on the new and gay fancy of divine and perfect light within. But to the proof, further.

But turn your ears inward to the measure of light in you, which is without guile. So to that of God in thee — I will direct thee. Their Pamphlets are stuffed
 § 2.
 Morning Watch,
 Epist.
 so

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so full with expressions of this nature, that I should but shew you their great road in citing their words: neither will any of them deny what they are brought to prove. But if they intended the judgment and conscience enlightned, and that this ought to be minded in its place, we should not condemn for such directions: but when it is made a God of, and by consequence an Idol; and those beams of Divine light shining in the Scripture excluded, as if they had the body of the Sun within themselves: it is the highest instance of folly, and proof of taking men off from reading the Scriptures for instruction and comfort.

S 3.
Parnel's
Shield of
the truth,
p. 10.

Yet take their minds in exprefs words; *And by the same light do we discern, and testifie against him to be in darkness and blindness, and is a deceiver, who putteth the letter for the light, and so draw peoples minds from the light within them, to the light without them: seeking the living among the dead.* You may here discern the confidence they have in their light within, that they dare oppose it to the Scripture, yea and take its false witness which it bears against the Scripture: and with what a black coal he marks those who put the letter [i. e. the Scriptures] for the light? and this he construes to be a drawing peoples minds from the light within them, to the light without them: so that by his own way of reasoning, I have authority to say, that putting the light within them for the Scripture the light without them, they draw peoples minds from the Scripture. But the close of this sentence is no less than a murderer of the holy Scripture, (*seeking the living among the dead*) yea a strangling the Scripture with one of its own silver Cords: *Why*

Luke 24.5.

seek ye the living among the dead! as if the Scripture were a very Grave and Charnel-house, from which the

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the living Jesus is for ever departed ; or which is more ingruous to their sense, they are no more able to minister instruction and comfort, than a dead Carcase tting in the Grave.

Hear one more of their Trumpets sounding to the me purpose : *And although the holy Scripture without the Saints practises are as lights in the world, yet far it from all true Christian men so to idolize them, as to them in esteem above the light which is sufficient to ide : or to esteem them equal with the light and Spirit Christ within.* The Scriptures are as lights, but they will not right them so far as to call the Scripture a light : and the commendations of that Idol the light within are such, as, if they were true, he were a stark ol who would direct his eyes to the Scripture, having ch an excellling light in his own bosom. But lest after these allurings they should not be understood, and ople should be so silly as to attempt to light their ndle at the Scripture Taper, they will tell you in ain English the vanity of such an undertaking. *For he brist the light within } alone searches the hearts — and the Scripturc.* So that to draw people from attending the Scripture, they do not only commend the light thin (being silent concerning the Scripture in the ean while) but tell you in plain words, the Scriptures in this matter of no service at all ; as *Parnel* before ed, *he is the light and guide, &c. the Scriptures are not.*

John Story
short disco-
very, &c.
P. 2.

Smith
Prim. p. 22

They assert the light within to be sufficient, yea all- ficient. This where it takes hold of the credulity, ill draw as hard from attending to the Scripture, the stoutest Team in *England.* Alas ! it must then of this be true) be but a piece of wantonness, and itching disease to read the Scriptures, to which must take a few steps, though they lye open in the

SECT. II.

next

next room; while we have enough in our own bosoms; yea, which we can be no farther from than from our selves; to the use of which we may pass as quick as thought: 'tis but look inward, (not outward, nor upward) turn the ear inward, and the turn is served. But that this Argument may be heard, *John Story* and some other such Chapmen vouch for its truth. *The light which is sufficient to guide.* Before cited. *And if thou waitest in the measure of the light of Christ [within] thou wilt be able to try all things.*

Smiths

Frim. p. 10.

§ 2. *Quest. But if I should turn to it and obey it when it reproves me for sin, is there power in it to save me from sin? &c.*

Smiths

Frim. p. 14.

Ans. Yes Child, all power in Heaven and Earth is in it.

Reader, canst thou withstand the astonishment wherewith a tender conscience of the true God is wont to be surprized by such an open mouth of blasphemy? if thou canst, I must conclude thou art acquainted with this sort of people, and so custom hath made it no surprize; or thou art above half dead and benumbed with the *Opium of Quakerism*. Yet this is as agreeable to their main principle, as the same thing is to its self.

§ 3.

I wonder we hear it not more frequently from them, that all power in Heaven and Earth is in every one of them; yea in each of them, yea in each drunken Sot, and the fillicst prophane person. This is as certainly their Tenet, as that God, Christ, Spirit are within them, and all other persons, in the sense they hold. But if they should say that openly, which they believe and speak among themselves, they would be the most ridiculous (to say no worse) people that breath above ground.

Thirdly,

Thirdly, *They affirm the Scriptures to be within.* SECT. III.
 If so, it is a great vanity to read them out of a Book.
 When I am perswaded to be herein of their mind, I
 assure them, so long as that shall last, I will not be at
 the fruitless pains of looking into a Bible as my Mo-
 nitor. Fisher, the best Scholar that ever professed
Quakerism, asserted this, *Ye have Moses and the Pro-*
phets within you. Not in Latine I dare be confident, *velataque-*
dam reve-
lata, p. 4.
 neither had his Book (mentioned in the margin)
 been so besprinkled with that Language of the Beast,
 or all his Inspirations, if it had not been first knockt
 and whipt into him, it may be by some wicked tyran-
 ical Pedagogue.

Yet here by the way observe, that such a wicked
 thing may furnish with the gift of Tongues, while
 the *Quakers* divine Spirit must be confined to speak
 in plain English, or be dumb. Another of the same
 kind is Parnel, (of whom I must give this commen-
 tation, that he speaks his opinions openly, and not
 in parables as the most of them; who are afraid or
 shamed that their opinions should behold the light,
 any further than the interest they have obtained may
 cure their Authors, but of all men Hypocrites are
 the most odious and dangerous) *For the Scripture*
within, and was read within before it was read
without.

Parnel's
 Shield of
 the truth,
 P. 11.

I would not wrong the *Quakers* as bad as they are,
 and it is pity they should be wronged, who wrong
 themselves more than enough. If they mean by
 the Scriptures the sense by them expressed, I wish
 they said true; and if within be in the heart, *i. e.*
 not only known and readily produced out of the
 heart, as a good man brings forth from thence good
 things, but also esteemed loved with understand-
 ing;

§ 3.

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ing; I am sure they would be no Quakers. It is a blessed thing to have this Word hid in the heart as *David* practised, and as God commands: but if by the Scripture they mean the dead Letter, Ink, and Paper (as they call them when they list) they would be but a bad and troublesome Inmate.

§ 4. I do acknowledge with all my soul, that to have the Scriptures within in the sense of them, yea and the words too, is an ineffimable blessing; such a one as young *Timothy*, and eloquent *Apollos* were crowned with: and few of the Saints there are who have not the Scripture within in some good measure; but alas! memory is so weak and frail it will not hold all: and so confused ever and anon, that it is necessary to go to the Scripture *without* not only to get in more, but also to repair decayed and broken notions of them, and to be sure that our *crazy imaginations* by brooding upon the frame of them *within*, have not hatched something of its own, and *adopted* it Scripture: which the Quakers are not a little guilty in.

§ 5. But while I am commending the first part of their Tenet, *viz.* that the Scripture is within; supposing it taken in as good a sense as it may be; I must not forget the latter part which hath the dregs and poison, *viz.* and was read *within* before it was read *without*. If by reading it within before without, they intended it only of the Penmen of the Scriptures, I would join with them, and say so too: but they intend nothing less; but, that in the light which every man hath *within* him, there is the Scripture all and every part, (at least that may be of use) if it had never been without. I would willingly be resolved of a few things by those that are of this mind. Wherefore did the gracious God expose the Prophets and Apostles to so many

many difficulties, dangers, and deaths for declaring the matters contained in the Scriptures, if they were read, and might be read by all men within? Why did God with his own finger write the Ten Words or Commands, and cause other of his Servants to write both them and the other parts of the Scripture? Why doth he command to read the Scriptures, and by reading and studying them to get them into the heart, memory, understanding? *And it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them.* Deut. 17. 19.

It was not to be with him as you commonly phrase it [in him] their is no such *it* in the Text, but the Relative *it*, hath for its Antecedent in the Verse next before, *he shall write him a Copy of this Law in a Book out of that which is before the Priests, the Levites: it shall be with him, &c.*

Why did Christ himself read out of the Book if it were within them? Why did not God chide *Josiah* for not doing according to the Law (as being guilty of wilful neglect) before he found it in the Book? why did God commend and reward his tenderness of heart in fearing, when the Law was read out of the Book, if he were so hard-hearted as not to hear the Law within? Why did Jesus Christ never rebuke the Jews for not heeding the Scripture within, while he oft rebuked them for not heeding and believing the Scripture without? these are enough and to spare, to discover the vanity of this conceit. The truth is, the Scriptures were written (with respect to us) first without, then within.

I would gladly hear any of the Quakers make a report of any of the Gospel truths contained in the Scriptures, which you could assure me you never heard

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2 *Theff.* 2.
15.

heard or read without: or that you could all agree without conferring together in a Narrative of those Traditions which the *Thessalonians* were taught by word, and of those many other things which Jesus did (or some of them) spoken of *John.* 21. 25. which were not written: this would be somewhat of conviction to us. But you are unworthy beyond all men of the holy Scriptures, who by such means as these not only take off others from reading them for their instruction, but also deny the mediate and visible instruments and means of those notions you make such a noise and jingling with in the ears of men, as if they were but home-born things.

They affirm that *there is no light in the Scriptures.*

SECT. IV:

*Lip of truth
opened, p. 7.
Ephes. 5. 8.*

*That light is in the Scriptures, prove that, or tell me what one Scripture hath light in it? If the Scriptures gives us a true description of light, for what-soever doth make manifest is light: this is not only an error of the first magnitude, but also one of the greatest discouragements imaginable of looking into the Scriptures for instruction and comfort: for if they manifest or signifie nothing to us it will be but lost labour. I am apt to believe they may hold it for very Orthodox Doctrine, intending thereby that there is no light in the Scriptures more than they have or may have without them; and that the Scriptures can add no more to them than the boasting *Galatians* who were false Brethren (though they seemed to be somewhat) added to *Paul*; or that there is no Scripture hath Christ the light in it, he being (in their opinion) no where but within as a light.*

Gal. 2. 6.

§ 2.

I shall only prove that the Scripture is a light, or hath light in it, and so dismiss this argument.

O send out thy light and thy truth : let them lead me, let them bring me to thy holy hill. By which we are to understand the promises made to *David*. He knew the way to Gods holy hill, as well as most, but his Adversaries had barred it up; and therefore he prays that God would preform his promises, which were not only the light of comfort to him, but a guide to his faith and hope, as they were truth and good : and such light the Scriptures are replenished with and adorned, as the Firmament with Stars and Constellations. But lest they should say this is but my meaning put to the Scriptures, take one Text that telleth its own meaning in so many words : *For the Commandment is a lamp, and the Law is light.* Psal. 43. 3.
Prov. 6. 23.

A fifth Argument may be raised out of those dirty and disparaging Titles and Characters which they give of the Scriptures. Of this you have enough before.

CHAP. VII.

The Quakers affirm the Doctrines, Commands, Promises, holy Examples, expressed in the Scriptures (as such) not at all to be binding to us.

THis is a denying of the Scriptures, and the authority of the God of the Scriptures at once, and with a witness. If any shall be furnished with so small a measure of reason, as not to be able to apprehend that such an affirmation is a denying of the Scriptures, I have little hope to convince them. Yet I shall not leave them altogether without some Scripture evidence of the strength of this Argument.

§ 2. *Left I be full and deny thee; and say, who is the Lord? To say, who is the Lord? or what hath the Lord to do with us, to command or bear rule over us? is to deny the Lord: and to say of the Scriptures, what are they to us? is as plainly to deny them. What is self-denial but rejecting and denying what it would oblige us to, and impose upon us? to relinquish and abandon its authority? To deal so by the Scriptures must needs then be a denying of them. But why do I burn daylight? the Argument shines bright enough in its own light and evidence.*

§ 3. *The greatest expectation will be of the proving matter of Fact, or that they do thus affirm. I do verily believe that few who have some tolerable opinion of the Quakers and their principles (except the rank Quakers themselves) have had a suspicion that they are so grossly wicked: but I shall blow the dust out of their eyes, by as strong a proof as their own confessions. And it was the rule unto them that gave forth the Scripture — and they spake the words as the Spirit moved; so that the Spirit was before the words, and was their rule that spake the words, and it changes not, but is the same for ever. This he writes to prove that the Scriptures are not a rule, and doth hereby affirm that they had been no rule to the Penmen of the Scriptures themselves, had they not been moved so to take them by the Spirit: and that this way of obligation is unchangeable and abides for ever. He that shall read the foregoing and following words in the Piece quoted, will no more doubt what I have said, than that two and two make four.*

Smith
prim. p. 10.

Naylors
love to the
lost, p. 1c.

For all the Saints have their commands in Spirit, but yours is in the Letter; and so of another ministration. By the phrase [in Spirit] they intend not that only which reaches the heart, but that which hath

its

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its original immediately from the Spirit of God in them. That *Naylor* intends no other in this place, than its being from the Spirit immediately, he telleth you plainly: for that it is a different ministration from that of the Letter, by which words [the Letter] they alway intend the Scripture.

But more plain yet, if more plain may be: that *is* no command of God to me, what he commanded to another. Neither did any of the Saints which we read of in Scripture act by that command which was to another, not having the command to themselves: I challenge to find an example to it, E. D. A bold Challenger, who shall be answered in good time: but let us hear a few more first — Because it's only queries gathered by the Author from the letter of the Scriptures without, and no message of heavenly prophecy, doctrine, or exhortation received by the Author from the Lord, through the divine inspiration of his light and Spirit within: therefore may I say it's a very vain and Idolatrous exhortation which J. A. hath given to J. B. his little Book: But further.

S 4.
Burrroughs
answer to
choice expe-
riences,
P. 6, 7.
John Story
Short dis-
covery, P.
1.

And J. A. further saith, let light without be guide to light within.

Reply, If by this exhortation J. A. means that light without should guide the true light within, which shines in the hearts of the Saints: then I must needs say it is very absurd and foolish exhortation; and being spoken upon a divine account, it is full of Idolatry and evil, and greatly contrary to the Gospel, and exhortation of Gods Ambassadors to the Saints on earth, which was, that they should abide in the light or anointing that was in them, 1 John. 2. 27. Hear one more and I have done.

And this is your wor^d who at this day set up an imitation from the letter, of what other men have done;

James
Naylor.
p. 16.

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but have not received your command and power in Spirit from the Lord; and to you it will be said, who hath required these things at your hands? for all the Saints have their commands in Spirit, but yours is in the letter.

P. 31.

P. 40.

— But in your vain imaginations are judging you know not what, and limiting the spiritual Covenant of God to the literal. — Not in spirit but in the old letter, or tradition from men.

I suppose that by this time my Reader is past doubting whether they are guilty or no of this charge; it must not be expected that I should take up all these citations, and deal with them in all their parts; if I should, I should often *actum agere*, and give you one thing more than twice. The falshood of this Doctrine I shall prove by Scripture, and rational evidence, and answering what they pretend for the grounds of it.

SECT. II.

Exod. 34.
32.

Exo. 1. 35. 1.

The Laws that were given by Moses, and the doctrines and promises also were binding to the Congregation of Israel, And afterward all the Children of Israel came nigh, and he gave them in commandment all that the Lord had spoken with him in Mount Sinai. Who will say these commands were not binding to them? These are the words which the Lord hath commanded that ye should do them. Will any one in his wits say, that in receiving the command from God by Moses, they had it by immediate inspiration from God? to say so is a contradiction in its self. Moses indeed had it immediately from God, but the Israelites of that Generation mediately from Moses. For the Law was given by Moses. And the Scriptures were given first immediately from God, and that is their authority with us, though they are handed to us through many Generations, as the Books of the Law

and the Prophets were to the Jews.

And moreover it were a very superfluous thing for God to send his commands to them by *Moses*, if they had them all at as nigh and as good a hand as he. The like may be said of the New Testament Commands and Doctrines, &c. *2 Thes. 2. 15. Therefore Brethren stand fast, and hold the traditions which ye have been taught, whether by word or Epistle.* Did you ever hear of an Epistle come immediately from God? and all the Doctrines of the Gospel were conveyed to others, except the Penmen or Prophets, Evangelists, and Apostles, by Epistles; or what is of the same import in this matter.

§ 2.

But let us say a little about the obligation of examples of the Saints. That I may not run you out of one error into another, I am willing to take some pains in this, as in the other parts of this Tract.

§ 3.

Morning Watch.

To imitate all the Examples of the best of Saints would lead us into sin, and therefore cannot be our duty. This I will not plead for, for then we ought to murmur, murther, dissemble, and be proud, which at some time or other, some or other of the eminentest Saints recorded in Scripture have been guilty of.

To imitate and take example by them from the nearer authority of their Example, is not a little faulty though the thing be good in its selfe: But to take them for our examples, and follow their steps wherein they act according to the written Word, or are commended and rewarded by God for so doing, yea not any where reproved for so doing: their examples in the like cases and circumstances, it is not only reason to follow, but a sin not to follow. Yet, we are to follow their examples

§ 4.

as they are some discovery of the will of God to us, which we knew not so well and clearly without them : or as they are a farther encouragement to our faith and obedience.

§ 5. Neither are we notwithstanding to follow their examples, which were according to the mind of God when they lived, but since those Laws are abrogated and repealed by a demonstrative act, and law of God. As in the case of the *Mosaical* Rites and Ceremonies; with all those things which were Typical shadows, the substance and intendment of which is performed and compleated. These things premised, I shall prove that their examples are binding to us, yea are a superadded engagement to duty; and render a sin against a command so backed with examples, to be more sinful and more deeply aggravated.

§ 6. *It is lawful, and a duty to imitate, and follow the examples of eminent Saints.*

3 Ep. of Jo. 11. Beloved, follow not that which is evil, but that which is good. This is spoken of evil and good actions and examples, as appears by the 10th. verse. Leaving us an example, that we should follow his steps. Whose faith follow, considering the end of their conversation.

1 Pet. 2. 21. For your selves know how ye ought to follow us. But to

Heb. 13. 7. make our selves an ensample unto you to follow us. For

2 Thef. 3. 7. and 9. after this manner in the old time, the holy women for

1 Pet. 3. 5. who trusted in God adorned themselves. Brethren be ye

3 Phil. 15. followers together of me and Mark them which walk so, as ye have us for an ensample.

These Scriptures are so plain to the purpose, that they need not a comment. And his sons walked not in his ways. It was an aggravation that they did not

1 Sam. 8. 3. only sin against the Laws of God, but the example also of their Father.

§ 7.] Yea, in doubtful and difficult cases; wherein we cannot

cannot reach the knowledge of our duty, and the way God would have us walk in, by the evidence of his Laws: it is our duty to follow the examples of the greater number of the Saints, especially when the most serious, and understanding are of the company.

If thou know not (O thou fairest among women) go thy way forth by the footsteps of the flock, and feed thy Kids beside the Shepherds Tents. Sol. Song 1.8.

§ 8.

It were well if young beginners in Christianity would practise this advice; until by diligence, and the blessing of the Lord thereon, they came to an understanding more ripe, and capable of discerning the mind of God in its more proper providence: such a practice would evidence humility, and a knowledge of themselves, and save them many a sin and trouble, and the Churches peace in a great measure: and secure them from the snares and delusions of Satan and his Agents; who have the greatest advantage on those whose hearts are, in their aims, honest in the main, and whose understandings are weak, and indigested; yet daring and presumptuous.

I conclude this Chapter with some consequences of the denying the doctrines, commands, holy examples in the Scripture contained, to be binding to us, unless they come to us by immediate inspiration or motion of the Spirit. **SECT. III.**

First, then all ministry by men is superfluous and vain; and that not only our ministry, but that also which you call yours, who affirm this dangerous untruth.

Can you say your Ministers are the Spirit? if the Spirit teach by, or through them, it teaches mediately; but I say not this as if I took it to be of bad consequence that your Ministry should cease: but to shew

you

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you how greatly contradictory you are to your own principle. You say the light and the anointing within you, is a sufficient, and only Teacher; and no other can oblige, or move you: yet none make a greater noise in that you call teaching, or declaring, or are so troublesome and importunate therein as your selves.

§ 2. 2. The consequence will be, that however the Scriptures are a Monitor from which we may store our selves with Gods counsel, and commands, &c. yet in the intervals, and mean whiles between inspirations, and motions from the Spirit within: we have no obligation to any duty, nor can we commit any sin. For where there is no Law, there is no transgression; take away the Scripture Precepts, and to you there is none, but as inspirations drop in: and then I assure you, (for all your pretences) you may live lawlessly enough: inspirations being now so rare; and when they were more plentiful, but one *Balaam* among the wicked was so visited, as we read of.

§ 3. 3. Then the Scriptures signifie just nothing, but a Romance to read, to exercise the fancy; or at most but as a prophane or common History, from which we learn nothing but what others did and said; and how it was with them. If you read the Scripture commands, they are nothing to you; if you have a command *in Spirit* (as you call it) it is enough: though it never were in the Scriptures; yea, though it be contrary to the Scripture, reason, and all modesty.