

The Quakers deny the

How canst thou say, I am not polluted, I have not gone after Baalim? See thy way in the Valley, know what thou hast done: thou art a swift Dromedary, traversing her ways.

A wild Ass used to the Wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? All they that seek her will not weary themselves, in her month they shall find her.

CHAP. XVII.

The Quakers deny the Resurrection of the Dead.

SECT. I. I Doubt not but all who are not infatuated with the Quakers Spirit, to a perverting the genuine sense of almost all the expressions of Principles of Faith, will understand by the Resurrection of the Dead, the raising again to life, and from the dust and corruption, the bodies of men and women, however disposed of after their natural death or dissolution. The Quakers will deny their guilt of this Charge, and come off with an Allegorical evasion. They will tell you, that they believe and own the Resurrection of the Dead, yea, of the dead body: whereas in truth their opinion and meaning is quite another thing than the ordinary acceptation of that Doctrine, as will appear by the instances following.

Smith Cat.

P. 21.

S. 2.

And hath no will, nor wisdom, nor reason left in him, but all baptized down into the sufferings of Christ — and there the power kills him, and gives him life again, and so man lays down his own life, and takes up life in Christ, in which life he comes to be raised in the Resurrection of Christ. I must confess this account is like his, who though he may have too much Will, is utterly

utterly void of Reason: But he that shall own no other Resurrection of the Body, than what Smith expresses, comes under that severe rebuke of the Apostle; *Who concerning the Faith have erred, saying, that the Resurrection is past already, and have destroyed the faith of some.* The foresaid Author saith farther.

Quest. *But must man pass through death, and rise again while he is in the Body?* Answ. *Yes, for except he be regenerated, and born again, he cannot enter into the Kingdom of God: And therefore he must die to the first Adams flesh, and be quickned and raised again in the second Adams Spirit: And so in the Resurrection and life, enter the Kingdom as a little Child.* You see here plainly, that their Resurrection of the Body is but their Regeneration, and this is fulfilled while they are in the body.

But above all that I have read of the Quakers, *1. 3.* Fisher is the best skilled in the allegorizing of the Resurrection. *Velata quædam revelata.* But if you will not be admonished, nor perswaded by Moses and the Prophets; [within you] neither will you 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. I know not how they can deny his words to be his gloss on 16 Luke 31. *If they will not hear Moses and the Prophets, neither wil' they be perswaded if one should rise from the dead.* If Christ had intended Conversion or Regeneration there by rising from the Dead, it were no rare thing to have such Preachers sent to them; for all the Saints of God are such as are Regenerated; and such Preachers they had many at that time: we may conclude, that the Resurrection spoken of by Christ, was of some one in the state of the Dead, to have

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have his body raised to life, and with that advantage of experience to preach to them.

§. 4.
Naylor

Love to the
Lost, P. 3.

Whereby the heart is free from corruption, and made able to escape the pollutions of the World, and to run in the pure ways with delight; which is the glorious Liberty of the Sons of God, the Resurrection from the Dead.

I have said enough of what abundantly implies their denial of this great and fundamental truth, I do not at all expect, nor can I (with any reason) that they should in their writings, in so many words, deny the Resurrection of the Dead, because so open and plain dealing in this great point would render them intolerable, and shut the door against *Profelites*; but yet in verbal and private converse they stick not to deny the Resurrection of the same bodies, which ordinarily when dead are put into a hole in the ground, and covered with earth. I have examined many of their Books that pretend to give a full account of their Tenets and Belief, but in all of them their Resurrection is no other than I have already expressed.

Take an Account of one or two in their Systems, of their Doctrine of the Resurrection of the Dead.

§. 5.

Isaac Pennington,
Some principles of the
Elect, call-
ed Quakers

P. 34.

We say that Christ is the Resurrection and the Life, to raise up that which Adam lost, — and to destroy him who deceived him (viz Adam) so Christ is the Resurrection unto Life, of Body, Soul and Spirit, and so renews man, &c.

What is this Resurrection, but what they call Regeneration? and the Resurrection of the Body, is but in the same sense as the Soul and Spirit is raised; which is not from a natural death or dissolution of their essential form, but from their depravation and defection.

defection to a sensual and sinful disposition, and their averfation from God.

Concerning the Resurrection of the Dead.

SECT II.

In the Chapter intituled, as above, he hath these words: *But to such busie minds who are saying, how are the dead raised? and with what bodies do they come? I say to such, the Apostles words are very suitable; Thou fool, that which thou seest is not quickned except it die, — but the mystery is sealed with the Sons of God; nor can any ever know with what bodies they shall arise, but who comes to the Flesh of Christ, and discerns his Body; the sight whereof in the life slays the Serpent, and opens the Mystery: Till then, cursed is he that reveals that which God hath sealed, and hidden from the Serpents Wisdom, &c.*

Naylor
love to the
lost. p. 78.

Naylor, before and after, quotes many Scripture-phrases, which abundantly prove the Resurrection of the Body after dissolution or natural death; but when all is done, there is a *Mystery*, a *sealed Mystery* in his meaning, and a curse laid on those who reveal their Tenet: No wonder then, that they speak not out to any other but themselves, whom he dare trust with the greatest abominations in their delusions; but notwithstanding his inhibition, divers of them have to me acknowledged, that they believe not that the body, which when dead, is ordinarily put into a hole in the ground, and covered with earth, and turns to dust, shall ever be made alive again.

And that which may put you out of doubt, that his is their Tenet, I can prove by many Witnesses, that *George Whitehead*, one of their chief Milleaders, after much importunity to speak his mind plainly in this matter) did affirm, *That he did not believe*

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that

that his body should rise again after its Death.

¶ 2

I never knew any of them affirm the Resurrection of the Body, intending thereby the Body which is such in a proper sense and common acceptation: I have often discoursed them about it; and when I have proposed the question so plainly, that they had no room to evade by their Allegories, their Answers have been, *Thou art upon the Catch, we shall not answer thee, Or, Flesh and Blood cannot inherit the Kingdom of God.* Sometimes with that in *Job, If a man die, shall he live again?* and as the *Beast dieth, so dieth Man.* But when all their Arguments are answered, which they think are lodged in their Scriptures; their last refuge is their false interpretation of *15 Cor. 38. God giveth it a Body as it pleaseth him.* Who will doubt, but that such who will not give a plain answer yea or nay, when questioned about the Resurrection of the Dead; but instead thereof, produce all those Texts which to them seem to deny the Resurrection; I say who will doubt that such do deny the Resurrection of the Dead? before I discharge this subject, I shall answer their Cavils about this point, prove the truth, and give some inferences from their corrupt wicked Religion, and soul-destroying Tenet.

§ 3^o First, their Cavil from that Scripture *1 Cor. 15. 50. Flesh and Blood cannot inherit the Kingdom of God.* By *Flesh and Blood here*, is to be understood *Corruptible* flesh and blood, which is clear from the consideration of the following words, *neither doth corruption inherit incorruption; compare this with ver. 42. it is sown in corruption, it is raised in incorruption, and ver. 49. and as we have born the Image of the Earthly, so also we shall bear the Image of the Heavenly.* So that it is still the same body, only with the Change to spiritual and incorruptible.

For

For that in *Job*, if a Man die shall he live again? the meaning can be no more than this, (if *Job* understood himself) he shall not live again in this world, and in that state in which he liveth before death; which is plain from what he most confidently affirms, *Job* 19. 26, 27. *And though after my skin Worms destroy this body, yet in my flesh shall I see God: whom I shall see for my self and mine eyes shall behold and not another, though my Reins be consumed within me.* And it is remarkable, that *God* whom he here speaks of seeing, intended by him *Christ the Redeemer* who shall stand the latter day upon the *Earth* verse 25: for that in *1 Cor.* 15. 42. *As the one dieth so dieth the other.* It is pounded in the next verse, *all go unto one place, all of the dust, and all turn to dust again.* But this is not at all oppose Mans Resurrection out of his grave again.

But that silly evasion which is very frequent with them, but *God* giveth it a Body as pleaseth him; It can in no way deny the resurrection of the Body, or condemn those that enquire into the manner of its rising after the Resurrection. For if *God* be pleased to acquaint us in his word, that there shall be such a resurrection, and that it shall be then spiritual and incorruptible; it is our duty to take his word, and understand what he is pleased to manifest to us of this great truth. Another text they frame an objection out of is *1 Cor.* 15. 36, 37. *Thou fool, that which thou sowest is not quickned except it die; and that which thou sowest, thou sowest not that body that shall be.* I answer, that the *Apostle* doth not call him a fool, who enquires concerning the resurrection (which is the common charge of the *Quakers* from this Text) but him that doubts of the resurrection, from its seeming impossibility, and for the sameness of the body

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though not in all circumstances, yet that it shall be the same essence, is plain from the relative *it* all along, which hath for its antecedent the *body of flesh and blood*, wherein we *now* live and are visible to the bodily eyes of one another, and *ver. 38. to every seed its own body.*

§ 5. I have met with some of them, who could not, or would not understand it of the same body, because the Apostle saith, *vers. 51. We shall all be changed:* From whence they conclude, it cannot be the same body. I would ask such, if they would be content to be refused their debt owing to them when young being demanded when old; or owing when well, if demanded when sick; or contracted when they were not Quakers, and demanded when Quakers? for as to the latter, they will affirm they are changed, and that from natural to spiritual. But, I suppose, in such cases, they will shew more sagacity, and be content to believe that a change in a person is not the change of a person; and for all those changes, they are the same persons still, to whom the money both was and is due.

§ 6. I might say moreover, that if it be another, and not the same body that shall be raised again, it is a contradiction, for then it must not be a resurrection, but a creation; and who will guess so wide of the mark, that God should create another body, which was never in this world, and did either good or evil, to be rewarded or punished, in stead of the body concerned in those actions, which in the mean time shall be free among the dead, and buried in everlasting forgetfulness? Some of them have denied the resurrection of the body of Christ, and stood by their error, upon the account of his entering the room when the doors were shut, and his appearing in such forms, that his Disciples did not know him. To which I shall say only this, that Christ, as God, could convey himself how

and where he pleased, and that the Disciples not knowing him, was not because he was not in the same form before, but because *their eyes were withholden, that they should not know him*, Luk 24. 16.

The woful companions and consequences of the error here charged on the Quakers, and proved to be theirs, take a few of; which are enough and great enough, to make any who are not resolved to be Atheists or Infidels, to tremble at the first motions to such delusion.

SECT. III

First, This tenet of the Quakers doth naturally t. out the heart and vitals of all Religion, if the dead rise not, *Let us eat and drink for to morrow we shall die*. All Religion obliges with a respect to the life to come. The opinion of *no resurrection* lets loose the reins to the most extream sensuality, an Epicure than the wisest Man.

Secondly, this error renders it a meer humour, and a peice of foolish obstinacy to persist in the profession and practice of any thing Religious, when indangering our temporal concerns: *If the dead rise not at all — and why stand we in jeopardy every hour?* Cor. 15. 29. 30.

§ 2.

Thirdly, it utterly subverts and makes Shipwreck the faith of the Gospel, that looking at a prize and reward on the other side the Grave. *But if there be no resurrection of the dead, then Christ is not risen, and if Christ be not risen, then is our preaching vain, and your faith also vain.* 1 Cor 15, 13, 14. *For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain, ye are yet in your sins.* 1 Cor. 15, 16,

§ 3.

7. So that there is a Chain of the most woful consequences that this wicked error draws after

The Quakers profess no

Fourthly, Then the Gospel is a meer fallacy and delusion, which promises a reward to men, whose persons are constituted of a body as well as a soul.

Many more might be inferred of so grand an import, as would render this Doctrine the most pernicious that was ever hatched among pretended Christians.

CHAP. XIX.

The Quakers profess not the Doctrine of a future reward in another World.

SECT. I. I Have been a diligent Enquirer, to find some expressions in their Writings or Verbal Converse, that might satisfie me they owned a future happiness or misery after this life, but all to no purpose; in this point they make no noise at all. I have searched those Writings of theirs especially, which have pretended an account of their Principles, in all or most points of Religion; but though this of a future state of reward or punishment be the vitals and end of all Religion, yet they do not so much as touch upon it. From whence I must conclude, it is blotted out of their Creed. 'Tis said of the Gospel, which is the Christian Dispensation, that it brings *life and immortality to light*; what was in the Scriptures of the old Testament more seldom and obscurely expressed, is the very scope of the Gospel or New Testament, is peculiar of Christianity: But then certainly Quakerism is no Christianity, that is so silent in this matter. I know they talk of immortality, and eternal life; but what is immortality with them? Fox saith, *man is immortal before death in his Great Mystery*, and their Salvation

Salvation is no more but what they have within them, and is accomplished in this world. *Farnsworth* saith (speaking of the righteousness of Christ) *neither was I saved by it*: So that his Salvation was not future, but present or past. And *Pennington* in *some Principles of the Elect*, &c. saith, *and so they who forget God, and do wickedly, they are to be turned into Hell*. But what Hell is this? no more than what they say is in this life, *For they who forget God, and do wickedly, they go from the life and power of God into the separation from him, and out of his acceptance; For in the life is the acceptance*: What is here more than is suffered in this life, which we call *pæna damnæ*, or the punishment of loss?

A Book intituled, *The Spirit of the Quakers*, &c. §. 1. charges the Quakers for having their hearts much set on a Heaven within them, but not on the things above; to which *Pen* replies, and vindicates after his fashion the Kingdom of God within, but saith not a word to assert their belief of, and affection to the Heaven above; from whence it is plain, that they believe no such thing to have a being. I wonder not therefore, that this is so frequently their saying, *That if we are not perfect here, we shall never be perfect.*

It is easily deduceable from their more openly professed principles, that they deny and disown a blessedness or misery in another world: For if they deny the body to have life any more after it is dead, and turned to dust, and that the Soul and Spirit are of the being of God; and that as the body returns to its former dust from whence it came, and never revives again, so the Soul and Spirit returns into God its first being, (all which I have already proved) what then remains to be the subject of happiness or misery? E'ne nothing at all, except God, and he is not

man. E. Burroughs, the day he died, expressed himself thus, that he was now putting off this manner of person, and returning to his own Being, or words of the same import, which I have quoted on the Chapter of their Idolatry. When I have asked some of them, what should become of their souls after death? Their answer hath been, they shall be taken into God. Let them profess that they believe a happiness to be enjoyed by men and women, after their bodies are rotted to dust, distinct from the Being of God, or that which they had not a thousand years before they were born, (i. e.) to be in God, from whom (as of his Being) they say the soul came, and it will be news to me, and all that are acquainted with them. In the mean time I have given you Reasons enough to conclude, they believe no future blessedness or misery in another world.

I shall now resume the Question, and gather up all the proofs of what I have affirmed, into an entire body.

If Quakerism be another Dispensation than that of Christ setled and preached by the Apostles; If it deny the Scriptures; If it deny all the Ordinances of the Gospels; If it deny any influence of Christs transactions in Judaea, above 1600 years since, into our Justification and Salvation; If it deny Jesus the Son of Mary, the Christ of God; If it own false Gods, and be Idolatry; If it professedly on us the worshipping of false Gods; If it deny the Resurrection of the Dead; If it affect not a future blessedness or misery in another world, to men and women, according to their deeds in this: Then Quakerism is no Christianity: But all these things are true, and have been proved of Quakerism: Therefore Quakerism is no Christianity.

PART III.

BEING AN EXAMINATION

Of the First Part of

W. PEN'S Pamphlet,

CALLED

The Spirit of Truth Vindicated, &c.

WITH A

Rebuke of his Exorbitances.

WHiles I was writing this Book, I met with SECT. I.
 a Pamphlet of *William Pen's*, intituled,
The Spirit of Truth Vindicated against
that of Error and Envy, &c. Which is
 pretended to be an Answer to a malicious Libel, inti-
 tuled, *The Spirit of the Quakers tryed, &c.* I having
 the piece by me, I once perused it. In the general, I
 resented it, as one of the best, and most ingeniously
 managed, and beyond all material and just excepti-
 ons (at least by the Quakers) that ever I read against
 that sort of people. But reading *Pen's* Answer,
 and finding his Epistle giving such a Character of his
 Adversaries Book and himself, for malice, lameness,
 trifling, and what not, that might render it and him
 wicked and contemptible; I began to mistrust my
 conclusions;

conclusion; supposing a person of P's. education and pretences, would not say so much evil of it without great cause; and therefore I compared them diligently.

§. 2.

But for P's. sake, I shall believe it more than possible, that a man of the highest pretences, having some more than ordinary means to deal rightly and ingeniously, may yet so far deceive my expectations, as to give the highest contradictions to them all. I am altogether ignorant of the name or person of the Author of the Piece opposed by *Pen*; and if he be a *Socinian*, as *Pen* affirms, I shall be far enough from vindicating him therein: but for the Piece it self, wherein *Pen* saith he could find neither head nor tail, I will sell my eyes and brains for two pence, if it deserve so contemptible a Character: And for the Answerer *Pen*, if he were not furnished with forehead, and tales beyond measure, his Pamphlet would have had nothing remarkable in it.

§. 3.

I expecting next his Epistle and Preface, an orderly combating his Adversaries Charge; I find him taking up his Post in the Quakers conceited strong hold of the infallible guidance of the Spirit of God, afforded to his people; exclusive of any other means. In the debating of which, he roams and tosses to and fro, like a man in a confused troubled dream, for above thirty pages. His pretences therein lying athwart my present work, I thought meet to give some account of his Forces; especially considering him to be a man of noise, and no small prop to the Quakers Cause, in their own esteem. His Question in which he pretends to include the Quakers strength, and which he saith he is resolved to stand by as such, he states in these words.

The Question stated.

Whether Gods holy and unerring Spirit, is, or should SECT. II.
 be the proper Judge of Truth, Rule of Faith, and Guide
 of Life among men, especially under the Administration
 of the blessed Gospel of our Lord and Saviour Jesus
 Christ, or not? I affirm it, and proceed to prove it by
 Scripture and Reason. Considering his words fore-
 going, (which are too many, and too worthless to
 transcribe) and what he aims at in the handling of
 this Question, I never read one so lame and deformed
 in my life, come forth with such state and confi-
 dence, and such a train or rout of mediums, as de-
 formed as it self: There is in it neither Logick nor
 Honesty. Certainly if he had not turned Quaker,
 and in that fall put all out of joynt, he could not
 likely, after so good Nursing, have been thus lamen-
 tably crippled in his Intellect, and somewhat besides.

First of all, here is a fallacy, *à bene divisis, ad malè* S. 2.
conjuncta: many Questions confounded together.
 Secondly, no explanation of the terms, most all of
 which are metaphorical or amphibious, and in that
 part especially affirmed, the greatest ambiguity of all.

*Ut quisque est linguâ nequior,
 Solvant, ligantque questionum vincula,
 Per syllogismos plectiles.*

He tells us indeed, pag. 37. that there is no more
 difference to him between a Judge, Rule and Guide,
 than essentially there can be in the Wisdom, Justice, and
 Holiness of God; he should have added, nor between
 truth, faith, and life among men, and then he would
 have shewed himself a work-man indeed, to have so
 stitched them together into one, as would admit of
 no distinction. I do not admire, that his *Acumen* can-
 not

An Examination of

not distinguish Essence and Subsistence, three Persons in one Divine Being and God-Head; who cannot distinguish these Attributes of God, nor these acts, with respect to men, mentioned in the Question. He is unlike to wade through a deep River, who is so often over head and ears in a shallow Dish.

But these escapes are but the Dust of the Ballance to what follows. The word *proper* in a Question, as modifying these Offices or Acts of the Spirit, is greatly improper. *Proper* is sometimes in opposition to *figurative*, sometimes in opposition to *common*, sometimes in opposition to *meet or fit*; in which sense he would be understood, it doth not fit his purpose nor principles to tell us: but this is an unworthy part of a Disputant, and becoming none but those who are resolved not to be understood. If he would assert the Quakers Tenet, he must say, it is the *peculiar*, sole and *immediate* Guide, Rule and Judge; and this is that he pleads for now and then, after his fashion, in his following arguments; and all the Quakers I have read or discoursed, plead for in plain terms. But if it had been so expressed in the Question, his Nose would have been held too hard to the Grind-stone, in attempting strictly to prove it, and most would have smelt the Rankness of Quakerism.

But Mr. Pen, do you deal fairly and honestly with your Adversaries, to imply in your Question, that we deny the Spirit of God to be a proper (that is one that is fit, and hath right to be a) Rule of Faith, Guide of Life, Judge of Truth? You know that we own it to be such, and that it doth both in the Conscience, and by the Scripture. Creation, and Providence, perform such acts, to such purposes, and that of right; only we deny that the Spirit always performs these acts without the use of the Scripture, or
any

any external means or Ordinances; or that it doth so at any time contrary to its mind expressed in the Scripture. This you should oppose, or you do but trifle, and abuse us, and your unwary Readers.

The latter part of your Question, which expresses the Administration of our Lord and Saviour Jesus Christ (especially to countenance your Tenet) is playing at Blind-mans-buff. You should have told us who, or what you mean by *Lord and Saviour*: If it be understood of the Quakers Lord and Saviour, *the light within every man*, that is none of our Lord and Saviour. If it be understood of the *Man* Christ Jesus, who was of the seed of *David* according to the flesh; who was the Son of *Mary* crucified to death on the Cross of *Wood* by shedding his blood, and is now in his *humane* or *mans* nature united to the God-head in one person, ascended above the visible heavens; he is none of your Saviour, and can be no more within you (personally considered) than the body of one individual man can be entirely in all the men, and women, and children in the world, and at the same time. It must be a Transubstantiation, much more ridiculous than the Papists, that must support such a fancy.

It is also no less strange, that you should talk of the Gospel Administration of our Lord and Saviour, who hold nothing of a Saviour but what is Eternal *à parte ante*, nor any other Gospel but the light within, and its immediate Dictates; which you generally affirm was within every man from the beginning of the world. I shall not spend time and paper to shew the many other absurdities in your question; I have left a Harvest for Gleaners. For the proof of your affirmation (such a blind one as it is) you produce abundance of Scriptures, which are as much to your purpose,

purpose, as if you had quoted only the 36. Chap. of Genesis; wherein is contained Esau's posterity, and how many Dukes there were of his Race. Yet I shall produce your arguments for the Readers satisfaction, that he may believe his own eyes, and I shall be more honest than to frame a meer whimsie out of my own head to abuse you; and say, *after this lofty manner of disputing, you undertake our overthrow; which is your guilt in the fourth page of your Book.*

SECT. III. Your first proof you pretend from Gen. 6. 1. *And the Lord said, my Spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years.* I will for once transcribe your Argument *verbatim*, that it may be notorious, how loftily you dispute.

If God's unerring Spirit has been wont to strive with men, either to convince them of, or convert them from the evil of their thoughts, words, or deeds; or else to provoke them yet more fully to do the will of God, so as to press on from one degree of glory to another; then men have had an unerring Spirit to be their Teacher, and Judge, and Rule, and Guide of that Truth, concerning that Faith, and in that most holy way, which leads to Eternal Life: But the Scripture proves the first Proposition, that Gods Spirit hath frequently strove with men, and for the ends before-mentioned; and consequently, they have not been without an holy unerring Spirit to teach, judge, regulate, and guide them.

¶ 2.

If I should only say, your whole Argument is a meer confused thicket of impertinencies and *non sequitur's*; I believe your conclusion would be most absolute, that it was for want of eyes; and that I dare not touch a bough of it, for fear of pricking my fingers: A man had need of good Arithmetick also
to

to number the terms. You tell us the Scripture proves your first Proposition. You are a *non-Sach* for diving, if you can fetch up from this Scripture what is expressed in your first proposition; especially the latter member of it.

It is more than probable that the Spirit did strive with them to make them better than they were, yet none of those ends are expressed in the Text: but that it should be, *that they might more fully do the Will of God, and press on from one degree of Glory to another,* is a guess wonderfully well becoming your infallibility. Why did you not say, or to turn them into Suns, Moons, and Stars? which were all out as much in the Text as the other; and I dare say, some of your Friends would have taken themselves bound to believe it, who find no fault with greater absurdities, dropt from their admired Dictators: but,

Quos Deus vult perdere, hos dementat.

There were eight persons saved in the Ark, but one Noah said to be righteous before God; and all the rest overwhelmed by the Deluge for their extreme impieties: yet, these *were pressed on from one degree of Glory to another.* The consequence of your first Proposition is, all manner of Fruits which you had a mind should be grafted on this Stock; but as the Text will not impart its Sap to your Proposition, so your Proposition is as dry to your Consequence: but that's no matter, if they will not grow one upon another, you'll make them hang together, right or wrong. Yea and if the Spirit do but strive, it must be how you will have it, and for what ends you please, or you'll rack the letter for it; but there's no cruelty to a *dead* letter.

But Mr. Pen, if your conscience have any eyes
I intreat you make use of the light here afforded you,
to

to compare the Text, and what you lay at its doors, and see how alike they look. Your Question is of the Spirits teaching among men, &c. indefinitely; and your proof speaks of the Spirits striving with wicked men. Your aim is to prove it an *immediate* and *peculiar* Teacher, &c. of Gods people, the Text speaks of neither. If I affirm the Spirit strove with them by providential Chastisements, ominous presages of Calamities at hand; by his goodness, which leads to Repentance; by the Ark which *Noah* built, (moved by faith and fear) and by which he condemned the unbelieving besotted World; by his Preaching righteousness; I can prove my being guided therein by the unerring Spirit of God, at another rate, than you can your contradiction.

2 Pet, 2. 5.

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But your wandrings from truth and reason, can hardly have a higher instance and evidence, than that you should be so infatuated, as to conclude from a Text which saith, my Spirit shall *not always* strive with man, that it doth now teach, &c. and God, hath not left his people in our present, nor will in future ages, without his Spirit to teach them immediately, and solely; which is in your Question, or your prosecution of it; and should have been expressed there, if you had had so much ingenuity. Instead of being angry that I have shewed your vanity, and made your folly in this argument such a spectacle to the world; you have reason to give me thanks that I examine it no further.

SECT. III. However, before we part, I will try you at another weapon; which you forge out of *Neb. 3. 19, 20.* *Yee thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the Cloud departed not from them by day to lead them in the way, &c.* This part of your quotation

quotation is not onely no friend to your affirmation and principles, but an invincible adversary. No man in his wits will say, the pillar of the cloud and fire were the Spirit of God : and if God led his people by them, they were not led onely and immediately by the Spirit of God. It may be the latter part of your citation may do more for you. *Thou gavest also thy good Spirit to instruct them.* This good Spirit was (mainly) the Spirit of God, which he put upon *Moses* and *Joshua*, and some other their chief Persons by God's appointment, as is evident from these Texts.

And I will take off the Spirit which is upon thee; and will put it upon them; and they shall bear the burthen of the people with thee, Num. 11. 17.

And the Lord said unto Moses, take thou Joshua the Sun of Nun, a man in whom is the Spirit; and lay by hand upon him, Num. 27. 18.

Thou leadeſt thy people like a flock, by the hand of Moses and Aaron, Pſal. 77. 20. Now God is ſaid to give them his good Spirit to instruct them, by bestowing it in such a way and measure on their instructors and guides; though I deny not but every true Israelite had the Spirit also dwelling in him, yet they were never the less, but the more submits to the conduct of their mediators, or if you will men-teachers, and guides or that.

Your third chosen Scripture for your service is, SECT. III.
But there is a Spirit in man, and the inspiration of the Almighty giveth him understanding. I shall explain this Job. 32. 3.
 next by another, which carries the full sense of it, and almost the same words : *For the Lord giveth wisdom : out of his mouth cometh knowledge and understanding.* But doth this encourage men to cast off all external means, and the use of their reason? Nothing less. It is given as

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encouragement to the use of the means expressed in the four first verses, which are made conditional of being blessed with that knowledge and wisdom which comes from the Lord. *If thou searchest. If thou triest.* It will now be more easie to take in the right sense of your cited Scriptures.

There is a Spirit in man, that is, a rational Soul (say some) yet knowledge and understanding doth not so depend upon its improvement, as to shut out the breathing and blessing of God from the chief efficiency. A young man (as *Elibu*) may attain a measure by that divine blessing, beyond the aged and more experienced. If you can prove that those holy men, who carried on that debate, of which the Book of *Job* is a history, did neglect the external means which the Lord afforded them, for informing their judgments about divine and spiritual concerns, upon the grounds of the inward teachings of the Spirit of God, *Eris mihi magnus Apollo*: and unless you can do that, your arguing from this Text is but meer triling, beating of the air, and contending for what is granted on all hands, but nothing at all to your purpose. And it is not beside the purpose to consider that those holy eminent Saints who contended with *Job*, were rebuked by God; for not speaking rightly of God as *Job* did: and *Job* did not pass free without a chiding also for his miscarriages and presumptions; *Job* 42. verse. 7. and forward.

To conclude this Argument, you talk at a miserable lame rate to say, that because the inspiration of the Divine Spirit giveth understanding, therefore it is not from the strength of mans reason, memory, or utmost creature-abilities, that his knowledge of religious and heavenly things comes; but from the revelation and discovery of the inspiration of the Almighty. Let me tell you once

for all, that if reason, memory, and humane abilities have nothing at all to do in the search, and understanding of Divine things; a meer animal, or such an idiot as *Jack Adams* may know as much of the Divine and Heavenly mysteries as *W. Pen*: but if I should say, such a one is as able a Teacher, or Writer as you; I doubt not but you would take your self to be not a little affronted.

And it is as lame arguing to conclude, because some men had Divine inspirations, and teachings of some Divine truths, when there was not one Book of the written Word in being; (as I dare undertake to prove) and they who had those Inspirations, made use also of their reason, to know Divine things, by all external means within their reach; therefore all Gods people (*i.e.* Quakers) have in these days, (wherein God hath blessed us with so large a portion of his written Word, or Word without us) sufficient teachings by immediate Divine Revelations, to lead them infallibly in the way that is most acceptable with the Lord, without the use of their created faculties, or any outward means, is no good consequence.

The next Scripture you abuse, is *Psal. 139. 7. Whither shall I go from thy Spirit, or whither shall I flee from thy presence; from whence you scribble thus: If Gods unerring Spirit be so nigh, and the sense of it so certain, it must be either to reprove for evil done, or to inform, uphold, lead and preserve in reference to all good: now in which of the two senses it shall be taken, the presence of Gods Eternal Spirit, and his being the Saints Instructor, Judge, Rule and Guide, are evidently deducible from the words. — Rudis indigestaque moles! worse than ever Bear brought forth her Cubs! which with her licking may be brought into some shape;*

but your products are so defective, both in Truth, Right Reasoning, Syntax, and Sense, that it is no dil-reputation to your Adversary to be confounded by them. It is an effectual (but an impudent) course to silence all the world from opposing you, by writing such confident confused non-sense. Were it not for the sake of many who conceit your infallibility, which you are here so blindly pleading for, I would as soon abandon my time to dispute with a distracted man in his raving fits, as with *W. Pen*, till he come better to himself than I can find him in this Pamphlet.

¶ 2

If Gods infinite Being, Omnipresence, Omniscience, wonderful works of Creation, all-disposing Providence, (which is the scope of the Psalm) and his Omnipresence especially, (the sense of the Text) do prove that which you produce it for, and infer from it, you have found out a way of seeing, that may tempt us to dig out our eyes, punish them for meer Cheats; and for ever hereafter commend the blind Archer for the best Mark-man.

§ 3.

We may presume that you intend this Text to prove, that all Gods people are upheld, ruled, guided, &c. *In reference to all good by the Spirit of God*; which you say is evidently deduceable from the words. But who would have thought that such desirable considerations, and the certain sense of them, should put so holy a man as *David* on such expressions of going and flying from the Spirit and presence of the Lord? No doubt the presence of God is every where, in the Skies, the Seas, the Wilderness; what then? doth he therefore perform all these acts where ever he is present in his infinite Being, even where there are no intelligible-Creatures? Doth he judge, inform, instruct stones, and trees, and mountains? I, and must do so too, or else he doth not answer the end of his presence being

being so nigh? Truly Mr. Pen, we have had more reverend thoughts of the Eternal and Omnipresent God, than to assign any thing as the end of his Being but himself.

But it may be you lay your stress on the certain sense of it; and this joyned to his Omnipresence, will do your work. Is the sense of it so certain to every good man? was it so to *David* when he so long time was tainted with a heap of impieties? Was it so with *Jonah*, when he fled (as he thought) from the presence of the Lord? or was it so with you when you wrote some things in this book of yours which I shall acquaint you with before I have done. If it should be granted you, that all Gods people have the certain sense of it, without doubting or alteration, it would be *nihil ad rhombum*, far from proving Gods spirit to be the peculiar Teacher of his people, and so to teach them, as to render them infallible, which is the mark you aim at.

p. 4.

The next Scripture you produce is, *Teach me to do* SECT. VI.
by will, for thou art my God; thy Spirit is good, lead me into the Land of uprightnes. Psal. 43. 10. To bend this Text to your bow, you talk thus; *The Question will be, whether it was Davids intent, and the scope of his desire, that God should teach, and lead him by his good spirit, or some other thing? But methinks it is resolvable in the affirmative, in two respects.* What a strange Question is this! Who doubts but *David* commend'd the Spirit of God as a good Teacher? what then? must all other Teachers, which the Spirit of God makes use of, as the means by which he teaches, be cast off? Suppose I should say such a man is a good school-master, I would fain be taught by him; doth that imply I would not learn out of a Grammar, or other

other books which he uses to that end? or, doth it not rather conclude, that I like not only his abilities, but his method and means by which he teaches? The Psalmist saith, *Blessed is the man whom thou chastenest, O Lord, and teachest out of thy Law.* You would little less than hoot at him, that should from hence conclude, the Psalmist to reject the Spirit as a Teacher, and to admit of no other Teacher but the Law. It is after this lofty manner of disputing you undertake our overthrow.

§. 2.

When you have so learnedly framed your Question, which by the disjunctive *Or*, you make to consist of two members, which would he have for his Teacher? the Spirit, or some other thing? You answer it like your self, *Metinks it is resolvable in the affirmative.* But I pray, which of the parts of your Question do you affirm? which do you deny? Why truly it is the safest course you take, to affirm it of both; for then the truth is owned, and (in this point) the quarrel ended. But then what need your fighting against what you affirm, unless you are resolved to be quarrelsome. Alas poor man! it was by a meer mistake you said truth; you intended to resolve in the affirmative, that he desired to be taught by the good Spirit of God; but in the negative, of any other thing:

Canis festinans cæcos parit catulos.

§. 3.

The two respects which thus blinded you, are enough to keep any mans eyes open that is but willing to see. First, *How that the Word was hid in his heart.* — *That internal Law, Word, and Spirit of God, which plentifully shews how much he was an Enthusiast, and Quaker, in the sense this man esteems us most Herodox.* Law, Word, and Spirit, are all one with you. But where do you find the Word hid in the hearts of the Saints, called the *Internal Word*? 'Tis true, that it

it is within, in the memory, faith, love, and hid there with the hiding of security: but it was as much without before it was within, as the Childs Lesson which it gets by heart out of a book; which when done, you might as well call it, the Childs *Internal Lesson*.

Your second respect is, *the very words* (viz. of the Text) *imply the thing we urge them for, and can import no other sense.* Also *what did that clause do there? viz. thy Spirit is good.* Can the Spirit be good for nothing, if the external word be good for something as a Teacher? I mistrust not the eyes of any but the Quakers, but that they will see at first glance, what a feeble Champion you are, without my pointing.

Parvas habet spes Troja, si tales habet.

I shall trace you foot by foot no further; you shoot at so many marks at once, that 'tis hard to find which you level at, only in the conclusion, you presume you have hit the Pin of the white.

Unisnat cuculis, rudibus geminantibus odis.

Your Arguments are gener ally sick of one disease, you argue from the presence of the Spirit of God in and with his people, by his motions, influences, manifestations, gifts, graces, means, to his Essential Being, as the sense of those Texts; which is fallacious; as I prove by this Argument, answer it when you can.

The Spirit of God essentially considered, or as very God, is every where at all times, without the least change or alteration for ever.

But the Spirit of God in and with his people (according to the import of those Texts of Scripture which you produce) is not every where, at all times, without any the least change or alteration for ever: Therefore the Spirit of God in and with his people, (according to the

import of those Texts of Scripture which you produce) is not the Spirit of God essentially considered, or very God.

f. 6.

The first Proposition is proved from Mal. 3. 6. For *I am the Lord, I change not.* The second Proposition I prove from Joel 2. 28, 29. which you cite Pag. 21. *And it shall come to pass afterward, that I will pour out my Spirit on all flesh, and your Sons and your Daughters shall prophesie, &c.* This was in time, what, and where it was not before. Ezek. 36. 27. Pag. 20. *And I will put my Spirit within you, and cause you to walk in my Statutes, &c.* it was future, what it was not before; and is spoken of the gathering of the Jews from all Countries. Then the Spirit of God shall be put within them: but this is not always the same without alteration. 1 Cor. 6. 19. cited by you, Pag. 30. *What? know you not that your body is the Temple of the Holy Ghost, which is in you.* The Holy Ghost did not dwell in them, according to the import of that Text, before their Conversion.

The Lord was in the Temple at Jerusalem, and dwelt therein. *I have built a House of habitation for thee, and a place for thy dwelling. Who is able to build him an House? seeing the Heaven, and Heaven of Heavens cannot contain him.* How did God dwell there more then elsewhere? but by placing his Name, owning a relation to it as his house, sanctifying it to his own use, manifesting himself in it to those who waited on his Ordinances there solemnized. But now the place is void of all the foot-steps of that presence.

f. 7.

I deny not, I doubt not, but the presence of God by his Spirit in and with his people, is much more glorious than that Type possessed; yea, such a Mystery of Union and Glory, as will be matter of intellectual

lectual exercise, and delight for ever: yet it is most certainly no more his Essential Presence, than is every where. The difference is his being related to, actuating of, effecting in, and manifesting himself to, and union with the Souls of his people, so as none in the world but they are blessed withal. And herein the Saints are so happy, they may well be content, and not put the name of the God-head (in a strict and proper sense) on these his blessings. Such conceits are the natural source (and have been) of Opinions, and practices dishonourable to God, and unworthy of his Grace.

Another fallacy in your arguings, is from the Spirits teachings Indefinitely, to the Spirits teaching *U-* p. 8.
niversally; at least all that concerns the duty of the people of God in religious things. The people of God have the Spirit; therefore they could not be destitute of an unerring Spirit, in what concerned them either towards God or men.

But your main fallacies are these two, from an SECT. VII,
infallible Spirit teaching, to the infallibility of the Subjects, in which the Spirit dwells as a Teacher, and from the Spirits teaching, to its *immediate* and *peculiar* teaching.

For the first of these, I shall produce some of your wild reasonings. 1 Thes. 15. 19. *Quench not the Spirit* Page
— Those to whom he gave the caution had the Spirit, if those could not quench the Spirit, who had it not: Consequently the Primitive Churches were not without an unerring Spirit. But I believe; and can prove, that they who had not the Spirit themselves, might quench it in others, by despising Prophecies in the exercise of its gifts, 20. ver. and those who have the motions of the Spirit (as you say the old
World

World had before the Flood) may be far from having the Spirit in the Scripture-sense, i.e. dwelling in them to sanctification. But supposing they had the Spirit dwelling and teaching in them, 'tis a miserable erroneous and weak Conclusion, that they were infallible. That this is that you would conclude from such improper premises, is apparently your drift all along.

A taste of this you give us p. 32. in these words:
 # 2.
 Page 32. If God sends forth his Spirit into the hearts of his children, then are they not without an infallible Spirit; but the express Letter of the Scripture affirms it; and consequently, our Adversaries reflection upon us, for making it part of our belief, is unsound and condemnable.

Your Adversaries have not so little knowledge of the Spirit of God, as to say the Spirit of God is fallible: nor yet so ignorant of your spirits, and of the Scripture, as to say you are infallible. If the latter be it you say is unsound, it is upon no other grounds, than your arguing from the infallibility of Gods Spirit, to the infallibility of your spirits, or of theirs who are Gods people. But we are not ignorant that your principles make no distinction, much less a difference between the spirits of Gods people, and the Spirit of God: which is indeed the secret byas which moves you so obliquely; of which I shall give a more ample account in its place. But you are yet so unwilling to speak plainly your mind, that you appear in many shaps to insinuate this untruth, but are industrious to be uncertain and amphibious;

Quo teneam vultus mutantem Protea nodo.

3.
 Page 31. You say, page 31. And how this man can be esteemed a good Christian, who would render Christ Jesus the Head of a fallible body, by divesting Christians of an infallible Spirit, I leave to persons of better judgment,

more

more honesty, and greater moderation to judge? By this we may more than guess your mind: But verily, if the asserting Christ to be the Head of a fallible body, *i. e.* that may in some things erre or be mistaken, be worthy of your such reflections, I know none will escape them among professed Christians, but Quakers and Papists. I see by this you may serve for a Voter at Rome; but your Logic is so leaky, you will hardly attain a higher promotion there; she will be loath to venture her Grandeur, built upon the Foundation of the Churches infallibility, upon your pitiful scribbling.

I wonder how you came to talk of Christs body, to which he is Head: Or what men of your principles can mean by it, with the qualification of infallible? Sure you do not mean his body in the most strict sense, *i. e.* the invisible Church; that is not yet compleatly existing; and I doubt not, but when they meet and vote, they will be infallible: but that will not be yet. Nor yet the Universal Church visible, *i. e.* Professors of Christianity, Members of the Universal Church, or any particular organical Church: for your party have gored, and belmeared those to excess. I know not how we shall get a vote from them, except in the Creed called the Apostles; to which (a small matter excepted,) all give consent. But then the Quakers are none of the Church, who will subscribe but to few of the Articles in that Creed.

§. 4.

How shall we find your meaning? I will undertake to shoot near the mark, if not hit the pin in the white. You intend it of all the Quakers, and every individual person among them, at least such who give up to the light within, and its guidance: and is the Church in Spirit (a Phrase used by Friends more than once) in their writings, but never in the Scripture.

But

An Examination of

But Mr. Pen, if Christ be *Head* to none but the infallible, wo to the poor Saints, who have trusted hitherto they had a Head in Heaven, who hath pity on the ignorant, and those that are out of the way; who is their Advocate with the Father, and thereby a remedy against the the sad consequences otherwise of their errings. And I am sure Christ is then none of your Head.

§. 6.

But to conclude this form of your reasoning, what I shall say to it. You may as well conclude, all Gods people are omnipotent, because they have the Spirit of God which is omnipotent: And they are omniscient, because the Spirit of God who teaches them is so: And they are infinite upon the same grounds. The last two of these I can prove from some of the Quakers writings to be their blasphemous Opinions, from this ground on which you build.

Monstr' horrend' inform', ingens cui lumen ademptum.

§. 7.

Were you so judicious and humble to submit to the certain teachings of the Spirit, in and by the Scripture, you may know that the Spirit, though it never teacheth an error, yet those whom it teacheth directly may erre, either not understanding, or not submitting to his teachings; that where the Spirit moves and strives too, though it self be omnipotent, yet it may move and strive in such a measure, as the corruption of bad men, and sometimes of good men, do prevail against its strivings and motions: Although the Spirit of God will teach and move all the Elect so largely, and so effectually, that they shall not fall of heaven, nor the necessary means thereunto: yet there is not one that can be proved not to err in practice, much less to have learned all things of a Religious concern to them. I

I might proceed to your fallacious arguing from SECT. VIII the Spirits teaching indefinitely expressed, to its teaching peculiarly and immediately; which is frequent in your Pamphlet; particularly page 18, 29. and many more of your fallacious and confused arguings I might expose, were it worth while to trace such a Trifler in all his Vagaries, who hath the faculty (only to the stupidly ignorant.)

Fallere mille modis, nec non intexere fraudes.

In the winding up of your intangled bottom, you frame an Objection thus :

Object. 1. *Though you have said a great deal, to Page 37. prove that Christians should have an infallible Spirit in general: Yet you prove nothing distinctly, but confound a Judge, Rule, and Guide together.*

Habemus consistentem reum.

Least you eat your words, I shall put good proof of the truth of your confession upon Record. You say in your answer to your own Objection, *That to me there is no more difference then essentially there can be in the Wisdom, Justice, and Holiness of God — They are so interwoven, that the one goes not without the other: Thus it is in being a Judge, Rule, and Guide, &c.* P. 17. 6.

What would you say of a man that should affirm his brains, heart, and lungs (being essential to the life of the body, and so interwoven, that the one goes not without the other) are but one and the same thing? the one cannot live, and be in good state, without the other: and therefore they are but one and the same thing, without difference or distinction. And the man, suppose *John-a-Nokes*, should upon this ground, when he hath a *Delirium* or *Vertigo* diseases seated in the brain) be very busie to enquire, what is good for the Pthylick or Cough of the Lungs,

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Lungs, or palpitation of the heart? but being rebuked for his impertinencies, should reply, they cannot be one without the other: They are essential to the body of man its perfection; therefore what is said of the one may be said of the other, and what is good against the Pthysick or Cough, is good, must be good for a Vertigo or Delirium. Let me advise you next time you write, to frame no Objections against your self; unless you shall have learned better to solve them.

f 3.
Page 38.

A second Objection you frame thus; *But at this rate you utterly contemn and seclude the Scriptures, as having no part nor portion in being a Rule, Judge, or Guide to Christians.* I would your whole book had consisted of Objections; for you have spoken more truth of your own framing, in two Objections, than in most of your affirmations. You attempt to solve this with much the like success as the other; you praise the Scriptures, and hug them hugely, till you have reduced them to *much like the shadow of the true Rule*: And then you illustrate the sense of their Authority, in these very words:

He that is so inward with a Prince, as to know viva voce, what his mind is; heeds not so much the same when he meets it in print (because in print) as because he hath received a more living touch, and sensible impression from the Prince himself, to whose secrets he is privy. And this the Scriptures teach us to believe is a right Christian state and priviledge: For, said the Apostle, we have the mind of Christ; and the secrets of God are with them that fear him: And guide me by thy counsel, and bring me to thy glory.

What Friends, but when they read this Princely flourish, but will conclude, not only that he hath done it neatly, but hit the Nail o'th' head full; and

spoken

spoken their minds e'n as right, as if he had been inspir'd by them all! and, no doubt, he shall be their White Boy, (for all his defects) who strokes them so finely, and advances them to such a singular Dignity of privacy and inwardness with God, that not only his revealed will in print is known by them in a more honourable and immediate way; but also his secrets, which never stooped so low, as to be wrapt in letters.

Here we have (as in a glass) *W. P.*'s Opinion of the immediate teachings of the Spirit, to be not only above his teachings by the Scripture: as to have a thing whispered in the ear from the Princes own mouth, doth excel any Narrative by a Declaration: but also so much above them, that he who enjoys this favour (which must still be no other but a Quaker) heeds not *so much* the same in print. How much? just not at all. For if this *viva vox*, more living touch, and sensible impression, do not put Authority into them, they are but meer Cyphers: And if this living touch, &c. (as he believes) be without, or contrary to the Scripture, 'tis all as good and Authentick. It is upon my Spirit, is of much more Divine Obligation, than it is written. But *Mr. Pen's*

That *the Scriptures teach us to believe this is a right Christians state and priviledge*, is a hard-hearted saying. The Scripture knows nothing of it, nor could I ever yet have a proof that any of you all ever heard the Voice of God (as *viva voce* is to be understood:) and I am very well satisfied the Quakers may be mistaken, if they should presume they did, ever since some of them took *Paul Habsons* mumbling through a Trunk, and a hole in the wall, to be the voice of the Lord. But that this should be the state of a *right Christian!* wo worth the days past
for

for so many Ages! wherein among all professed Christians, but now and then one, were in this state; and that but a little while, e're their folly appeared to all men; only now and then the Papists had a Job to do, for which a *viva vox* was a fit pretence.

§. 5. But you have little Charity in unchristianing all the world, whose very *state* is not according to these Characters. A man in the dark (especially if his fancy be strong) is full of Visions, which have no other being than his imagination affords them: this appears to be your state, and the part you are acting.

§. 6. I shall in short consider your warrants, which you annex to your rare Harangue: For, said the Apostles, *we have the mind of Christ*. Sure he had a good part of it by Tradition from the other Apostles, who were Christs Witnesses of what he said and did, and we have it in the Scripture: *And the Secrets of God are with them that fear him*. But where did the Apostle say this? 'Tis no matter, if it was not the Apostle

Psa. 25. 14. Paul, it was the Apostle David, and that's as good: Nay, it is all one if it had been the Apostle G. Fox, or the Apostle W. Pen; whose words and writings are of Prophetical and Apostolical Authority, and may be numbred among the Scriptures, as well as Pauls, or Davids, or any other: witness your audacious lines put in a different letter to be so understood. You say, but the Scriptures are herein fulfilled, *the holy way the vulturous eye did never see.*—
and that same ravenous Spirit after knowledge our adversary must come to know judged, &c.

§. 84.

7.

It is further to be considered, that the words you quote out of the Scripture you pervert, and the sense also: for *secret*, you put *secrets*: for *Lord*, you put *God*. For the latter you'll say it is one and the same sense;

sense; for the Lord is God, and God is the Lord: But here you are too bold for all that, God hath more names in Scripture than one; and if the varying had nothing of significancy, the Wisdom of God would not have so expressed himself: but to put *secrets* for *secret*, mars the sense: But you'll say, not the *truth*. Yes verily, the *truth in this place*: for this Text doth not say so; and to say it saith, and the *Ap^ostle* saith, what they say not, is an untruth; and if I greatly mistake not, the words that follow, *and he will shew them his Covenant*, are interpretative of the word *secret*. For indeed, though the matter and Surface of the Covenant be obvious to every common intelligence, yet the necessity, worth, a considerable part of the sense; but especially the faith, interest, and well-grounded comfort of it, are the secrets which this one *great secret* the Covenant contains, and this Scripture speaks of, imparting to those who fear the Lord: yet it excludes not external means.

And guide me by thy counsel. What is this to oppose or exclude Gods guidance by his written or printed word? *Have I not written to thee excellent things in counsels, and knowledge?* Sure these were then a fit Guide, as Gods means. But verily there appears such a Spirit of slumber, idleness, and worse in your *labours*, as if you gloried in a careless or designed perverting the Scriptures, both for sense, words, and form; and to vindicate the same of *G. Fox*, by the Authority of your like Crimes, or greater. The Text saith, *Thou shalt guide me*, &c. which expresses his Faith in Gods promises; but you turn it into a prayer, *Guide me*, &c.

I had almost forgotten a main consideration in your flourish, about immediate teachings; viz. *he*

l. 8.

Pro. 22.22.

Vitia nostra

qua am-

mus def n-

dimus &

malimus

ea excu-
re.

tere, Sen.

Ep. 117.

l. 9.

Psa. 73. 20. meets it in print (because in print) you here insinuate the formal cause of our respects to the written word, or printed; to be its being in print, and that there lyes the difference between you and us.

Not so, good Mr. Pen, the beam in our eyes is not so big. Neither are we inclined to that piece of superstition; for then no sooner you could get your conceits in print, but immediately we must hugg them, and get the second impression in our hearts without more ado: for they are in print. But if you would know the Truth and speak it of us the next time you have occasion; it is this,

We value not the sense for the prints sake, but the print for the sense sake, and the blessings that attends that way of conveying the holy and revealed Will of God. And so much to correct your vapour, which may do you good; if you have so much good nature left, as is able to work with it.

SECT. IX. And now, Mr. Pen, to shut up this discourse; I shall shew you your face in the glass of sense, if you think your eyes worth the using to that end. If you had dress'd your self by the glass of the Scripture, at this coming abroad, you had certainly been free of these spots.

Pag 7. Foul Epithets as knave, puppy, fool, rascal, logger-head, Cheat. This, you say, was the language of your adversaries *small Cryer*; but, as you call it, of a loathsome scent, so you blow it on the Author of the book within five lines — *tryers of other mens spirits, who have so little proof of the knowledge of their own, as to be wanting in the alphabet, or first principles of common civility.* This is not fair, to charge him with anothers faults. But compare this Civility of yours, with your own, thus far this imperinent man. To all this lay

obtrudes an arrant lie upon our very senses. Wretched scribber! how idle? frivolous? and how very troublesome he be with his how ridiculous remarks.

If you are not guilty of the obtrusion you impute to our adversary, (and that frequently, and apparently,) I cannot read and transcribe english. But this I like the trouble of, to let the world know, that *W. P.* will daub his adversary, and that *Per fas, per fas;* and like one greedy of victory, *Aut inveniam ut faciam.* You will find him in faults, or make gross ones, and charge upon him.

G. Fox he thinks, has miscited a Scripture, ergo he is *Pag 4.* an Impostor, and the *Quakers* a pack of Hereticks; It is in this lofty manner of disputing, &c.

I never read a more confident untruth. The Authors Argument is too large to transcribe here.

Your adversary saith, some of you excell in many things, which are in themselves good and laudable. *Pag 1.*

You say, *If we excel in all things,* as he confesseth; *Pag. 10* which is to say, that there are but few things wherein we ne't transcend all others: and you direct us to page the first, where we may prove your falsifying.

Your adversary saith it is rare with him [*For*] to *Pag. 1.* any text, and not abuse it.

You say, *A few Scriptures* he mostly confesseth, that one of us hath miscited; either in reference to a disorderly quotation of the words, or unsuitable application of them, you know he pretends to deal but with *G. Fox's* uses.

Your Adversary saith, And indeed I have found *Pag 2.* very fruitless to deal with you, by way of reason and Scripture; and *Page 3.* I will not now deal with you, so much by Arguments drawn from reason or Scripture and depending purely on the understanding of mind, &c.

Pag 13.

*Audacter
calumniare
aliquo ad-
herbit.*

You say, He promiseth for the future to avoid the use of both Scripture and reason; and direct to Page 2.

I could produce in your Spirit of Truth, many more such falsities in point of fact, and you saying, Page 1. You carefully perused the Book; you prove your self to be more than a meer, careless, even a wilful transgressor.

3. But if this be your way of answering your adversaries, and throwing contempt and reproach upon them, 'tis not possible for any to escape your hardest censures. And I am perswaded you are secure of your friends, considering what is objected against your principles and practices of a Religious concern, by your adversaries writings, or you would not thus adventure your reputation with them.

4. I would desire you, if you will hereafter pretend to be an answerer; you would be more solid and rational, then (when you find your adversaries appealing to the light within you, to judg whether G. Fox have rightly transcribed the texts of Scripture he pretends to use; which may be done with a little measure of natural light, and common sense) to conclude with a high rant, and charging your adversary with infatuation; that he hath given himself the lie, and you the cause: as if thereby he acknowledg'd the light within you, to be so sufficient, as you pretend, and that if a man can judg infallibly, when he reads and compairs a few written or printed lines; whether they agree in the same words: The Quakers light must needs be infallible, and indefinitely, and without any bounds, at least in Religious and Divine Concerns.

P. 71. 78.

5.

But above all, let me intreat you, that if your Adversary give you your due, saying moreover, "The light in every man is not to be extended

"to

"to all cases whatever: as if every man that at-
 "tends to the Light in him, did certainly know
 "what is good, what is evil; right or wrong, in
 "every case. That then you will not gratifie him with
 such Reason and Rhetorick, as in the following
 words of yours: *I heartily pity the man, and am re-
 ally afraid he has overcharged the strength of his brain;
 for with me such manifest contradiction is but a smaller
 degree of distraction. I would fain have a rational an-
 swer from him, if he be yet capable of one; How can
 the Light be a Judge of good and evil, and not be so?
 and all within the space of ten lines. If the Light, as
 by him acknowledged, be a Judge of good from evil, and
 the contrary; then in all cases wherein good and evil,
 right and wrong make up the Question, the Light can-
 not be secluded, as wanting in true judgment, because
 good and evil are part of the Question in the granted
 Proposition; deny that the Light is sufficient in any case
 of right and wrong, and deny all.*

Verily, Mr Pen, you seem to lay a plot here, to
 blow, at least, all the Judges off from the Bench, to
 make room for any Quaker, though the most witless
 of them all. For, if he can but discern right and
 wrong in any case; suppose, whether in changing a
 shilling, he hath wrong done him if he receive but
 two groats for it? and right if he receive three? he
 can then discern right and wrong in all cases what-
 soever; and he that shall say the contrary, you will
 chastise him with Sarcasms, as keen as a Badgers
 Teeth.

Though I am a little pleasant (for I cannot su-
 lre circunnes) pray bear with me. I assure you I
 have had soure heart-akes for you, when I have
 deeply considered, that a man of your hopes should
 be thus lit of God (I fear for pride and giddinets)

§. 7.

§. 3.

as to be made a Pillar of Salt, to caution others to take heed lest they fall into the same snare; which whatever conceit you may have of your self, is too apparent. Do not affect to be a Chief of a Party; learn that Lesson by Scripture-light:

Eccles. 7. 5. It is better to bear the rebukes of the wise, (I mean not my self) than for a man to hear the Song of Fools. It is great pity, that what parts God hath given you should be fettered, and smeared with the polluted Chains of the grossest delusions: expect no other, but that God will wither you in your Reasonings more and more, if you will needs Deifie such a poor Creature as Natural Conscience; and reduce so much within the compass of a poor Earthen defiled Vessel: But if you are resolved to go on at this rate, let the Title of your next Book be, instead of *The Spirit of Truth*, &c. *The Spirit of Babel*; and this will much more properly express the Contents of it. Note, Confusion בבל from *Babel* in the Hebr. comes our English word *Bable*.

The Pretences of the Quakers to Apostolical, and immediately Divine Inspirations considered; and a Spiritual and Rational account of truly Apostolical men, and their immediate Inspirations.

SECT. I. **N**EXT to their Tenet of the Light within every man to be the Christ and God essentially considered; this of its immediate Dictates (which they hold to be as purely Divine as any the Apostles had, or the Scriptures express) is the grand Pillar of their other opinions and practises, called Religious.

This

This Pretext, according to an Author of their own (E. H. one of Antichrists Voluntiers defeated, pag. 5.) gives the credit to what they affirm; And yet would fasten all these upon the Lord, so that his deceit might be of more Authority, and none might question the matter thereof, because the Lord always moveth to Truth and Righteousness. Well then, if we can prove that the Quakers are not inspired persons, but far otherwise, we shall prove them gross Impostors, abominable persons, slanderers and blasphemers of the Holy and Divine Spirit; and break that snare by which their poor deluded Profelites are fast bound, and chained to their Dictates.

But sure you will judge that they who pretend thus high, have somewhat like a Reason for what they affirm: The main Props of this opinion of themselves I shall bring to light, and examine.

The first is a Prophecie of the pouring out of the Spirit, Joel 2. 28. — I will pour out my Spirit upon all flesh; and your Sons and your Daughters shall prophesie, &c. Let us consider how much this will befriend them: They will not say (I am perswaded) that all flesh (in the Text) is to be understood without any limitation at all; for then Sheep and Oxen must prophesie: nor yet will they allow that the Spirit shall be poured forth upon all men and women, old and young, without some limitation; for then the most wicked and sottish must be of the number; yea, those who are the keenest Adversaries to their Doctrine (among which I doubt not they will give me a room:) but if they say every one hath the Light within, which is a principle capable of this Character, if they gave heed to it, and set it at liberty: I answer, so had all men this principle ever since the world began (if what they say themselves

§. 2.

be true) but the Prophetic faith, *It shall come to pass after these days*: So that it must needs be meant of a time then to come: but if it be to be understood (as without doubt it is) as well of some particular persons, and not all Universally, as of some Age or Ages, and not all Universally: They must bring some proof that they are the persons intended; or give us leave to tell them, they have herein stoln the words of the Lord, which belonged not to them, by falsely applying it to themselves: And if the Exposition which *Peter* the Apostle gives of this Prophetic be worth the heeding, it was fulfilled (at least in a good measure) 1600 years since; and whether the World shall ever hereafter behold the like in that part of it, I shall not assert: *Act. 2. 16, 17.* and so on: But *this is that which was spoken by the Prophet Joel, &c. What? They spake with other Tongues* (about fifteen in number) *the wonderful works of God*; and this was ushered in by Signs from heaven; *A sound, as of a mighty rushing wind, Cloven Tongues like as of fire*; all of which were witnesses sent by God for the confirmation of the Lord *Jesus Christ*, whom they preached to be Gods *Messias* before promised.

But let us see how near the *Quakers* approach to this evidence: That they began with a noise, yea, a rushing noise, we know; but that it was a sound from heaven, we are sure of the contrary: That they have Tongues, and fiery and Cloven Tongues also, we shall not deny; but these are not such *Cloven Tongues, like as of fire sitting on them*, and appearing to the bodily eyes of others: Nor do they speak variety of Languages by the gift of the Holy Ghost, (though some of them have gone into foreign Countries, with a confidence they should be gifted with

with strange Languages, but their Spirit deceived them.) Those in the Text, in those Languages or Tongues, spake the wonderful works of God; but the *Quakers*, with their Native Language, only speak the amazing delusions of Satan. The persons in the Text had and used these gifts to confirm and evidence Jesus of *Nazareth* to be the Christ, 22 *verse*; and that same Jesus to be exalted by the right hand of God, *verses* 32, 33. but the *Quakers* improve their gifts (with all their might) to disclaim that man Christ Jesus, as having any being, and to exalt their own Christ, whom they call the light within every man: And considering also that the Prophet saith, the Spirit shall be poured out on all *flesh*; methinks, they of all others should claim the least share in it, who call others *flesh* who are not of their mind (but themselves *Spiritual*) and will not seem to endure anything that hath a relation to the *flesh* (though sanctified by the Spirit and Grace of God) which they rebuke in such-like terms as these, *Silence all flesh before the Lord*. Thus I have discharged this Text from so bad a service.

The next main Prop for this mistake is, that they **SECT. II:** speaking and writing by the conduct and motion of the light within them (that being with them the Spirit of God, as well as Christ the Son of God) it must needs be by Inspiration of God, and motion of the Holy Ghost. *And by the same light [light within] we discern and testify, &c.* Parnel Shield of the Truth, *pag.* 10. Yea, they will have *Moses*, and all the Prophets to be inspired Divinely, as they were guided and moved by the light within. *The Word said, Let there be light, Gen. 1. 4. (mark this) and the light was brought out of darkness, so the morning was come, and the day was created in the Eternal Word,*

Word; and into this life (I suppose it should be light) was Moses gathered, and had his understanding opened, that he could see to the beginning— And there was no Tradition to give him the knowledge of it, but the light which shone out of darkness in his heart. Morning Watch, pag. 2. What words can express the untruths, absurdities, and blasphemies of this saying! The Word [Christ] created the Light [Christ] the first created morning is Christ, and all this together within, was the Inspiration by which Moses understood what he wrote of the Creation.

f. 2.

Hear a third, that by the mouth of more than two Witnesses what I have said may be confirmed. *John Story Short Discovery, &c. pag. 2. And though the holy Scripture without, and the Saints practises are as lights in the world; yet far be it from all true Christian men so to idolize them, [the Scripture and Saints practises] as to set them in esteem above the Light, which is sufficient to guide; or to esteem them equal with the Light, and Spirit of Christ within, from which the Scriptures were given forth, and are but branches of that holy root; and as it were fruits of that heavenly Tree, viz. the appearances of God in the hearts of his people. You may see then whence their Opinion of Divine Inspiration to be the Inlet of their Notions arises; and that the Scriptures are but branches growing from the same root, viz. the light within.*

s. 3.

That I may arm those who are willing to be defended against such a strong delusion (where ever it hath once seized the belief) by Scripture-light; I shall take the pains to lay down some certain Characters of all the Apostles divinely inspired, and all their Doctrines that flowed from the Spirit of God, by way of Inspiration immediate, contained in the Scripture, and having the same Divine Authority.

Characters

Characters of the Persons who were Christs Apostles, and preached or wrote the Gospel by Inspiration of God, which we call the Scripture, or Word of God. SECT III.

They had an immediate Mission and Call from without them by Jesus Christ, to preach and declare the Gospel: That Call and Commission which the Apostles had, *Mat. 28. 16.* to the end of the Chapter, was from without; it was Christ who conversed with them, and was the object of their bodily eyes: It was that Christ whom the women held by the feet, *ver. 9.* and his Call (as his person) was without them; the sound of which was received by their bodily ears, in those words, *ver. 18, 19. And Jesus came, and spake unto them, saying, All power is given to me in heaven, and in earth: Go ye therefore, &c.* And it is a strong Argument to prove this immediate outward Call to be essential to the Apostolical Office and Power, that when by Judas's fall the number was imperfect, he that was chosen in his room, was chosen and called by an outward call; the Spirit of God determining by a Lot *Matthias* to be the twelfth Apostle; as Christ did the rest by his voice without them, *Acts 1. 24. and 25 verses:* they had a large measure of the Spirit within, (and *Matthias* in particular,) but that was not sufficient.

Yea the Apostle *Paul*, who was born out of due time, had this immediate outward Cal when Christ appeared to him in that glorious and terrible form, *Acts 26. 13. At mid-day, O King, I saw in the way (not in the heart, or I in the way saw) a light from heaven above the brightness of the Sun;* (the light in the Quakers,

I am sure, would be seen by any who are not bodily blind, if it were such) *shining round about me* (then it could not be a light only within) *and them that journeyed with me* ; if it had not been without him, they could not have seen it. Verse 14. *I heard a Voice speaking unto me,* (not within me) *I am Jesus,* Chap. 10. Ver. 22. *Jesus of Nazareth* : and I am sure the light within is not of Nazareth. These things are enough to prove the Apostles had all of them an outward Call, or a Call from Christ without them to their Ministry and Apostleship ; and that the Quakers Apostleship and inspired Ministry is far from Apostolical.

f. 2. They were all such as had seen and conversed with the Lord Jesus in an outward visible form to the bodily senses : And that I take to be the literal sense and import of that Scripture, *1 John 1. 1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life.* All these expressions cannot with any shew of reason be construed of a mental or spiritual converse with Christ as an object of faith, but must be understood of the exercise of the bodily senses and faculties upon the visible humane nature of the Lord Jesus. And if it be objected, that it is said this Object was from the beginning, which his humane Nature and Body could not be ; I answer, There is a communication of both Natures in the person of Christ, by which the properties and concerns of the one are attributed to the other, as I might give abundant proof of. But I will instance in one which may be sufficient ; *Acts 20. 28. — — To feed the Church of God which he hath purchased with his own blood.* God is not a being made up of flesh and blood, but a pure impulsive

impassible Spirit; yet Christ being God as well as man, the Blood of his Man-hood is called the Blood of God. It is observable, that the Apostle *John* brings these proofs of his Apostleship in the front of his Epistle, as being necessary for obtaining Credence, to what follows.

To put all out of doubt, consider what is expressed 1 Cor. 9 ch. 1 ver. *Am I not an Apostle? Am I not free? Have I not seen Jesus Christ our Lord?* Some did probably object against *Pauls* Apostleship, because he had not seen Christ in the flesh, as all the rest of the Apostles had done; But he answers this Objection; *Have I not seen Jesus Christ our Lord?* It could not be meant of seeing him by the spiritual eye of faith; for so all the Saints have seen the Lord: that is common to the weakest Babe in the faith. And where did he see him, but in the way to *Damascus*? Compare the fore-cited Text with 1 Cor. 15. 8 ver. *And last of all he was seen of me also, as of one born out of due time.* He was not born a Saint, or Believer out of due time; for conversion will be in season to the end of the world: but he was born an Apostle out of due time, the Lord Jesus visibly appearing to him to that end in an extraordinary season. Thus we see that to Apostleship the sight of the person of Christ, as an outward visible object to the bodily sense, is necessary.

A third distinguishing Character is, they were all enabled to work Miracles; such Miracles as were neither in secret for the place, nor doubtful for the matter. I should but waste time and paper to give instances of this; the Histories of the Evangelists, and Acts of the Apostles, will furnish you with enough. The Quakers having been conscious of the necessity of this, have some of them pretended to

Miracles

Apostolical Persons and

Miracles to credit their Apostolical pretended inspirations; but none can they prove. Some have attempted such like performances, but have failed in the undertaking; so that if we will not believe them for their bold asserting, we are like to have no better evidence: and he that is so silly as to believe on so feeble a ground, I am sure his faith stands not only below the Power and Wisdom of God, but the right reason of man.

And this must needs be a humane faith (in the most fordid sense) which hath not any divine evidence for its support. We can by the Grace of God give a reason of that hope in us which is grounded on Scripture-verity, because we can prove that it is the Word of God, which was sent from him by the Messengers by him appointed, and furnished to that end; *Acts 19. 13. Jesus we know, and Paul we know; but who are ye?*

§ 4.

The Apostles as they were commissioned to teach all Nations, so they were furnished with Tongues and Languages in a supernatural way; by which they could speak to the understandings of any Nation or people to whom they were sent; *Acts 2. 8. And how we hear every man in our own Tongue, wherein we were born.* And it is remarkable, that the Apostle Paul was gifted this way above all, or most; he being the Apostle (more eminently) to the Gentile-world, and travelled more forreign Countries than any of the other, that we read of.

I cannot but wonder at the blindness of the Quakers who give it as a mark to the true Ministry, (denying and disdaining all others) not to be confined to a certain place in the ordinary exercise thereof; but as the Apostles, to have no less than the Universe for their Bishoprick: while it is apparent, that they do not

not more out-strip others in pretences of spiritual and supernatural gifts, than they come short of them in visible qualifications for the Ministerial employment, especially the knowledge of the Tongues: and who ever among them understand any Tongue, or can speak or write it, besides their Native Mother-tongue; let them say it if they dare, that they came not by it by natural and ordinary means.

And if God had given them an Apostolical Call and Gifts, surely this of Tongues would have made some signe and noise of it; for God never calleth to any Gospel-Office and work immediate, where he doth not afford abilities for the discharge of it. If the Quakers had the Gift of Tongues, who direct their pamphlets to all Princes and potentates; to every Creature, and all Nations in the World; surely some of them by that Gift would have preached their Doctrines to forreign Nations: But some have attempted it, and sped so ill, as to become dumb preachers in other Countries: Others have learned more wit than to make the adventure; their Writings are full stuffed with the bold asserting of their Apostolical Call, Gifts and Inspiration.

Having given you some Characters of the Apostles, SECT. IV. who were called to that Office, and were inspired by the Holy Ghost; I shall take some pains to give you an account of inspiration it self, as it is distinct in its very species and kinde (not in degrees only) from those teachings and illuminations of the Spirit, which are ordinary, and common in some measure to all the Saints. The right understanding of this, will keep not only in the Controversie before us, but in many other cases that may occur.

I shall (before I enter on the differences between
the

Apostolical persons and

the Spirits inspirations, and common illuminations of the Saints by the Spirit) prove that there is such a difference, and that the one is not in any degree or measure the other.

All the Saints have the saving and sanctifying teaching and enlightnings of the Spirit; yet not all of them (nay, but a very few of them) had the extraordinary enlightnings of the Spirit by way of inspiration. *Know ye not that ye are the Temple of God? and that the Spirit of God dwelleth in you? Now if any man have not the Spirit of Christ, he is none of his, 1 Cor. 3. 16.* So that every Babe in Christ hath the Spirit of Christ in its saving manifestations and operations, or effects; though but a few were immediately inspired. *And God hath set some in the Church, first Apostles, secondarily Prophets, &c. Are all Apostles? are all Prophets? are all Teachers? 1 Cor. 12. 28, 29.*

¶ 3.

The Apostle Paul doth plainly express this specific difference, or difference, in the very kind of the Spirits teachings in and to his own person: *But she is happier if she so abide, after my judgment; and I think also that I have the Spirit of God, 1 Cor. 7. 46.* The Apostle doth in the case there agitated, give his advice as a Saint who had the Spirit of God in the same kind of enlightning, which other Saints had, or all the Saints had; but in an eminent measure: yet this enlightning and teaching of the Spirit was not by way of immediate, and Apostolical inspiration; but by enlightning his judgment, and enabling his natural faculty of discerning to pierce into, and rightly decide the difference.

For if the Apostle had received what he here expressed by Divine inspiration, or the Spirit of the Lord immediately inspiring, it would have been not only unnecessary, but very much injurious to the infallibility

lity and authority of the Spirit of God, to have made his judgment bear a part with it. Yea, it had been an usurping on the Divine Spirit, which an exercise of our judging faculty concerning its truth or falshood, must needs be; where it is evident that the Spirit of God doth its part, by way of immediate inspiration; to which ready and full credit ought to be given without hesitation.

*Characters of Divine Apostolical- Inspirations, SECT.V.
distinguishing them from all other Instructi-
ons.*

That Divine inspiration whereby the Apostles and Prophets (as such) were illuminated, came in without the use of the bodily senses, as receptive of the outward Objects, and carrying them to the rational and considering faculties, to make conclusions from them: and this is properly immediate Divine inspiration,

But Divine Truths received by the Saints (as Saints, ordinarily) are received by such means as are Objects to the bodily senses, as significative sounds to the ear, visible Objects to the eye, &c. let the Quakers or any other shew me, if they can, that the knowledg of God comes ordinarily to men by any other way without these: *Faith comes by hearing* (that is ordinarily; for a Babe may have the habits of saving faith, whose hearing serves litle to that purpose) or by reading, & that knowledg of God which the Heathen had, or might have had, without the Word revealed handed to them as to us, it was by considering the works of God's Creation and Providence; which were the Books wherein God wrote to them many Lessons concerning him, and their duty. So that in

few words, persons being illuminated by inspiration, it was first within them; others have it first from without them; at least in the premises from whence the understanding assisted by God, infers Truths.

0. 2. The great Objection of the Quakers against the later Position is from this Scripture, Rom. 1. 19, 20. because *that which may be known of God is manifest in them, for God hath shewed it unto them: for the invisible things of him, &c.*

The words *in them* in the Greek *ἐν αὐτοῖς*, are either *in* or *among them* the later sense is to me the most probable, because, that while the far greater part of the Gentile-world were so brutish, that they little regarded or understood any thing of God; but were so besotted with sensuality, that they understood and minded nothing but what might gratifie a blind, and impetuous appetite: some among them, whose intellects were better employed, came by the knowledge of excellent things concerning God, which they not only taught, but left in writing as a witness to Posterity.

- €. 3. But to put all out of doubt, the 20 verse speaks what I affirm plainly: *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, &c.* Here you have an account what may be known of God by the Heathen, who had neither revelation immediate to themselves, nor handed to them from others by the Word heard, or read: *viz. the eternal power and Godhead:* and that which they were condemned for, ver. 26. was not for not knowing, or practising what had relation to the Mediator, or not believing the word of promise, which never was within the reach of their ears, but for their mis-
- carriages

carriages against God the Creator, whom they might and ought to have known, and acknowledged. God is in his Essential Being the Invisible God; but he was manifest among them, How? From the Creation of the World, by the things that are made. Take another Text for the confirmation of my Exposition of this, *Act. 14. 17. Nevertheless he left not himself without witness, in that he did good, and gave us rain from Heaven, and fruitful seasons, &c.* They were not without witness concerning the Divine Being, and Attributes of Mercy and Goodness; yet if the Rain, and fruitful Seasons, were without them, the Witness was without them before it was within them.

But for the Quakers pretences of their conceits of Divine things to be by immediate inspiration of the Spirit to them, when we hear of Pagans and Heathen, who never had the least notice of, or from the Scripture, talk of Jesus Christ, a Crucified Redeemer, and the Promises, and Covenant of God; we may a little listen to them: but for a people who live where the Scriptures are so much known, to talk Scripture-phrases, and Gospel-phrases; and then tell us, they had it all by Divine Revelation immediate to themselves, is as ungrateful and foolish, as for those, who were born and bred in *England*, and have learned their Mother-tongue from their Childhood, after 30 or 40 years, to affirm they learned every word of it by immediate Inspiration, or could have known it as perfectly if man had never taught them; while in the mean time those foreign Languages they never heard spoken, they can neither speak, nor underit and one sentence of, if it would save the world.

Again, Those Gospel-illuminations, for the matter which

which are by immediate inspiration, are beyond the utmost reach of our natural faculties of the mind (though sanctified) to attain by their improvement; and therefore it is said to be, 2 Tim. 3. 16. *θεορευ.* *Divinely inspired.* It is not produced in the exercise of the Rational Faculties; the Soul is purely passive or receptive therein, and is to those Illuminations as the Wax is to the Seal; according to 2 Pet. 1. 21. *For the Propheſie came not in old time by the will of man, but holy men of God ſpoke as they were moved by the Holy Ghoſt, αεεΰδωτο, acted, carried.* Some of them, viz. the Prophetical part, were ſo far from being attained by the uſe of Natural Faculties (though ſanctified) that their very wills, which are the firſt movers, even in intelligent Agents, did not ordinarily ſo much as direct their underſtandings to the finding out the Truths which were revealed to them; but when their thoughts (in their preſent poſture) had no tendency to any ſuch particular things (no more than a man in a deep ſleep) they were then moved by the H. Ghoſt; that whereas ordinarily they are fixed, and bent to ſuch or ſuch ends, by the humane will, here the Divine will takes its place, and doth all.

1. 6. And for thoſe Historical parts of the Scripture, as of the Creation, Fall of Man, written by *Mofes, &c.* and the Doctrinal parts written by the Apoſtles, &c. although the things in general might be the ſcope and aim of their intentions; yet the Gale by which they were driven ſteadily and infallibly, was not the utmoſt of their natural, and ſanctified, and higheſt improved faculties; but the ſupernatural guidance of the Divine Spirit, whoſe product was like it ſelf, without the leaſt ſtain or ſpot of humane frailty and weakneſs.

Whereas

Whereas that illumination of the Spirit, which (in the kind of it) is common to all Saints, flows in by the Lords blessing on the improvement of their understandings and judgments, whether on Creation, Providence, or matter divinely revealed without them originally, *viz.* that contained in the Scripture; which although their faith be resolved into, and determined by, yet the highest pitch of their spiritual understanding is raised by a right and sanctified ratiocination from those principles, comparing spiritual things with spiritual. And experience teacheth, that though an idle Loyerer may grow giddy with empty swimming notions, which are rather the disease of a spiritual pride, and intoxication; yet God doth mostly (if not only) bless those with high and solid illuminations, who humbly wait on him, and beg the concurrence and assistance of the Father of Lights, and Spirit of Truth.

That God doth bless in such ways to the (such) illuminations of the Spirit, is clear from this Scripture, Heb. 5. 12, 14. *For when for the time ye ought to be Teachers, ye have need that one teach you again, which be the first principles of the Oracles of God, and are become such as have need of milk, &c.* It was their sin which was rebuked as the cause of their ignorance; and what that should be, but their slothful unfaithfulness in the use of advantages, I know not: *But strong meat belongeth to them that are of full age.* (this must not be understood of number of days, but measure of knowledge) *even those who by reason of use have their senses exercised to discern both good and evil.* They were thus illuminated by the Spirit, in the way of the use and exercise of their sanctified Natural Faculties, and the Ordinances of God for that end.

§ 7.

If any Quaker shall say, True, we are illuminated not by Study and *poring* (as they call it) on the *Scripture*, or any thing else, but have our knowledge without such carnal toil, and the wisdom of the flesh; and therefore it is by inspiration immediate. Let such know, that they must shew somewhat more than palpable error, gross ignorance, and unparallel'd confidence, ere they gain credit with any but those simple ones (in a silly sense) who believe every

Pro. 24. 35. word.

l. 9.

A third Difference is, that Apostolical illuminations, and immediately inspired, are not habitual; they are not the more constant frame of the soul, but have their fluxes, not as Springs, or running Rivers, or Tydes, which have their ebbings and flowings, yet the Chanel always plentifully supplied, but as bourns and floods that sometimes rise high; yet the grounds they cover for a while, are sometimes and ordinarily a long time dry, and no appearance remaining of those inundations. The Apostles and Prophets had not such a Well and Spring of this sort, as always run; or out of which they might ordinarily give advice, and teachings of this kind.

Whereas the Spirits most ordinary illuminations, common to all Saints, do in their several degrees and measures in dwell in their souls, and are as qualities adhering to their subjects; their minds and faculties being so united to them, as Sugar being melted in the Wine, its sweetness is constant, and abiding thereby.

And hence it was that the Apostles, though they could always teach from the habits of light and knowledge they were blessed with, yet in some cases, at some times, could not speak as inspired by the Holy Ghost, witness *Paul*, who in the body of his Epistle

to the *Corinthians* makes this distinction, *1 Cor.* 7. 6, 12. to the end of the Chapter; *But I speak this by permission, ver. 6. but to the rest speak I, not the Lord, ver. 12. Now concerning Virgins I have no commandment of the Lord, yet I give my judgment as one that hath obtained mercy of the Lord to be faithful. 25. But she is happier if she so abide, in my judgment, and I think also that I have the Spirit of God.*

The same Apostle gives instruction concerning the Choice of Bishops, that they be such as are apt to teach; *1 Tim.* 3. 2. *ἵκανον*. The word signifies both the habit or faculty, and also a promptitude and readiness to employ it. And to *Timothy*, to be instant in season, and out of season; that is, not only at necessary times in a constant course, but occasionally: and he could not so preach the Word as became it, and an Evangelist, but from habitual illumination. *Mat.* 13. 52. *Then said he unto them, Therefore every Scribe which is instructed to the Kingdom of Heaven, is like unto a man that is an Householder, which bringeth forth of his Treasure things new and old.*

A fourth Difference, the inspiration of the Spirit doth not grow and increase gradually, and according to time and industry. *Samuel* had as elegant and powerful an inspiration or revelation, when a Child, as when he was old. And the Apostles on the sudden, at the effusion of the Spirit in that way of ministration, had as eminent inspirations as ever afterward. But the illumination wherewith God doth usually (by the efficiency of his Spirit) bless his people, doth ordinarily grow, at least is capable of it. Some to whom *John* writes, were grown to be Fathers.

For when for the time ye ought to be Teachers, *Heb.* 5. That is, ye might have grown to such a degree of illumination (if you had stood in the way wherein the

Spirit of God doth usually bless therewith,) as to have been able to teach others. Yea, the Lord Jesus Christ himself (as man) did increase gradually in these habitual illuminations, Luke 2. 45, 46, 47. *Jesus grew in wisdom, and in stature.* And that it was meant of divine light, or light in divine things, read the 46, 47 Verses, where he is said to be disputing with the Doctors, and that his answers were astonishing to the Hearers.

Fifthly, Apostolical inspirations were intended by the Spirit, for a divine and authoritative Obligation to the Faith, Order, Life, and Consciences of others, and are therefore rightly placed among the Scriptures, or written Word. *If any man think himself to be a Prophet or Spiritual, let him acknowledge, that the things that I write are the Commandments of the Lord.* But the teachings of the Spirit to the Saints (as Saints) are no such obligation, any farther than they agree with, and have their authority from the mind of God revealed in the Scriptures.

¶ II. Sixthly, Apostolical teachings and inspirations were of authority to constitute a new order and polity of the Church; to which the former, though of divine authority (in their season) were to give place: Yea, those Doctrines and Promises so revealed to them by God, and by them declared (as such) are binding to our faith and practice; although we cannot discern any of the like import in the Scripture before written. But the teachings and illuminations (by the Spirit) of the Saints (as such) do not add to, or change any thing of the Doctrine or Order established by Christ and his Apostles; neither are they contrary to the written Word, nor in point of Doctrine beside the sense of it, or beyond it.

To conclude, the teachings of the *Spirit*, and its motions in the Saints, which are most purely divine and immediate in our days, are the bringing to remembrance, explaining to the understanding, imprinting on the affections the matter contained in the *Scripture*, and directing them to understand Providences, to act in their occurrent occasions suitable to his will revealed in the *Scripture*, and moving their wills to a compliance with his; but are all to be tried by the *Scripture*, and not the *Scripture* by them.

Some I believe will reply, How did the Prophets and Apostles, when they received immediate Revelations, and were inspired of God, know it was no delusion? and if they knew it, being men as we are, why may not we?

I dare not attempt to pry into the most secret ways of God, and undertake to give you a history and description (to the full) of the Spirits workings on the Souls of his Prophets, in conveying his will to them, and satisfying their judgments and Consciences that they were the inspirations of God. Yet I shall say so much of them as may satisfy any willing Reader to be informed, that they had more to evince it than any have now; and we have enough to convince us that they were inspired.

First, Whoever they were that were givers forth of the Law, or the Covenants in their first promulgation, had the Testimonies of God for them, by Gods outward Call to that as their special Office, and his promise of guidance in the discharge thereof, signs and wonders wrought either by God immediately, or by their hands; as the Apostles, Jesus Christ, *Moses*.

Secondly, All the Prophets have a Testimony of their

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their being inspired of God, by Miracles which they wrought, or by the quoting Scripture out of the Books written by them, or bearing their names (in the New Testament) by Christ, or his Apostles.

f 3.

Thirdly, For the Historical part, which hath a respect to the things done within their knowledge as men, the Writers of that, or those parts of the Scripture, were either under the Testimonies of Miracles, or were by some express Testimony of God rendred holy men; and being so qualified, they would not write more than they knew, and could not easily be mistaken in matter of fact; and being Scripture, is said by *Paul* to be of Divine inspiration.

f 4.

Fourthly, All those Books of the Old Testament, out of which somewhat is not quoted in the New as Scripture, were received as Scripture by the Jews, and then Church of God, and that in the time of many Prophets, to whom Divine Testimony hath been given; and it cannot with any shew of Reason be supposed, that those Writings should be falsly fathered on God, or taken for Authentick Scripture, and the Prophets not discover and reprove it: whereas far less heinous evils than that would have been, were often the subject-matter of their sharp reprehensions.

f 5.

Let any Quaker, or other, give me or themselves the like satisfaction of their being immediately inspired, and they shall have my leave to hold such an Opinion of it.

But for those inspirations which, they say, many had before the Scriptures were written, the mention of their time will give full satisfaction, it will be a poor Argument to prove men are now inspired as they, considering they had not the revealed written Word at all, and we have it so full, that all things necessary

necessary for any to know, are therein included, and thereby expressed.

The second thing I must reply to is, what the Quakers frequently object, *viz.* That we make the Scripture the Judge of the Spirit, whereas the Spirit gave forth the Scriptures.

f. 6.

I answer, this is for want of judgment in the Objectors. Far be it from us to bring the to-be-adored Spirit of God to any mans Bar for judgment to be passed on it, or any thing that is his immediate work or word: All we profess in this matter, to make the Scripture a Judge or Determiner of, is, whether this or that be the mind of the Spirit or no? but if once it appear to be the voice and mind of the Spirit, we profess it our duty to reverence and submit to it. And we being certain that the holy Scriptures were given forth from God, and that God is not opposite to himself; we conclude, that what is contrary to the Scripture, cannot be the Word of the Spirit; because then the Spirit should bear witness against it self, and the word of the Spirit would be contrary to the word of the Spirit.

f. 7.

And moreover, if any shall pretend to abolish (by the Authority or inspiration of the Spirit) those Ordinances and Institutions which were settled by Christ, or Christ in his Apostles; it would be unreasonable to credit them, without the same Testimonials (such Miracles as they wrought) by which they were erected. But the Quakers are far enough from shewing such a zeal for their pretended Ministry and Order. And further, we are obliged not to receive another Gospel (and that by the Holy Spirit) though an Angel from Heaven should preach it: and we are warned not to believe any other as Truth Divine against it, though many wonders should be wrought for confirmation.

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The third thing I must reply to is, that our knowledge of the mind of God by the Scriptures, is uncertain. I answer: If you mean a knowledge of all Gods mind, you are not to expect it; if you mean all that is there contained, it is not necessary; and you may go to Heaven, and do your duty, without such a vast knowledge; and if you endeavour it in your places, and as God hath given you the means, it will not be your sin, much less your condemnation, that you do not know it all. Sure there are many Babes in Christs Family, yet they are Children, and all are first Babes: and that would be a Monster never yet seen in the Church of Christ, a new-born Babe knowing the mind of God contained in the Scripture, as fully as the most serious Christians of the longest standing! Jesus Christ himself grew in wisdom, and in stature: and I intreat you be content to leave a little of the mind of God to be found out in the Scripture by the Generations to come.

If you mean our knowledge of the mind of the Spirit is uncertain, so far as it is necessary for our living in an acceptable manner to God, soberly, righteously, and godly in this present world, and to attain Heaven at last, it is a great mistake: for if pride, lust, and idleness stand not in our way, there is no person (that hath a few grains of reason) but may understand so much of the mind of God by the Scripture, as is necessary for him to know to his Eternal Salvation.

But if you talk of the Scriptures being a dead Letter, and not moving, and teaching with a voice, or impulse, without our reading, praying, and applying it in the Lords strength, you talk at a strange randomness; as if God had given us our eyes and brains only to look after the world, and the things thereof; but in the knowledge of God we must be merely passive.