

CHAP. VIII.

They deny the Scriptures to be any means, by which we may come to know God, Christ, and our selves.

THis is a bold and strange assertion, from those SECT. I. who call the Scriptures the Scriptures of truth, and would be thought not to deny, but own them with some respect. But seeing it is within them, I love they should speak out. If the Scriptures are thus impotent, I know no use they are of in things of a Religious concern; all Religions aiming at and depending upon the knowledge of God and our selves: and the Christian Religion as such, on the knowledge of Christ. They may, notwithstanding this affirmation, call them Scriptures, *i. e.* Writings still; but sure they do but mock them in calling them *holy* Scriptures, or they are greatly ignorant what the word *holy* imports. If the Scriptures then were burned, it would not be a half-penny loss, and the world would be rid of a burden or a snare, or both. I proceed to the proof of the Charge, and as I have done hitherto, draw my Arrows out of their own Quiver.

Quest. *Is there not another way by which we may come to know God?* § 2.
 Answ. *Nay Child there is not another way, for Christ is the way.* Smith, *Prim. p 24.*
 (which are Christs own words) which say Christ is *John 14. 6.*
the way, are far from countenancing what this Author shelters under their wing. Christ saith, I am the way, — no man can come to the Father but by me. But he doth not say, (nor is it in the least implied in the words as their sense or consequence) that there

there

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there is no coming to the knowledge of God but by Christ; for some knowledge of God may be attained not only without Christ as the means, but without the Scripture also.

§ 3. So the Apostle *Paul* affirms, (whom we have reason to believe before all the *Quakers* in the world)
 Rom. I. 20. *For the invisible things of him from the creation of the World are clearly seen, being understood by the things that are made: even his Eternal Power and Godhead.*
 Either they never read this Scripture, or the beam is in their eyes, who shall say there is no other way to know God but Christ. If he had said, no other way to know God savingly without Christ, he had saved his credit here, and hit the mark: but what will not men say that have a mind the Scripture should be silent? The reason he grounds this upon is of like strength to most, which they produce under that name or form: *For Christ is the way*; now this Scripture doth not speak of the knowledge of God, but of coming to God; which is somewhat more than a bare knowledge of God; which must have a being in us before we can come, or move towards him. But suppose he had said there is no other way to come to God but Christ only, he had spoken falsely.
 For,

§ 4. 'Though there is no other way to come to God without Christ, yet there are many other ways to come to God by, in conjunction with and subordination to Christ. So our reading the Scripture, knowledge of our alienation from God, our sin, guilt, and danger, sanctification, &c. these are all ways and means by which we come to God. Add to these faith, love; yet who will say that any of these are Christ? (except *James Nayler*, who saith *Christ is the Word and Prayer*:) but though we make these

these to be some ways and means of coming to God, we make not any of them *the way*, as the most excellent and only way : nor do we make them our Saviours, Mediators, and Intercessors with God for us : nor that they by shedding their blood satisfied Gods Justice and appeased his anger, and made reconciliation between God and man : and yet without these, any one of them (at least such as are within their reach) no person can be saved or be re-united to God. I will give you a demonstration as easie as sense it self.

§ 5.

Suppose that over a great and deep River there were but one Bridge ; and he that would go to the other side must go by this Bridge : and it should be said (and truly) no man can get to the other side of the River, but by this Bridge : would this conclude that you must not enquire where this Bridge is ? how you may pass over by it ? that you must not take those passages, and steps that lead to the Bridge ? that you must not have and use your leggs, and your eyes ? and all because you cannot get over but by the Bridge. At no wiser a rate do the Quakers plead for Christ being the only way, excluding all others subservient. But enough of this passage : only observe, that the Author quoted will not have the scriptures, nor any thing else (Christ excepted) to be any means of knowing God. Let us hear him explain himself a little more.

§ 6.

Quest. *Doth God manifest himself within man ?*

Answ. *Yes, and man cannot know him by any other way but by the manifestation of himself in his light within him.* Here he saith much more than in his former sentence ; there he saith *there is not another way to know God but by Christ, here but by his light [Christ] and that within him too* : lest we should

Smith's
Catech,
p. 2.

mistake

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Morning
Watch,
P. 6.

mistake and suppose that the light of Christ also is to be found in the Scripture. Hear him speak plainer, and yet more to the purpose. *Then he [John] declared him as he knew him; not from any tradition or writing before him: though then there was much written which did truly testify of him.* This he brings in to prove, that Christ is to be known and made known to others, not by the Scripture but his own light, or he himself the light within: and that though the Scriptures were then in being, he made no use of them to declare Christ by, to the knowledge of those he preached to.

Paper sent
out into the
world.
P. 2.

They are such people as tell the world that Matthew, Mark, Luke, and John are the Gospel; they are but the Letter. The Gospel is as much as to say a good message, or glad tidings, Ευαγγέλιον. Strange! that they should not be glad tidings, because they are the Letter! as if a good message or glad tidings were never written in this world: And the Scripture brings no tidings of Christ, because they are tidings in the most ample form, viz. in writing or printing; which will abide much longer than a breath or sound, and may be better considered.

John Hig-
gins warn-
ing, &c.
P. 7.

Take another to couple with him, as very a Wisemaker as he. And the knowledge of the Languages of Hebrew, Greek, and Latine (which they call the Original) is nothing worth, as pertaining to the knowledge of God, This Author did certainly lose the light, or the light lose him, when he wrote this: I never heard the Latine called the Original of the Scripture Translations before. Sure he believed that the Scriptures peept first out of Rome, in that their Original Copy should be in the Roman Language; as others of them, that the Lords Supper and Baptism were from Rome and the Pope. But however

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we have been hitherto of this mind, the *Quakers* infallible monitor, the Light within (by which I am perswaded he wrote this) will have it otherwise. I dare assure this learned person if he be alive, and can but prove the Latine to be the Original, the Pope of *Rome* will willingly give him a Cardinals Hat for his pains.

But this is not his original error, though an error concerning the Original. He saith the Original is nothing worth pertaining to the knowledg of God. If so, our Translations which we had from thence are less worth than nothing : for they must give the upper hand to the Original.

I have sufficiently proved their denial of the Scriptures being any means by which we may come to the knowledge of God or Christ : one Witness of the kind, viz. of our selves, and I shall call in no more of them for the proof of this Charge. *Christ by his* f 8.
right within shews you in a glass your own faces, Scorned
which the Scriptures cannot do. Quakers
account.

Here I find them in love, yea so in love with a little Rhetorick, that rather than go on plain ground, they will kick their own shins, and trip up their own heels. Truly friends you have here gone on Glasse or Ice, which you will. You teach or declare in almost all your Writings, which concern teachings in a religious sense, that you are taught immediately by the light within. Was ever any thing in this world shewn in a Glasse immediately? that Glasse may more congruously be called a Mirrour (the ancient name of a Looking-Glasse) than any I ever saw or heard of : however let whatever be the Glasse or means by which or in which we may see our faces, the Scriptures (by your leave) must not be it. But whether you will or no, the Scriptures are a Glasse,
p. 20.
or

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or as a Glass, wherein if you or I will please to look with an honest mind, God will by it in a good measure shew us what we are : and they have one property above all the Looking-Glasses in the world, viz. that we can see your faces in and by them, though you should not look into them, nor suffer the Book wherein they are contained to be in the same house where you are.

SECT. II. For the help of the unready in the Scriptures, I shall quote a few of its testimonies to confute this Doctrine : although the consciences of the greater number of themselves (if they will but turn over their records placed in their memories) will give verdict against them. And for all those who have been at the pains to learn what the Scriptures are capable of teaching, and have not engaged themselves right or wrong to the service of the light within ; I doubt not but they will subscribe themselves experimentors of the truth here by you opposed.

That all the people of the earth might know the hand of the Lord that it is mighty, that ye might fear the Lord your God for ever. As the heathen Nations, so the Generations and Posterity of Israel, who had not seen those works with their own eyes, were helped to the knowledg of them, and of the Lord who wrought them, by the means of the Scripture History. And it shall be when he sitteth on the throne of his Kingdom, that he shall write him a Copy of this Law in a Book, out of that which is before the Priests the Levites : 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. Here the Scriptures are not only a means to know God, but also to fear God; which cannot be without knowledg of him, and

Josh 4.24.
§ 2.

Deut. 17.
18. 19.

more than a meer notion of God.

And for the knowledg of Christ, it is not possible that the Scriptures should be a propheticall, historical, and doctrinall account of the nature, person, and offices, &c. of Jesus Christ; and yet no means for the knowledg of him. And according to your own common phrase, a *testimony, declaration* and *witness* of Christ, and that they are some means, though not the only means, that

2 Tim. 3 15.

Text is enough to prove, *And that from a Child thou hast known the holy Scriptures, which are able to make thee wise unto salvation; through faith which is in Christ Jesus.* And who will doubt but that which is a means to save is a means to know God and Christ? I have met with such a silly cavil as this in some of your Writings *viz. that they are no such means to them who have no faith, i. e.* that obey not the light, and believe not in the light. True, if you understood Christ aright; but yet they are a means of some kind, or it is not true that they are able to make wise to salvation, whatever else be in conjunction with them: we never yet said that they alone can do it, if we should say so, we should be like unto you, who deny they can contribute any thing towards it.

Concerning the knowledge it gives of our selves (whether we are believers or unbelievers) take two or three testimonies. *These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.* Surely if they are a means to know (if we have eternal life, they thereby shew us our faces; that we have the faces of Children, not Swine; or Swine and not Children) and those characters and marks by which one Saint

§ 3.

§ 4.

1 John. 5. 13.

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Rom. 7.

1 Jam. 23.
24.

may know it self, may be a means by which another Saint may know it self, and so on the contrary. Paul knew himself by the Law to be such a sinner, as he knew not before. But I shall give you one Scripture which answers the case in the Metaphor [a Glass] used by our Adversary. For if any man be a bearer of the word and not a doer, he is like unto a man beholding his natural face in a Glass; for he beholdeth himself, &c.

I know you, who are called *Quakers*, will say I pervert this Text, which is to be understood of the light within, not of the Scriptures without; and that it maketh directly against me. I hint this to let people know what need we have to preserve that appellation of the Scriptures, the Word of God; which will preserve the due reputation, and use of those holy and blessed writings. But I would ask any *Quaker*, if it be not absurd and woful lame language, to exhort a man to be a doer of Christ? I must not dispute the same thing over and over, but affirm this Text, and the particular Argument given just now, to be a full and plain confirming the Doctrinal word to be a means by which we may know our selves.

SECT. III. I shall express in the close of this Chapter those absurdities, falsities, and impieties, that are the Bastards this Errour is travelling withal.

§ 7. The Scriptures have less in them of demonstration, with respect to God, than the dumb Creation, or the most despicable particle of it; a Worm, a Stone, are some means to know God by.

§ 8. That no Writing whatsoever can be any such means; for the holy Scriptures deserve a preference in religious cases; and that (which will lye very heavy

heavy upon you who are called *Quakers*) all your scriblings neither hath been, neither can be to any such good purpose, as the knowledge of God, Christ, &c.

Experience and sense it selfe, and that not of one but many millions, are not all together worth a straw in point of evidence: for so many have experienced as plainly as sense it self can demonstrate, that by the means of the Scriptures they have come by the knowledge of God, Christ, and themselves.

§ 3.

The incomparably greater number of those whom you confesse were Saints, and had peace with God, knocked and entered at the wrong door; and so by your own Exposition of Scripture, are Thieves and Robbers.

§ 4.

Then God, Christ, Prophets, Apostles, are all to be charged with folly, who taught the knowledge of God, Christ, and man, by the matter expressed by the Scriptures; which was not to them immediately expressed by God, but by Prophets, and humane Teachers.

§ 5.

You cast those Worthies who both disputed and died to maintain not only some Truths concerning God, Christ, and man, (the knowledge of which they came to by Scripture,) but also for continuing in the possession and to the use of souls for such ends, the Books of the written Word. Yea you condemn them as a company of Fools who cast a way and sold themselves to all the miseries they suffered for a thing of nought.

§ 6.

Then neither is Reading, Preaching, nor Instruction of any such use. This I fear hath gotten too much credit with you, who suffer your Families and Children to take their own courses, except in the concerns of this world, wherein few out-do

§ 7.

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you : and I should blame you the less if you would so far keep to this principle, as to keep your light *within*, and your thundring too ; into which (though a self contradiction) it breaks forth with a noise without sense or truth : to the amusing of the ignorant, who take them who shew the greatest zeal or heat to be the most sincere and intelligent.

CHAP. IX.

The Quakers affirm the Scriptures to be no means whereby to resist temptation ; and that they are dangerous to be read.

SECT. I.

I Join these into one Argument, the latter being a high instance for the proof of the former ; and both together engage against the life of the Scriptures with a strong hand. What shall we say of those mens owning the Scripture, who turn this standing Table of the Lord into a snare, and render them not only no Weapons to resist Satan and Lust our grand Enemies ; but to be as Gunpowder to blow up our selves : yea, as if God himself who is *the Father of mercies*, and who in his abundant goodness hath afforded us this Armour of light, did thereby rather set a trap for our souls, than a means to deliver us from the snare of the Devil ; who leads the blind and unarmed captive at his will.

2. I shall not go about to give demonstrations, that so to affirm is to deny the Scriptures : when I have proved that they are criminal according to this Charge ; I know not what impartial person will judge them guiltless of denying the Scriptures. And therefore I shall attend to it, as carrying the question.

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'Tis not your flying to the Scripture that can save you from the fire of his wrath — nor overcome the corruption for you; no verily, nothing then but *Christ within you, &c.* and the next sentence is, *Come thou then, O come with boldness to Gods faith Witness within you!* If he had said the Scriptures without the knowledge of them, or the notion of them without the power, or without the Spirits concurrence; he had spoken truth. But, to beat these weapons out of their hands, to cry out with a vehemency to throw down those Arms as useless, and away to that second *Antichrist* the light within; is horrid. The true Christ is not so far from the Scriptures, nor so disagreeing with them, but he dwell in one heart with them; and arms all Souldiers with the weapons of the truths therein obtained: but Christ Jesus the Christ of God and deemer of his people, and the Quakers Christ nothing of kin.

But one would think this should be but a slip of Pen, let us see if he speak not more favourably of the holy Scriptures in his following discourse: but as the darkness within hath so bewitched him, that nothing but the Quakers Idol is good for anything. *The Scriptures nor any other outward things* able to grapple with him [the Devil] you must on the armour of light [light within] and with resist him, or be taken captive by him. What a picture of zeal is here for the thing within! though Scriptures alone can do little, yet sure if God might undertake the combat, either with or without the Scriptures, he will be too hard for all Devils, or he had not kept his Throne from being usurped by them: and if God be not without Quakers, or any other creature, as well as within

Martin
Mason
loving in-
vitation
p. 4.

S 3.

Pag. 11.

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them; he is not infinite as we have taken him to be by the light of *Reason*, and more by the light of *Scripture*. But what blasphemy will not men run into, who have changed their God for that which is no God, and have turned their backs on the Lord Jesus, and taken so gross a delusion in the room of him.

Pag. II.

Again he goes on to the same purpose, least you should not understand him. *If you use any other Weapons [than the light within] in this spiritual war, you cannot prosper nor prevail against him.* I have lighted on a proof of the latter part of my Charge before I was aware, *viz.* for then it is dangerous to read the Scriptures lest you should be tempted to try some of those inviting Arms, which that Magazine is stored with, and so spoil all your prosperity and prevalence in your spiritual Warfare.

SECT. II. However this shall not prevent the producing my intended proofs of the danger (as the *Quakers* say) that attend reading the Scriptures. But seeing (as the *Quakers* say) we must try the Spirits by the Spirit; let us try *William Smith's* spirit by *Isaac Pennington's* who speaking of knowledge gained by the Letter of the Scriptures, speaks thus; *Making him wise and able there [in his head] to oppose truth, and so bringing him into a state of condemnation, wrath, and misery, beyond the Heathen: and making him harder to be wrought upon by the light and power of truth than the very Heathen.* By opposing truth, we must needs understand it of the *Quakers* truth; and if reading the Scriptures, and getting knowledge from or by them; puts us in to a bad condition both (as rendering conversion difficult, and our misery and condemnation great) beyond the Heathen; I scarce know what is more dangerous than reading the Scriptures. But

Pennington's quest.
&c. P. 12.

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the comfort is, it doth but render us harder to be wrought on to entertain the pernicious Guide and Saviour, the *Quakers light within*; and therefore is exceeding safe and necessary.

It follows in the same Author, *My upright desire to the Lord for you is, that he would strip you of all your knowledge [or wisdom] of the Scriptures after the flesh.* Their meaning of [*after the flesh*] is, that which comes not by immediate inspiration. For those only are the Children of God, who are led by the Spirit of God; to whom they, who were led by the Letter, were ever enemies. So Naylor doth as certainly say, 'tis dangerous to read the Scriptures to be led by them; as it is truly dangerous and evil to be Enemies to the Children of God.

Naylor's
love to the
lost, P. 53.

That this abominable Tenet is the Quakers, I know SECT. III:
it sufficiently: and that they look upon our adhering to the Scripture light, as the greatest adversary in the world to their adored light within. But I love not the Quakers way of demonstration, viz. we witness this and that, but if you would know how they witness it, it is only their own experience, which is a dumb kind of witness: while they can make no proof or testimony of it to another, nor will ordinarily attempt it; and so their witness is to themselves alone. But my witnessing of what I here charge them with, shall have more light in it, that all that read it may be convinced of its truth. Therefore take one instance more out of their famous Author *W. P.* or *William Pen*.

But I will assure them, they shall yet grope in the dark, till they come into the daily obedience of the light, and there rest contented to know only as they experience; and not from a ravening comprehending brain, that would in

§ 4.
W. Pen's
Spirit of
truth, &c.
p. 23.

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its unregenerated state grasp at the clear mysteries of the Kingdom : into which fleshly comprehensions and notions can never enter : but all must be as unlearned from their first birth, education, and traditional read knowledge; as he is unmanned, that is again become a little Child, before the secrets of Gods *W^r* come to be made known.

That *W. P.* (of all others) should talk at this rate is most ridiculous. What! know only as they experience, know what God is no farther than they experience! Can we experience his Omnipotency? his infiniteness, which is not within the experience of all finite beings put together? What! know the death (by Spear and Nails of Iron or Steel, and Cross of wood) of the man Christ Jesus, which he suffered above 1600 years since, only by experience? What! know the life to come, the judging of all men (that are, ever were, or shall be) by the Lord Jesus; only by experience? where is faith all the while? what credit hath God with *W. P.*? that he will know him, nor any thing he saith, no further than he sees, feels in his experience. If none but Believers be Saints, such as *W. P.* are professedly none: if he know not that objects of faith and experience (as such) are contradistinct things; he is very unfit to assure who they are that grope in the dark, and is very unlike to mend his confused scribbling. I shall not comment on his *ravering comprehending brain* (a most affected phrase amongst the Quakers) nor his *clear mysteries*, as clear a contradiction as it is; nor *fleshly comprehensions*, as much untruth and nonsense as (according to their meaning of it) it comprehends; nor his *little Child unman'd* (as good Philosophy as it is) for I have not room to spread all his rubbish.

What is to my present purpose is in the last part of his saying, *all must be as unlearned from their traditional read knowledge, as he is unmanned.* &c Sure the

the Scripture knowledge being read knowledge, or knowledge that comes by reading (as one means) is a most hateful thing to God, that he will impart none of his secrets to those, that will understand any thing by his written Word. How came God to fall out (at such an irreconcilable rate) with his own off-spring, his expressions of his mind contained in the holy Scriptures? how can you have the face to call them holy Scriptures, and yet make knowledge attained by reading them so nauseous to God, that they shall be none of his Children, that learn any knowledge by that Book, or forgo it not all? Did God write, and cause it to be written; and yet never intend we should read it? or that reading it we should not believe a word on't, nor understand, nor be the wiser for it? Shall they be judged by the Law who lived under it, and yet the knowledge of God thereby be a sin and hindrance to their salvation? To what a height of wickedness and folly do they quickly grow, who are poisoned with that abomination of holding the light in every mans conscience to be God, Father, Son, Spirit, Christ, Scripture, all?

¶ 6.

But Mr. Pen what means your Latine and Greek, your foreign Authors, your attempted (though mishapen) Logick, your quotations of so many Scriptures, though some of them in a pitifull manner, all to a bad end? Did you learn all those things by immediate inspiration? Had you them not by reading and tradition? Could you tell that *φῶς* signifies light, rather than *ζοφὸς* which signifies thick darkness, but by tradition and reading? But I smell your design, you would have us throw away all the knowledge we have by reading or tradition, 'till we come to be regenerate, that is Quakers; and then you are out of its danger. But in the mean time you would have us without the Armour of light (for

Eph. 5, 13.

whatsoever

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Eph. 5. 13. *whatsoever makes manifest is light*) that we may not be able to defend our selves against the most ignorant nonsense, that the meanest of your votaries can attempt us with. But the God above and the Scripture without hath taught us better things.

7.

Rom. 13.
12.

Heb. 4. 12.
Eph. 6. 16.
17.

I am not unwilling (though I hope few need it) to quote a few Scriptures, that people may have them in a readiness against these untruths of the Quakers. Put on the Armour of light, &c. the Scripture makes it day in the World (but especially in and with the Saints) for it makes manifest abundantly. There is your defensive Arms. *The Word of God is quick and powerful, sharper than any two edged Sword, &c.* There is an offensive Weapon. *Above all taking the shield of Faith, wherewith ye shall be able to quench, &c. 17.— and the Sword of the Spirit, which is the Word of God.* A Sword of the Spirits making, and is effectual when of the Spirits managing. Observe faith in the 16. ver. is preferred above the Word of God in the 17. verse, therefore it is not Christ the Word, but the Scripture the Word: for Faith is not above Christ.

Math. 4.

Jesus Christ who had less need of the Scriptures than any of us all, resisted Satans temptations by the Scriptures, *it is written, it is written*; and what was written, being opposed to Satans temptations, silenced and confounded him. But it seems, since then he hath gotten more confidence. Consider that the Quakers will allow the man Christ to leave us a perfect example.

C H A P.

CHAP. X.

The Quakers deny the Scriptures to be read to any profit, any further than they are before hand experienced by those that read them.

They may as well say that hearing the word SECT. 1.
preached, is to no profit neither; any farther than it is experienced before hand: for there is the same reason of the one as of the other. But this is a strange Doctrine, that at one blow cuts off both hearing, and reading the matter contained in the Scriptures, by men unregenerate. For what, I pray you, have they experienced, who are according to your notions stark blind, and utterly without sense of the things of God.

Quest. But if there be not another way to God &c. p. 29.

Ans. Why Child, all that are faithful to God in Smiths what he makes known unto them, they are not judged. prim p. 29.
This is pretty charitable, but hear farther, the reason ^{30.}
he gives why they that read the Scriptures profit not in the knowledge of God, &c. is, but they read in that book notionally, before they have passed the judgment experimentally. Again p. 30. For people wanting the life and power of Christ in themselves, they are betrayed into the words, &c.

And such were the Scribes, who were ever scraping in Fisher. the Scriptures to find God, and his life; yet never Velata knew him at any time, nor saw his shape, because quaedam they heard not his voice, nor heeded not his word within revelata. themselves. John 5. 37. What a vile insinuation is here of the Scriptures, and the study of them? as if the Scriptures were but a dunghil, and every unregenerate

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CHAP

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nerate person at least (which all are with them who adore not the Light within as Christ) did but the part of a Brute (which scraping implies) in searching the Scriptures to know the things of God. For his blasphemous insinuation that God hath a shape, and that they who heed his voice within themselves see it; I am too sensible of the invisible Majesty of God, to work my thoughts on such a horrid subject: yet, he dares quote *John 5, 37.* to countenance it, which so far as it reaches it, doth deny any such to be seen.

John 5.
39. 40.

3. To reprove this evil Spirit of (worse than) error, read and understand this Scripture, wherein there is not any great difficulty. *Search the Scriptures, (for in them ye think ye have eternal life) and they are they which testify of me: and ye will not come to me, that ye might have life.* I have known more than a good many of the men of this controversie expound this Scripture, as if Christ rebuked them for searching the Scripture, and having such a fallacy in their opinion, as to think eternal life were to be had by searching of them: and instead of *and* (which gives the absurdity of their searching the Scriptures to find the true Christ, by their testimony; and its testimony being so plain and clear, that *Jesus of Nazareth*, he that then talked with them, was he) they have read it *but you will not &c.* as if the one were exceeding opposite to the other; viz. searching the Scripture, whereas the true sense is, it condemns you as irrational men; that you should think to have eternal life in the Scriptures, and will not believe their testimony. I must remember to tell you, that I do not take the Scriptures to be able to give eternal life to all that have them in their houses or heads, or that do barely search them, and not set their hearts (according to
its

its direction) to find eternal life. It were ten to one if I had not said so much, some or other of them would have had a sting at me, as making a Christ of the Scripture.

By what hath been produced, you may be sure there is the best profit, by Gods blessing on an honest reading of the Scriptures. Young *Timothy* was bred up from a Child in the Holy Scripture; and it was the commendation of his Mother, and Grand-Mother for so educating him: but can you think he experienced all he read before he read it? some of them are propheticall of things to come. Can any of you all experience things that never yet had an existence or being? And should the *Gentiles* and *Jews* have been reproved for hearing *Paul*, and *Peter*, and Christ himself preach the Gospel, and the Mediatour of it? because they did not experience it in themselves. But why should I use many words about such a cause? the willing to understand may see its grossness, and forthose that *will be ignorant*, means signifie little to their cure.

§ 4.

C H A P. XI.

The Quakers put, or render the Scriptures, and the Spirit of God in opposition to each other.

I Could produce a thousand instances of this crime SECT. I. against the life and being of the Scriptures, committed by the *Quakers* as their principle and duty. This wickedness, is their open high-way, and beaten road. If the Scripture had not been the word of the Spirit of God, the revelation of his mind and will; whose holiness and authority had its being from God its author; the frame of it agreeing to the nature and will

The Quakers deny the Scriptures.

will of God : we would not think it worthy the name of Scripture, in that peculiar sense which it hath obtained among Christians. But if once we knew it opposite, and an adversary to the Spirit (so far at least) that it must come to a parting : and they that cleave to the teachings of the Spirit, must forsake being taught, comforted, &c. by the Scriptures: and they that cleave to the Scripture teaching by the Spirit, have forsaken the Spirit of God and his teachings : we would own our such profession to be a denying the Scriptures, yea, should take our selves bound in so many words to deny it ; and send it as far out of the way as may be, as dangerous to the just prerogative of the Spirit of God.

And if those who profess what I shall instance had any honesty in them ; they would tell the world they utterly deny the Scriptures to be, what the Christian world hath accounted them : and in plain and open words and testimonies, as far as they can produce ; exhort and move them to lay them aside, and have no more to do with them : nor give them one good word, least the adversary to the Spirit should in the hearts and lives of men be exalted against him.

For the proving of the Charge at the head of this Chapter, take the words of *James Naylor* the Quakers proto-Confessor. *For all the Saints have their commands in Spirit, but yours is in the Letter ; and so of another ministrations for the literal ministrations is done away in the spiritual.* Here you have the commands in Spirit, or by the Spirit put in opposition to the Letter, which is with them the written Word, or the Scripture : and so far in opposition, that as heat being opposite to coldness, and light to darkness ; the one (so far as it prevails) expelleth the other, by its contrariety and opposite qualities :

so

S 2.

Naylor's
love to the
left, p. 8.

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To the spiritual ministration, or ministration of the Spirit banishes and expelleth that of the Letter, as its enemy and contrary.

But if you will have a prodigious instance, a non-
such for Blaspheming the Spirit of God in the Scri-
ptures, read what follows, out of a great Writer
of theirs *William Smith*. And reading in the Scrip-
tures, that there were some who met together and ex-
horted one another, and were edified and comforted one
in another; they observe and do as near (as they
can) what they read of the Saints practice; and so
conceives a birth in the same Womb [the Scriptures]
and brings it forth in the same strength as others
do — and they make haste thither, and open their
eyes to look at the things which are seen [the Scriptures]
and this is pleasing to the carnal mind, &c. They [Wor-
ship, Order, Ordinances, Faith, Practice, understood
by the written Word] must all come under the severity
of his judgment, because they are Bastards and not
Sons; for these adulterous births have provoked the Lord
and grieved his Spirit.

Morning
Watch.

P. 22, 23.

§ 3.

It would amaze a Christian and sound mind, to read
what is contained in the two pages in the Margin
quoted, of vilifying and reproach to the Scriptures,
and the Doctrines from thence received: *Traditions*
of men, earthly root, darkness and confusion, *Nebuchad-
nezzars Image*, putrefaction and corruption, rotten and
deceitful, all out of the life and power of God, *Apostacy*,
the *Whores Cup*, the *mark of the Beast*, *Babylon the*
Mother of Harlots, *Bastards brought forth of flesh and*
blood, the birth that persecuts the Son and Heir, viz. [the
Spirit of God or light within] *Babylons Brats and*
Children, Graven Images, contrary to him [the ever-
lasting powerful God] &c. If this be not opposing
the Spirit of God to the Scripture, and rendring them
adverse

Ib. 22, 23

The Quakers deny the Scriptures.

adverse to each other; the Devil himself must despair of inventing words to express it by.

¶ 4. I conclude the proof of this Charge with the words of Naylor. *And of this sort are they who have their preaching to study and to seek at other mens mouths, or from the Letter; and have it not from the mouth of the Lord.* Then with him, and the Quakers who are of his mind, what we have from the Scriptures, we have not from the mouth of the Lord. I would know of the Quakers, what they will make of the mouth of the Lord? Do they take it to be some part of his body, which is like our mouths the Organs of speech? We have thought hitherto that God being a Spirit hath no mouth at all; only to express things to our understandings, he speaks by similitudes taken from such things we are acquainted withall: and so whatsoever God reveals his mind by, may be called his mouth.

And it will follow that the Scriptures are his mouth, as eminently as any thing, yea all things in the world, and more. For God spake by them to us, more than by all other things: he saith to Jeremy, *Jerem. 15. 19. Thou shalt be as my mouth. As thou speakst by the hand of Moses. The Spirit of the Lord spake by me, and his word was in my tongue. Hear the rod. &c.* Is it not a frequent phrase in the Scripture? *As saith the Scripture. They believed the Scripture.* And what is that? but God speaking by the Scripture, and believing what God spake by the Scripture. *But now is made manifest, and by the Scriptures of the Prophets; according to the command of the everlasting God, made known unto all Nations for the obedience of faith.* What more plain that the Scriptures are the mouth of the Lord, or those means by which the Lord doth manifest his mind

1 Kings. 8.

53

2 Sam 23.

2.

Rom. 16. 26.

mind to men. But the Quakers will not have it so, and therefore it must not be so. But they who inquire of, or at the Scriptures for the mind of the Spirit, run another way than that the Spirit walks and is to be found in; and sin against the Spirit of God. And that you may see how they set the Spirit and Scripture together by the ears, Naylor saith further,

For those only are the Children of God, who are loved by the Spirit of God; so far is true as truth it self; but as the old Serpent, he never heads a saying with the Scripture, but he brings in a lye at the end and tail of it, to whom they who are led by the Letter were ever enemies,

Love to lost
c. p. 25.

Here you have two great Commanders or Leaders brought into the field, as the most hostile implacable Enemies; whose followers, from the time there where any, were foes each to other. And what can render the Spirit and the Scripture more opposite, than that whosoever follows the Letter, is a foe to him that follows or is led by the Spirit? And the Leaders are the formal cause of it too; and therefore it was ever so, and is as inseparable as natural cause and effect. If this be all true, well might *W. P.* say, *We livingly witness, against all the dry cavelling Letter-mongers in the world.*

S S.

W. Pen
Sp. of
truth, &c.

Having frequently met with that Scripture, **SECT. II.**
1 Cor. 3, 6. By them produced to prove the Scriptures to have a contrary tendency to the Spirit; I shall here open it, and shew their mistake. The words are, *Who also hath made us able Ministers of the new Testament; not of the Letter but of the Spirit: for the Letter killeth, but the Spirit giveth life.*

1 Cor. 3, 6.
opened.

I

Whereas

§ 2. Whereas they would have us by the Letter, to understand the whole written word as written that is the body of the Scriptures both of the Old and New Testament, Law and Gospel without distinction: and by the Spirit, the inward immediate teachings of the Spirit of God, they are in both mistaken. For, it is as certain as that the following words are truth; that by the Letter here is meant the Law, as given forth by God from Mount *Sinai*; and by the Spirit, the Covenant of Grace; especially as expressed in the New Testament, under the administration of the Redeemer.

Ver. 7.
Ver 9.
But if the ministrations of death, written and engraven on stones was glorious, &c. for if the ministrations of condemnation be glory, &c.

§ 3. These passages express and explain the same thing called the Letter in the 6. Verse, and that it was the Law, given forth by God, before it was written; (not only as written) the manner and manner of which was glorious (but in terrible-ness) inasmuch that *Moses* said, *I exceedingly fear and quake*, and it was death for any to touch the Mountain; yea the *Israelites* were ready to dye with fear at the appearances of God on that Mount *Sinai*, at the giving forth of the Law.

§ 4. And, as the manner of giving it forth by God, so the matter of it was mortal; nothing but death was written in the forehead of it, going along. *The Law worketh wrath.* That is, the Law of meeke Commandments. *And the Commandment which was ordained to life, I found to be unto death: for in taking occasion by the commandment, deceived me, and by it slew me.* Thus it is plain what is meant by the Letter; the Law of meeke Commandments as given forth on Mount *Sinai*.

Rom. 4. 15.

Rom. 7.

II. 12.

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§ 5.

That by the Spirit is to be understood the Covenant of promise in the hand of the Mediator, is as certain : and not of the Scripture, or written Word in general : for in the 6. Verse it is opposed to the Letter, of the *New Testament*, not of the Letter; that is, the Gospel, not the Law : and it is called the Spirit in three respects;

First, As the New Testament or Covenant of promise, (especially in the hand of Christ) promiseth and conveyeth soul quickning grace in a good measure to sanctifie and enable, and dispose the soul to keep the Laws of God.

Secondly, As by the New Testament or Covenant, life and spirit, comfort and refreshment is put into the hearts of poor drooping sinners, under the sense of the severity of the Law, and their liableness to the punish of it.

Thirdly, And chiefly, the intent and mind of the Spirit in the terrible dispensation of the Law of Works, was by discovering mans woful estates, to make the promises of the Gospel, or the new Covenant sweet and welcome, and to put souls on embracing the redemption through Christ. So that the matter of the pure New Testament or Covenant in the hand of the Mediator; was that which God especially aimed at to promote by the Letter or the meer Law of Commandments; in which alone there was not the least appearance of mercy or mans welfare implied.

§ 6.

C H A P. XII.

The Quakers hold it is a sin, and the sin of Idolatry, to believe and live according to the instructions and holy examples expressed in and by the Scriptures; except we have them by immediate inspiration, and at first hand as the Apostles received them.

SECT. I. **I** Am now come to the highest round of their Ladder, and know not what one step of sin beyond it (except the unpardonable one) they could charge those with, who walk by the light of Scripture day. *Samuel*, whose rebuke to *Saul* for his sin in the matter of the *Amalekites*, was expressed in the keenest and highest terms; compared his sin but to Witchcraft, Iniquity, and Idolatry. And if this charge against us were as true, as it is that they so charge us; it is high time to serve the Scriptures, as *Hezekiah* served the brazen Serpent, And brazen in peires the Brazen Serpent that *Moses* had made for unto those days the Children of Israel did burn Incense to it, and he called it *Nehushtan*, [that is Brazen nothing of a Deity in it but a little piece of Brazen] So it were fit the Scriptures should be demostred as having nothing of divine authority stamped upon them. When I have established this Charge by the mouths of two or three Witnesses, it will be time to leave off pouring in more, where the measure is already running over.

§ 2. *All people may search the Scriptures, and see how you have been deceived by your Teachers; who have caused you to seek your lost God in carnal and devious observations; which they have not any Scripture for*

W. D. disc.
covery of
mans re-
14th n. p. 21.

The Quakers deny the Scripture.

Who this lost God should be (except Jesus Christ who is ascended above the visible Heavens) is not to be imagined by those who are acquainted with the Quakers Tenets and Phrases : as will appear more plainly where I treat on their Idolatry. And if so, as there is reason to believe; there are two grand parts of Idolatry we are charged with, in complying with the Scripture Precepts and Institutions ; as in Preaching, Prayer, Church-order, Baptism, Lords-supper.

The first is a false object of worship; which all of them that ever I met with in print or otherwise will not deny that to be, which is given to the man Christ Jesus, who was crucified between two Thieves at Jerusalem.

The second is false worship for the matter, which is Idolatry, although it were intended to the true God as the object; the sacrificing of Children was intended ultimately to the true God, yet it was gross Idolatry, *And they have built the high places of Tophet, which is in the Valley of the son of Hin-* Jer. 31.
nom, to burn their Sons and Daughters in the fire; which I commanded them not, neither came it into my heart.

But you will say, how is this charge for walking according to Scripture instructions and examples, seeing he doth seem to advise to trying by the Scriptures, whether they do not thus? I answer, that they take not any thing in the Scripture to be obliging, but what comes by immediate inspiration, as the Scriptures were given to the Prophets and Apostles; and whatever we do, however consonant to the precepts there expressed, is all contrary to the Scriptures with them, as I have proved already, if not by immediate inspiration and motion of the Spirit. If this be not clear, we shall pump clear by and by.

The Quakers Deny the Scriptures.

5 5.
Morning
watch
p 23.

And this is Babylon the mother of Harlots, viz. [to read and practice as the Saints did and the Apostles in the Scripture of the New Testament] and the abomination of all uncleanness; — That many Children have been brought forth of flesh and blood, and of the will of man (that is, our choice and not passive obedience to the motions of the thing within) which is the birth that persecutes the Son and beir. — And not one of them must stand (though ever so seemingly glorious) for the day is come, and the true birth is born (the light within) whose right it is to reign; and his glory he will not give to another, nor his praise to Graven Images. If erecting and worshipping God by graven Images be Idolatry, than the Quakers do charge us with Idolatry, for walking according to Scripture instructions and examples. He, who will take the pains to read this inspired Author (though by an evil spirit) pag. 18, 19, 20, 21, 22, 23. will find it his scope to prove all Idolaters that ground their worship and order on the Scripture examples: and in page 17. he likens all professions among Christians this day to Nebuchadnezzar's Image, and though some are more shining and glorious in appearance as the head of Gold was beyond his legs of Iron; yet he calls all, part of the Image, and the Scriptures the Feet of Clay they had their standing on. And in pag. 16. hath these words, *Then searchest the Scripture for words to prove their Image a lawful Son, and this is the bott m and foundation of all Religions this day.*

S 6. I am e'en tired with searching these sulphureous Veins of the Pit and Mine of Quakerism, the root of all which is the deified light within: If you have not enough of this smoak to satisfy you, it is the bottomless Pit it rises out of, I will give you two ebullations more and leave you satisfied or to get better senses.

So amongst the words you find how the Saints in *Morning*
 some things walked, and what they practised, and *watch*
 then you strive to make that thing to your selves, and *P. 45.*
 to observe it, and do it as near as you can; and here
 you are found transgressours of the just Law of God;
 who saith, thou shalt not make to thy self any graven *Exod. 20.*
 Image, nor the likeness of any thing. And it fol- *4.*
 lows, now what difference is there in the ground be-
 twixt you and the Pope? though in the appearance
 there seem to be such a great space.

The Quakers having thus stript the holy Scrip- *SECT. II.*
 tures of their divine beauty and authority; both
 name and thing; plucked out their very heart
 and strength: let us resume the particular Argu-
 ments, produced to prove that they deny the
 Scriptures; and look on them at one view, so
 shall we better discern their united testimonies and
 strength.

They who Deny the Scripture to be the word of
 God. Equal their own writings and saying with the
 Scriptures, and prefer them before the Scriptures.
 Deny the Scriptures to be a rule of faith and life, or
 a Judge and determiner in religious controversies. Take
 men off from reading the Scriptures, and looking into
 them for instruction and comfort. Deny the Scriptures
 to be any means, by which we may come to know
 God, Christ, or our selves. Affirm the Scriptures to
 be no means, whereby to resist temptation, and
 that they are dangerous to be read, Deny the Scrip-
 tures to be read to any profit, any farther then they are
 beforehand experienced by them that read them. Put or
 render the Scriptures, and the Spirit of God in opposition to
 each other. Affirm the doctrines, commands, promises,
 holy examples expressed in the Scriptures (as such) to
 be

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be not at all binding to us. Hold it is a sin, & the sin of Idolatry; to believe and live according to the instructions and holy examples expressed in, and by the Scriptures: except we have them by immediate revelation as the Apostles. They who do all these things mentioned in the foregoing particulars, deny the Scriptures. But the Quakers do all these things mentioned in the foregoing particulars therefore the Quakers deny the Scriptures.

If any one, or all these arguments together will prove what they are brought to confirm; it is proved: if it be not I shall for ever despair to prove any thing

3- For as much as the holy Scriptures being our compass on earth, and our evidence for Heaven; are mostly struck at by the Prince of Darkness, and grand enemies of Souls: especially the two great Antichrists, the Roman Bishop and Church; and the new Upstarts, who hold the light within every man to be the Saviour, Light, Righteousness, all: who do not only as other erroneous, or heretical persons; a little eclipse, or pervert the light of the Scriptures: but attempt to pull it down out of the Firmament or render it a dark and useles body; but as it receives Light from their Idol: the one party to set up the Pope at Rome, as absolute in matters of Religion. The other to set up the Pope within, as absolute, and more than he; in the little world of every individual man. I shall within these following parallel lines, give you a view (though but in part) how both these adversaries do openly spit their venom, and discharge their shot against the holy Scriptures. And considering how they in most things jump together, in the contempt of, and detracting from the Scriptures, you may conclude,

conclude, that although the Jesuite was not the first contriver of the Quakers grand notion of the Light within to be Christ : (which I am verily perswaded of to be true) yet that he was a promoter of the building erected on that foundation, we may easily guess by his mark on so many parcels of it; yet I must say that the Romanists, were much more found in their opinions of the Scriptures until about Luther's time, wherein the Protestants were too hard for them at those weapons. I give you the mind of the Spirit of God expressed in the middle column, the Quakers Tenets on the left, and the Jesuites and Papists on the right hand.

The

The Quakers Opinions and Sayings of the Scriptures, and those that adhere to them.

The Scriptures are not the rule of Faith and life. *Parnel Shield of the Truth.*

The Scriptures are not the judge and determiner of Controversies in religious matters.

Smith Prim.

Matthew, Mark, Luke, and John

The Spirit of God speaking by the Scriptures.

Thou shalt not turn aside to the right hand or to the left, viz. Gods Statutes and Judgments, Deut. 5. 23, 32.

He mightily convinced the Jews, and that publickly shewing by the Scriptures that Jesus was Christ. Acts 18. 28. -- He had put the Sadduces to silence. Mat. 22. 3. viz. by Scripture.

The beginning of the Gospel of Christ

The Jesuits and Papists Tenets and Sayings of the Scriptures, and those that adhere to them.

The Scripture is not the rule of Faith.

Greg. de Valentia Jesuita libro quarto analyseos.

Carranza in prima controver.

Neither the holy Scripture, nor the holy Spirit, speaking by the Scripture, is the supreme and general judge of matters of Faith.

Beccanus item Gretserus Jesuita in Colloquia Ratisbon.

It is impossible for the Scripture to be judge of doubts concerning Faith and the Christian Religion.

Lorichius Jesuita in fortalio.

The Gospel is not Scripture, it was com-
is

Quakers.

Scriptures.

Jesuites & Papists.

is not the Gospel.

Paper sent out into the World, pag 2.

the Son of God, Mark. 1. 1.

manded to be preached, but not to be written.

Carranza Jesuita in colloquio.

The light within every man is the rule and guide and not the Scriptures; and this light is infallible and will teach you all things.

Smith Catechis.

If the light that is in thee be darkness, how great is that darkness, Mat. 6. 23.

Vain man would be wise though man be born like a wild Asses Colt, Job. 11. 12.

The Tradition of the Church (i.e. Roman) is the first chief, certain, and infallible rule from which any thing, may be known to be true and certain to be held in matters of faith and Christian Religion.

Carranza Jesuita in prima controversia.

The Tradition of the Church is the very rule of Faith and Piety.

Pigbius.

The Spirit was before the Scripture, therefore we must be led by the Spirit, not by the Scripture; the Spirit with the Quaker is the light within.

Smith Prim.

All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2. Tim. 3. 16.

We say that the Church is a rule before the Scripture and more known than the Scripture.

Carranza in secunda Controversia.

Quakers.

The Scriptures are the Traditions of men.

Naylor's love to the lost.

Light without must be guided by light within.

John Story short discovery.

The Scripture is a dead Letter, carnal Letter, Ink and Paper.

Parnel Shield of the Truth.

The Scriptures may be burnt.

Frequent.

Scriptures.

Holy men of God *spake* the Scriptures as they were moved by the Holy Ghost. 2 Pet. 1. 21.

Ye do err not knowing the Scriptures.

Mat. 22. 29.

I have hid the word in my heart, that I might not sin against thee. Psal. 119. 11.

The words that I speak unto you are spirit and life. Joh. 6. 63.

For the Word of God is quick and powerful. Heb. 4. 12.

The Scriptures cannot be broken. John 10. 35.

Write this for a Memorial in a Book, &c. Exod. 17. 14.

Jesuites & Papists.

Traditions of the Church to be preferred before the Scriptures. *Frequent among the Papists.*

The Scripture is to be ruled by the Church, and not the Church by the Scriptures.

Carranza in secunda Controversia.

The Scripture hath no voice, it cannot pass judgment *viva voce.*

Beccanus & Gretserus in Colloquio Ratisbon.

The Scriptures are but dumb Judges. *Pighius controversia tertia.*

All the Scriptures in the common and native Tongues are to be burnt by a Law.

Quakers.

Scriptures.

Jesuites & Papists.

The light within was the rule from the beginning, and not the Scriptures.

Smith Prim.

The Scriptures were a rule so soon as they had a beginning.

The Fathers of the Church were expert in the Traditions of the Church from the beginning, as being more effectual than the Scriptures. *Pignus Jesuita in Colloquio.*

Dry cavelling Letter-mongers. Seraping in the Scriptures.

Will. Pen Spirit of Truth, &c. Fisher veluta quedam, &c.

An eloquent man, and mighty in the Scriptures, Acts 18.24.

And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures. Acts 17.2.

These Lutherans and Hugonots are all for the Letter. *Frequent.*

He that prefers the Scriptures before the light within, is blind in darkness.

Parnel Shield of the Truth.

To the Law, and to the Testimony, if they speak not according to this Word, it is because they have no light in them, Isa. 8.20.

He that shall say the Scripture is to be believed rather than the Church, is to be condemned as a Heathen, and a Publican, and a Stranger to Gods people. *Naguera libro secundo de Ecclesia.*

They are idolaters that act by

Whatever things were written were

They are Hereticks, and to be condemned, who
Script.

Quakers.

Scripture exam-
ples, not having
their rule by in-
spiration imme-
diate from God.

*Naylor's love to
the Iost.*

Morning watch.

The Scriptures
do not give light
nor are they bin-
ding any further,
than they come
by inspiration,
and are received
in Spirit.

*James Naylor's
love to the Iost.*

Papists, Prelates,
Presbyterians, In-
dependents, Ana-
baptists, all fly to
the Scriptures.

Morning watch.

Scriptures.

written for our ex-
amples.

*Be ye followers of
us and mark them
which walk so as
ye have us for an
example.*

*Let us break his
bands asunder, and
cast his cards from
us, Psal. 2.*

*They that are un-
der the Law, shall
be judged by the
Law.*

*To the Law and
to the Testimony.*
Isa. 8. 20.

Jesuites & Papists.

take the Scripture for
their rule without the
authority of the Church.

The Scripture not be-
ing understood is no
Scripture.

*Lorinus Jesuita in
Psalmum 119. 105.*

The Scripture with-
out the authority of
the Church not binding.
The Gospel of Matthew,
no more than the Hi-
story of Titus Livius.

*Surdifinus Cardinalis in
Catechismo.*

No more to be valued
than an *Æsops* Fable.

Most of the Hereticks,
if not all, take refuge in
the Scriptures.

Gretserus Jesuita

Quakers.

Scriptures.

Jesuites and Papists.

All that are unconverted (that is not Quakers) must be shut out of the Scriptures. *Naylors love, &c. Parn. Shield, &c.*

I have written to him the great things of my Law, but they accounted them a strange thing.

The Scriptures are neither necessary, fit, nor profitable for the common people to read *Harding. Jesuita Petrus Lizetus.* Scriptures prophaned by their Reading.

All the false Religions this day take their Rise from the Scriptures. *Morning Watch.*

The words of the Lord are pure words, Psal 12.6. Every word of God is pure, Prov. 30.5.

All the Hereticks pretend to the Scriptures, and will seem thence to fetch the venom of their Heresies. *Hardingus Jesuita. Bellarminus.*

PART

PART II.

CHAP. XIII

The Quakers deny, and subvert all the Ordinances of the Gospel.

SECT I

THe Ordinances of God are those means, in which God and his creature, Man, do hold and maintain a professed and mutual converse and communion, wherein all men are (as their duty) to draw nigh to God in their express worship, and acknowledgements of the divine Being: and therein to expect from God, his gracious presence with them, and his blessing them both with spiritual, temporal, and eternal blessings. And although God be not tied to this or that way, wherein to shine upon his poor creatures by his manifold goodness; yet he is far from being bound to the loose and wanton humours of men. And having commanded some things to be done by us, as means in order to our being so blessed, and thereto annexed many great and gracious promises of being so found of us: it is an affront of no mean nature to the divine Majesty, and contempt of our own welfare; yea and implicate denial of our dependance on him, to neglect, muchmore to deny, most of all to disdain those his Ordinances, and to cast reproach and scorn upon them. The eternal God who gives being to all things that are, and to whose being and blessedness

Ma. 64 5

*Deus non
supersti-
tione coli
vult sed
pietate.
God will
not take
supersti-
tion but
piety for
his wor-
ship. Cicero*

ness it is beyond the reach of any, or all together to make the least Iota or tittle of addition, owes us nothing; and whatever of his free bounty he shall please to reach us with, it is not only suitable to Scripture revelation, but right reason also, that in order thereunto he should choose his own wayes.

And although many enjoy plenty, and prosperity in the outward good things of this life, in all whose thoughts God is not, and who are utter strangers to his worship; yet God will make them know one day, that they, not coming into the possession of those good things by the right door of his holy and religious Ordinances, they are but thieves and robbers. But for men to attempt, or expect spiritual blessings from God out of his own wayes, (so far as they are capable of understanding what they are, and how to reach them) is such a direct opposition, and contradiction to a soul, truly addicted and disposed to spiritual blessings, as would fill up a volume to enumerate its parts, and express its folly: except you will say, that spiritual blessings have nothing, to do with a conformity to the will of God, and a holy complacency, and delight resulting to our souls therein: and that they are made up of nothing but a self pleasing conceit, and fancy, that we have brought God to our own bow, and made him a subject and captive to our unbridled lusts; and so our blessedness hath been hitherto spell'd backward, but newly found out to consist, not in our conformity to God, but his conformity to us.

Some of these Ordinances of the Lord have been written in natures Book, by the light of which men have been led to prayer, and some kind of thankful and reverend acknowledgments of God. More by

S. 2.

Τὸ μάλι-
σα αὐτῶ
σβεστοτε
τεροῦς.
In the way
which
pleaseth
his own
mind
Socrat.
in Plato
Viz God
will be
worshipe
Quicunque
Deum aut
Numen non
agnoscit,
nō tantum
ratione ca-
ret sed e-
riam sensu.
Avicenna.
S 3.
Who ac-
know-
ledgeth
not God,
is void not
only of rea-
son, but
sense also.

The Quakers deny all

revelation, which with respect to Ordinances had three steps: the first what was revealed before *Moses*: the second by *Moses*: the third at the beginning of *Christ's* administration. By Gospel Ordinances therefore, I do not intend either those (with their circumstances) that were known and practised by the light of nature; nor those which were under the Mosaical administrations, with their circumstances: but those Ordinances which were commanded by precept, or prescribed by example in the New Testament: or which being of natural obligation, are therein formed with the substantial and additional respect to a Mediator already come in the flesh, and ascended in his humane nature into heaven.

§ 4.

Gal 4. 9
Heb. 9. 10

All those Gospel Ordinances, according to the above-mentioned account, being so spiritual, and so suiting the grace of the Gospel, stripped of those costly and burthensome members of the Mosaical dispensations, which the Apostle calls *buggerly Elements, carnal Ordinances*; how aggravated a rebellion must it needs be, to kick against them, and not endure so easie and so becoming a yoke? beside its rich and plentiful Incomes.

SECT II.

I shall first prove, that the Quakers deny Gospel Ordinances in general, and then in particular. You must not expect, on the first head, that I shall produce their denial of ordinances under the terms *Gospel Ordinances*: but if I prove they deny all the things that are truly such, it is as much as can be reasonably expected. *And we say he, [Christ] hath triumphed over the Ordinances, and blotted them out; and they are not to be touched, and the Saints have Christ in them, who is the end of outward forms: and thou art deceived who thinks to find the living among the dead.* This

S. 2.
George Fox great
martyr.
vol. p. 15.

is the *Quakers* chief Apostle, to whom they have all regard, as the first, among the first three of their Worthies. In the first place he abuses the Scripture by a grossly false and directly contradictory Exposition. The Scripture which most agrees with his words is in 2 Col. 14. *blotting out the hand-writing of* ^{2 Col. 14.} *Ordinances,* (he might have added the next words, *that was against us, which was contrary to us, and took it out of the way, nailing it to his Cross*) but these words were not for his turn. ^{opened.}

The true meaning of the Text is, that Jesus Christ 3
by his death fulfilling what was signified by the typical Jewish Ordinances, and abolishing the *Mosaic* Dispensation, entred his house [his Church] to undertake the administration of its affairs, which he in all things disposed as was suitable to the gracious nature of the Redeemer, and that glory of Gods goodness that now shines in the Face of Jesus Christ. But will this great Prophet G. F. say, that the pure Gospel-Ordinances are against us? contrary to us? or as the Jewish, standing in the way of the Conversion of the Gentiles through their burthenfomness? Will he say, that Christ by his death abolished his own proper Ordinances? Will he say, that he nailed them to his Cross before they had a being, divers of them not being formed, till by his Apostles after his Resurrection? Will he say, that he blotted out the Lords Supper, and nailed that to his Cross also, as soon as he had instituted it? as if he delighted in a fickle humour, as the *Quakers*; and to give life to an Ordinance, and within twenty four hours put it to death; yea, to ingage his Disciples thereby to remember his death as often as they did it, and yet abolish the Ordinance by his death, and so take away all opportunity of remembering his death thereby.

4. And that phrase of the Angel, (seeking the living among the dead) because they are taken with the sound, is often used by them, though not only beside the meaning of it, but contrary to the sense of any Scripture: I am sure it was never intended to prove Gospel-Ordinances dead. You may hereby note what he denies, viz. outward forms, they are not to be touched; and his reason is an excellent one, the Saints have Christ in them. At another time he will say, *Moses, Abraham,* and the Old-Testament Saints had Christ in them, and that in their own sense; and yet, I hope, he will give us leave to believe, that it was their duty to observe Gods forms. But I wonder not, that they that hold not fast the form of sound words, are so easily perswaded to let go the forms of sound worship.

Let us hear another.

For this, I say, that the Father hath given his Son for a Leader and Guide to all Ages, and into, and out of all forms at his will, and in his way and time, in every Generation: and therefore it is, that all who know his will herein, cannot endure that any visible thing should be set up to limit his leadings in Spirit. Here you have the Tenet, and the pretended reason of it; all that know his will herein [that is the Quakers] cannot endure that any visible thing should be set up, &c. But what if Christ have set them up? If they can prove as strongly that Christ hath pulled them down, and is departed from them, as we can that Christ did set them up, and is present with, and in them, we will quickly in that point turn Quakers. But alas! the proof that he hath done so, is but this; they limit his leadings in Spirit, that is, the Quakers fancies. But if he intended the Spirits leadings in a true sense, it is very strange that the Gospel and Law of Works should

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P. 52.
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should be both sick of one disease: *That which was ordained to life, I found to be unto death.* The Ordinances of the Gospel were ordained to enlarge and raise the spirits of the Saints, but quite contrary they are found to limit, and imprison the spirit. Sure it must be Satans spirit, and not Christs, to whom the Ordinances are such Chains.

That I may shew you the *Quakers Babel*, let us hear *Isaac Pennington's* Light speak contrary to the Light of *G. Fox.* *When Israel was bent to seek after the Lord, and applied their hearts to wait upon him in fasting and earnest supplications, wherein my heart hath often had the testimony that they were accepted of him, and had many times the seal of his presence and power among them; yea my heart did truly unite with, and enjoy the Lord in what was then given forth, and I can never deny the truth and worth of that Dispensation, though I know it was swallowed up by the breaking forth of a more lively Dispensation.* This he saith he found about the beginning of the late troubles. How doth this agree to *G. Fox's* nailing all those forms to Christs Cross at his death, and then blotting out these Ordinances? But yet *I. P.* will needs have them swallowed up now, though he gave them leave to live 1600 years, more mercifully however than *G.* who would have them stifled in the womb, or crucified so soon as born. But *Pennington* is so cruel by that time he arrives to p. 38. that he saith, *Such of the people of God — as do not follow the Lord perfectly out of the City of abomination, [visible worship] — but he found in any part thereof when the Lord cometh to judge her, the Lord will not spare her, nor the spirits of his dearest people, who are found there, &c.*

§. 6.

Isaac Pennington concerning Unity p. 1.

§. 7.

P. 28. I deny that God did ever or will ever reveal himself by any of those things thou callest the means of Grace.
C. Atkinson.

Both by the Scripture, and their own confession, Christ did not long since dwell in those Ordinances,

The Quakers deny all

which we call Gospel-Ordinances, and the Quakers, *Babylons* forms, and abominations. Until they shew us better grounds for Christs remove, than the secret witness of the Spirit within them, which we can prove to be a spirit of delusion, by Scripture, reason, and sense it self, let none who follow not Christ blind-fold, have the worse opinion of Ordinances for all the *Quakers* talk. I now come to particulars, and begin with the Gospel-Ministry.

SECT. III. They deny and subvert the Ministry of the Gospel, railing on the Ministers as the vilest persons, and veriest Cheats in the world; making ill use of those Scripture words, *Smite the Shepherd, and the sheep shall be scattered*. Next to the Scripture, they lay not their batteries against any thing so much as against the Ministers of the Gospel, and have so little honesty as to take up all that is to be found on any one, or any that pretend to be the Ministers of Christ, and cast it in the faces of all, without distinction, as equally guilty. And for their more particular attempts, those who are the most faithful and serious, are the objects of their greatest fury. I shall not blot paper with their railing.

First, They deny all Ministry that hath a mediate Call to that Office and Employment. *And their Call to the Ministry we deny, which is mediate.*

But who can witness an immediate Call from God— and speak it [the Gospel] as they are moved by the Holy Ghost— and such travel from place to place, and have no certain dwelling place; this Ministry we own and witness. Thou art corrected by the Scripture, and the Apostle corrects thee, who saith, *I have not received it of man, nor by man, and bid others look at Jesus the Author of their Faith*. Their writings are abounding with matter of this nature.

§. 2.
Varn I's
Shield &c.
p. 16.

Fox my-
stery &c.
p. 48.

We acknowledge, that all the true Ministers of Christ ought to have an immediate Call, such as consists in grace, and gifts, and disposition to that worthy Office and Employment; and such as have not this immediate Call, we account unworthy of the thing and name: but the *Quakers* pretended immediate Call, is far from the Apostles, as I have proved at large on the point of Inspirations, neither are the Ministers of Christ now, Apostles, as they were. But if we call for the *Quakers* proof of their immediate Call, hear what *Farrworth* saith: *As for pretences, we do not pretend that we are immediately call'd, but we witness that we are.* And what is their Witness? their own fancy, and their own say-so; and we witness, that such Witnesses will carry the Cause no where but in the fools Court, who the wise man saith, believeth every word. Farrworth
against
Statham,
p. 12.

And *G. Fox's* proof is as much to the purpose, not of man, the call of the Apostle, while we pretend not to be Apostles. *And bid others look at Jesus the Author of their Faith*; as if that Text intended a Faith that they were called to be Apostles, which speaks of the faith of all believers, who received it by the mediate Ministry of the Gospel. For being moved by the Holy Ghost, which is by them made an Essential mark of a true Minister, we allow; but yet affirm, That those who are moved by the Commands of the Spirit in the Scripture, are moved by the Holy Ghost, especially when the Authority of God therein prevails with them. p 4.

As for having no certain dwelling place, and leaving houses, lands, and possessions, let them repair to *William Pen*, and others of their Ministers, for an Answer to it, who have large possessions, and brave habitations, such as few Ministers whom they dis-

claim (especially the poor Non-Conformists) enjoy, and will not so easily (as *Pen's* phrase is) be fobb'd out of them, as they fob others out of the truth of the Gospel.

S. 6. But indeed will you deny that the Elders that were
 Tit. 1. 5. ordained in every City by the appointment of *Paul*,
 and by the hand of *Titus*, had any mediate Call? or
 Acts 14. 23. those spoken of, *Acts 14. 23. And when they had or-*
dained them Elders in every Church, and had prayed
with fasting, they commended them to the Lord on whom
they believed. If you will not believe these had a me-
 diate Call, I despair of your believing any thing but
 what you list.

SECT. IV. Another ground of their denying our Ministry is,
 that they teach from the Scripture. *And the Word is*
 Fox myste- immediate, and all the Ministers of Christ preach the
 ry, &c. immediate Word, and wait for it, and the outward writ-
 P 44. ten words with ink and paper are mediate: So then,
 the written Word being preached from, makes a man
 W.D p. 30. no Minister. *And of this sort are they that have their*
preaching to study, and to seek at other mens mouths, or
from the letter, but have it not from the mouth of the
Lord. If the Scripture be not the mouth of the Lord,
 there is no such thing as Gods mouth. *And here is*
 the difference of the Ministers of the World, and the
 Ministers of Christ, — the one of the Letter, the other
 of the Spirit. — For they are meer Deceivers and
 Witches, bewitch people from the truth, holding forth
 the shadow for the substance, and what is the Chaff to
 the Wheat?

Parnel's
 Shield of
 the Tru'th.
 P. 17.

S. 2. Here is not a bare denial of those to be Christs Mi-
 nisters, who preach the Word of God out of the
 Scriptures, but charging them with Witchcraft; and
 what are the instruments of their Witchcraft, but the
 holy

holy Scriptures? most horrid doctrine! and yet these wretches will tell you, they honour the Scriptures, and a Scripture Ministry. But this is not all, the tide rises yet higher. *And so he [the Devil] takes Scripture to maintain his kingdom, and this he delivers by the mouth of Ministers, which he sends abroad to deceive the Nations, leading people in blindness, &c.* These words are plain, and no parable; therefore I leave you to behold, without a glass, the vileness of these misleaders.

§ 3.

I have already proved, that not only we ought, but Christ and his Apostles did teach out of the Scriptures; therefore (by the Quakers account) they were also as bad as they charge us to be, witches, and deceivers, &c. O but there is another inditement against us, we are not infallible. *How can ye be Ministers of the Spirit, and not of the Letter, if ye bestery, &c.* not infallible? There is none but God alone absolutely infallibly. And for certainty of what we teach, we dare weigh with the Quakers at any time. But were I am, that I never met with one of their Teachers yet, in Writing or otherwise, but I found him more than fallible, even foolish, contradicting the Spirit of God speaking by the Scripture, contrary to the clearest reason, and themselves also.

P. 72.

But more than all this, We are Hirelings, preach for Hire, and take Hire for preaching. And a main question for a scrutiny into the truth of our Ministry, *Whether is your Gospel free, and without Charge; yea or nay?* This is the nail they find will drive: People love a Cheap Gospel, they that will sell them such a one shall buy their souls into the bargain, and assalize their understandings to their most corrupt dictates.

§ 4.

Fruits of a Fast. P. 21.

To preach for Hire we call a *Vile iniquity*, to receive

§ 5.

receive Hire for preaching we dare not condemn :
 10 Luke. 7. because Christ hath said, *The labourer is worthy of his*
 2 Cor. 11 hire. And the Apostle said, *He took wages of other*
 8. *Churches to serve them [the Corinthians;] It is ordained,*
 1 Cor 9. *that they that preach the Gospel, should live of the*
 14. *Gospel. And so hath the Lord ordained.* So that a
 Ministers maintenance for preaching the Gospel, is
 Gods Ordinance. The Apostle exhorts *Timothy, To*
give himselfe to the work of the Ministry, as it is
 the duty of every one ordinarily employed therein.
 And is God and Christ a hard Master, to oblige
 his Ministers to give up themselves to that work,
 and let them and theirs starve for it?

¶ 6. But moreover, you may know (if you please)
 that there are thousands this day in *England,* who
 preach the Gospel in poverty and distresses, and
 cleave to their work when stripped of their wages,
 which number there needs not one Quaker to make
 up; yet take heed you commend them not for
 it.

Another objection is, we study for our Sermons.
 ¶ 7. What is study but meditation, and searching to un-
 derstand the truth, and to get it into our heads and
 hearts? if this be a sin, obedience to God is so.
 2 Tim. 2. And the Apostle bids *Timothy (who had excellent*
 15. *gifts, and was brought up from a child in the holy*
Scripture) study to shew thy self approved unto God,
a workman that needeth not to be ashamed, rightly
dividing the Word of truth. Then it seems it is no
 idle task to preach like a workman, and divide
 the Word of truth aright, and that we may be
 approved to God, and free from shame among men,
 we must study.

SECT. V. But that which turns us all off hand-smooth is,
 That

that till we are taught by the light within immediately, we cannot speak one word of truth, but all lyes, though the matter we deliver be the greatest truth. *And all be in the Satanical delusions,* Fox great
mystery,
p 5.
p.62.
at be not in the immediate teachings from the Spirit.
Let the greatest professors upon the earth are there of the Devil, that speaketh the words of truth, but not they are in it; as so saith Christ to the Jewes, they are of their Father the Devil, they speak of themselves — they speak of themselves as the Devil doth, that abide not in the truth, but a liar from the beginning. The Devil speaks a lye from himself, that is a truth, for no body need teach the Devil to lye. But how will it follow, that whatever any man speaks of himself is a lye? then it seems for a man to be first in telling any thing, true or false, 'tis a lye, whereas we use most to suspect the truth of that which comes by a second, or third hand, or more: but the conclusion is, what we have not by immediate inspiration, and teach it, we speak it of our selves, and therefore are devillish lyars. § 2.

The learned Fisher will help the Fox at a dead lye, and piece his tale. *And to such wise sayers and knowers as these — God saith, though ye say God lives, yet as I live ye swear falsely; and why falsely? was not that a truth that God lives? but not a truth truly testified unto by them (any more than what is testified in foro hominum, in mens Courts, by such as being not eye witnesses thereof, have it only by hear-say from others) because they witnessed to it but in stoln words.* Velata
quedam
revelata,
p.7.
Jer. 5.2.

Here is then the proof, that we speak more than we know, and therefore lye. This is indeed pretty near a lye; but that they who live in the light of the Creation, and read, and believe, and know the Scripture to be the Word, or the Words of God, and affirming no nicer a truth, than that God liveth, should

The Quakers Deny all

should lye; because they know it not by immediate Inspiration, is very strange: He that lives, may know from thence that God lives, who holdeth every soul in life that lives

But the meaning of the Text may be (and I will trust the sober Readers judgment to decide it betwixt us) that they did not believe the Lord lived, and swearing what they thought untrue, or doubted of, they therein swear falsely, or that they dared to swear to a fallhood, and yet abuse the Name and Ordinance of God to confirm it. But I desire those who give credit to such Teachers as infallible, and inspired immediately from God, to try by the instance I am now upon, whether we are not likely to speak I am rightly concerning God from the Scripture, than their Teachers without book? In the Quotation of this Text, *Fisher* hath falsified (beside his Exposition) in three plain cases, for *they* say, he writes *ye* say, for *the Lord lives*, God lives; there is both taking away a word, and changing another, and makes *God* swear too, where there is not a word or tittle of *God* in the Text, and so adds to the Word of the Lord these words, *yet as I live*. This is ordinary from these inspired Teachers, and to tell us *God* saith so, lest we should take them to be his own words, adds to the boldness of the perverting the Scripture, adds to could write a Catalogue of a thousand such faults in the *Quakers* citing of Scripture, some adding, some leaving a word or two out through carelessness, or wilfulness. I have, from what is here evident, reason to say to you, as the Apostle to the *Galatians*, O foolish [Quakers] who hath bewitched you? Certainly it must be a strong delusion that thus blinds you; He feedeth on ashes, a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, is there not a lye in my right hand?

Gal 3 1.

Hsa. 44.

20.

The

The next Ordinance I shall prove them to deny
 Gospel-Church. *And the Church so gathered into*
is the Pillar and ground of truth, where the Spirit
is Teacher. The Gospel-Church is a Church
 hath other Teachers, and not the Spirit alone;
 such a Church is not *James Naylor's*, nor the
ers. The Church wherein the Apostles were,
 had some Teachers beside the Spirit; whereas
 Apostles gave themselves to preaching of the
And Elders were ordained in every (particu-
Church. As I teach in every Church. *God hath*
one in the Church, first Apostles, secondly Pro-
thirdly Teachers. The Elders are exhorted to
the Flock of Christ which is among you.
 (that is the Minister) he brings in, saying, §. 2.
erly deny all their ways and doctrines, who exclude
things of man. *Ans.* *Contrary to the Prophets, mystery.*
and people cease from man, whose breath was in
spirits; a Text hugely to the purpose. But
 will conclude, that these Authors do not speak
 of the *Quakers*, for that they have more
 rs than all others. *Men-Ministers, Women-*
rs, and any one of them, when there is a mo-
 it.
 confessed, that in point of fact it is so; but it
 st palpable contradiction to their professed
 e. I should be glad to hear they were more
 t, that the Light within might be their on-
 ner, and they would let others alone, till
 ned them *Quakers*. But Satan is cunning,
 give a dispensation, where it may serve so
 o the promoting of his Kingdom. Some-
 ey have silent meetings, as is known to most;
 ey say they attend to the Teacher *within*,
 which

Naylor
 love to the
 1st. p. 17.

Acts 14.23
 1 Cor. 4.17
 1 Cor 12.
 28.
 1 Pet. 5.2.

Fox great
 p. 32.

§. 3.

which is *sufficient*, and by which they find more comfort often, than when there is speaking.

§. 4.

But at a Meeting, not far from my dwelling, there was the strangest Teaching that, I believe, was ever heard of among pretended Reformers; and I had from a man of note among them, who was one of the Meeting. *There declared, not a man, but a woman (that's ordinary) not an English woman, but a Dutch woman, (that is not so frequent) not in English, but in Dutch,* this was orderly, according to the Popes Mass, and prayers in an unknown tongue to the people. But the strangest thing of all was, he told me, *that although not one of them understood Dutch, nor could the Dutch woman interpret into English (at least she did not) they knew she spake by the Spirit.* I asked him how? He told me, *because they all found refreshings.* So have children many a time at Popes plays. What a pass are these people come to, who yet deny all Teachings by man?

§. 5.

But that you may not doubt the truth of the matter, there being a Dispute (or somewhat so called some) between me, and *George Whitehead*, the Quakers Champion, I did before all the Audience challenge them with this thing, my Informer a Quaker being there, and many more Quakers who were at the Meeting: but none dared to deny one word of my Charge, only *George Whitehead* said, it may be that was some body there that understood Dutch.

But what have they to say, think you, to this contradiction of their Principles in Teaching? Why is not they, but the Man Christ, or the Light, or the Spirit that teaches; and if such light replies will serve turn, you may go somewhere else to be satisfied for them. But beyond all contradiction, in all Churches, and Churches mentioned, and owned

the New Testament, be Gospel Churches, the Quakers deny a Gospel Church; for all of them had men who taught them, at least they did not deny any such helps.

But we will produce a testimony or two more, to see if we can make a further discovery. *For the Church is but one, and the Temple of God we own, which is at new Jerusalem, the City of the living God.* I have read of the Church at Jerusalem, before it was destroyed by the Romans, and of the Churches at Corinth, in Thessalonica, Ephesus; and many places more. And I have read of the Church called Jerusalem, which is above, and the City of the living God; but never yet of the Church which is at new Jerusalem: this is none of the Churches the Apostles ever built, or set in order. But let it pass as a rumour till farther confirmation.

The holy Ghost made the Officers of the Church Overseers — the Overseers to be invisible, for they saw with an invisible eye, and so they was in the Spirit, which is invisible, and not in the flesh, Strange Officers to as strange a Church.

Quest. *Which is the fold of the sheep?* Answ. *The wisdom, life, and power of the Father, even the same that is the shepherd.*

Object. *Is not the Church the fold?* Answ. *This in the Church, or the Church in this, is the fold; but not out of this.*

Seeing this is the best account we can get, I must repair to *William Smith*, who telleth us, That all we do according to Scripture patterns, is but building of *Babylon*, and that I am sure is not *Zion*: and this is the scope of many pages in his *Morning Watch*. But I have proved them to deny all forms and visible things in Religion and worship, upon the general head, but the Gospel-Church is a form. *In whom all*

§ 7.

Parnel
Shield of
the truth,
P. 34.

§ 8.

Great
mystery,
&c. p 8.

Isaac
Penning-
tons Que-
stions, p.
49.

§ 9.

Morning
watch.

the

Eph 2.21. *the building is fitly framed. I am sure that is a strange building without any form; but to be framed and formed is one and the same thing with being put into a form. For though I be absent in the flesh, yet am I with you in the Spirit, joying and beholding your order, and the stedfastness of your faith in Christ. And not holding the head, from which (not in which only) all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God.*

Col. 2.5,
19.

So that a Gospel-Church is a number (for *ἐκκλησία* is a name of many gathered together) united according to Christs from, first to him, then one to another, for mutual edification in the things of God. But this the Quakers utterly deny.

C H A P. XIV.

They deny the Ordinance of hearing the Word preached.

SECT. I. **T**hey will allow a hearing the Word preached, and that must be the light within, but the mind of God contained in the Scripture, they must by no means hear preached, for (as I hinted from *G. For*) we must not hear man; for the Prophets bid, *Cease from man.* But having already so largely proved their tenet to be, That only the light within must be attended to, Ineed not do the same thing over and over. I will give you a Scripture or two to strengthen you against this fancy-full teacher, the light within. *And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace? &c.* But, I say, have they not heard? yea verily, their sound went into all the earth, and their words

Rom. 10.
15, 18.

unto