

A KEY

TO THE

QUAKERS

Usurped, and (to most)

Unintelligible PHRASES.

THERE is not any thing in the Quakers Method of deluding, which doth more tend to the insnaring of unwary Souls, than their asserting their False, Antichristian, and Antiscriptural Tenets, under Scripture-words and Phrases, and in those very terms wherein are expressed the Truths of God; while in the mean time, they mean nothing less than their true import, and what people (who are not well acquainted with their Tenets) suppose them to mean. By this Artifice they beget a good Opinion of themselves, and Errours with too many, and by degrees so vitiate their Principles, that in a short time they are prepared to embrace the grossest Errours bare-faced.

I shall therefore (as a work of no small use to such who are attempted by them, or who have a Call or opportunity to deal with them for their convincing or confuting, or the securing others who are in danger by them) give you a true and candid account of their sense and meaning of a multitude of Scripture

A Key to the Quakers Phrases.

Scripture and Religious Phrases, which they utter and apply to their falshoods; and also of their new-coyn'd Words and Phrases, which are more peculiar to their Sect and Norions. I dispose them Alphabetically, for their more easie finding on any occasion.

A.

Above.

Not in locality, but excellency: so Christ and Heaven (they say) are above, *i. e.* excellent; and may therefore be nothing but what is within them.

The Anointing.

The Light within, Christ, the Spirit essentially.

Assembling.
Assurance.

Meeting in Spirit.

What they feel in themselves (not what they believe from the Scripture) the inward witness, *viz.* experience, teachings of the light within.

B.

Babylon.

All the Ordinances, Worship, Faith, Obedience, that have any thing of a form, or visible in them; or that are gathered from the written Word, or pretended to be so.

Baptism.

Not any thing by Water, but the Spirit, *i. e.* the Quakers Spirit, to an obedience and devotedness to the light within, and inspirations and immediate teachings.

Blasphemy.

To speak against the light within every man to be Christ and God, and what they hold it to be.

Blind.

Not to acknowledge the light within to be Christ; not to know him by immediate inspiration.

The

The Blood of Christ. The Life of Christ, *i.e.* the power of the light in them.

The Spiritual Blood, which they say came down from Heaven, and was part of a Spiritual Body which Christ brought with him from thence, which dwelt for a while in the Man Jesus, who died at *Jerusalem*.

Salvation, purifying, reconciling by the Blood of Christ. Not by the Blood of Christ shed on the Cross, but by the Blood of the Spiritual Body of flesh, blood, and bones, which they say Christ descended in; which is in every Quaker as really as in the Man that was the Son of *Mary*: and so Salvation is by no other blood but what is in themselves.

The Body of Christ. Not that which was crucified without the Gates of *Jerusalem* in *Judea*; but the spiritual Body aforesaid, which they say took up its Habitation, and Tabernacled in the Body of Jesus the Son of *Mary*; and so the Body of Christ is as much in them, as it was in him.

Bondage. Not only our selves in bondage to sin, but the light within, the seed of God, or Christ, being in bondage under the disobedience of men.

Born again, Regeneration. Perfect obedience to the light within, as Christ and God.

Comprehending Brain. A large understanding, or a desire of Knowledge by the use of the Rational Faculty.

C.

Call. The motions of the Light Christ in the Conscience.

Christ. Not the Man Christ Jesus the Son of *Mary*,

Mary, which the Godhead assumed and united to its self in one person: but the light within every man, a Christ that had nothing of *Adams* Nature, whose Body (now in being) was not created, or had a beginning in time, which was never visible to the bodily eye.

Not in any respect distinct from God the Father, and God the Holy Ghost.

Christ in the Saints.

Not Christ without them, an Object of the faith and love within them; but his very Being, his Divinity, his Soul, and his Body consisting of spiritual Flesh, Blood, and Bones; not his Image and Likeness, but the self-same in his Being and Essence.

Christs coming.

In the Spirit, or his spiritual coming into his people, *i. e.* no other but the prevailing motions of the light within, or by inspiration.

The Command in Spirit.

By immediate inspiration and motion.

Comprehension, Fleshly, Comprehensions.

That Opinion or Belief which is grounded on a rational demonstration, though from the written Word of God.

Carnal.

All things of a Religious concern, which we are not enlightned about, and moved to by immediate inspiration; yea, whatever hath a form, or is visible to the bodily eye.

Fleshly Conceiving.

Those Opinions or expressions, whose beginning and birth are in the humane faculties, very great weakness, if not sin and unbelief, contrary to the assured and undoubted dictates of the Infallible Light and Spirit within them.

Condemnation.

The reproofs and sentencings of the light in the Conscience.

Conversion.

A full obedience to the light in the Conscience; a total freedom from the prevailing of any sin; such a state as the Disciples of Christ had not attained when Christ was crucified, nor Paul when he wrote the Epistle to the *Romans*.

Crucifying of Christ.

Not that crucifying on the Cross of Wood, but a crucifying within us, by disobedience to the light in our Consciences.

A strange merit and purchase of Salvation, and way of pacifying the wrath of God for sin.

D

Damnation.

Being condemned within by the light in the Conscience, and the terrour and affliction arising from thence; but nothing of a pain of sense after the body is dead, and turned to dust.

Darkness.

Not acknowledging the light in every man to be Christ, and being guided by its immediate teachings, as the only and all-sufficient Rule.

Death of Christ.

The light within not obeyed.

the dead Body.

The Body living in sin.

Disciples of Christ.

No other but those who submit to the light within, and follow only its dictates.

E

Election.

Christ the seed; not the persons of men and women.

Vulturous Eye.

The understanding faculty piercing into, and earnestly seeking after Divine Knowledge.

F

Faith.
Righteousness of Faith.

A believing in the light within. Those acts of Obedience performed by themselves in their own bodies, conformable to the dictates of the light within, and in the Faith of its being Christ and the Rule.

Teaching or doing falsely.

When not from the immediate motions and teachings of the light within; though what is taught, be in its self true; and what is done, be in its self good.

False Prophets.

All that are called by men, however qualified otherwise; all that teach from or out of the *Scriptures*, and not from immediate inspiration as the Prophets and Apostles, by whom the *Scriptures* were penned.

False Witnesses.

All who speak not from inspiration, and inward merely divine motions, and experience not what they affirm in themselves.

Flesh.

Whatever is not from the light within originally and immediately.

Wisdom of the flesh.

All Wisdom attained by industry.

Denying Christ come in the flesh.

Denying Christ come in the Flesh of Joseph, John, Sarah, or any other who are Quakers.

Christ come in the flesh.

Come in their Flesh.

The Flesh of Christ.

The Spiritual Flesh that descended from Heaven; not the Flesh that lay buried

The Fold of Christ.

buried in the Sepulchre after death.

Following Christ.

Christ himself.

The Friends

Obedience to the light within.

Friends.

All professed Quakers.

*The will of the
Flesh.*

All that is chosen by man, though he be thereto disposed by the will of God revealed in the Scripture.

G

*Preaching for
Gain.*

Receiving any thing as the reward of preaching the Gospel.

State of Glory.

The State of Peace and Joy, resulting from the witness of the light within in this life.

G O D.

Father, Son, and Holy Ghost, without distinction, the light within every man, the spirit of the Quakers, every one of them; the soul, the seed, and much more that he is not.

*oundation of
God.*

The light within, and the inspirations and motions of it.

be Gospel.

Christ the light within, not the written Word, or the sense of it, as a Narrative of the good will of God to men in Christ.

H

*handled the Word
of Life.*

Not as the Apostles, who handled the Body of Christ; but feeling by a spiritual sensation the motions of the light within, or the Christ within them.

*aring the Go-
spel, or Word.*

Listening to, and obeying the light within.

Heaven.

Not the place where the Man Christ is above or beyond the visible Skies, but the happiness they have within them.

I could never yet hear, or read them mention any other Heaven to be enjoyed by them as distinct persons, but what they have within them in this world.

Hell.

Preaching for
Hire, Hirelings.

The present torment and loss within. To have provision for the outward man, as a maintenance or reward for preaching, though no bargain be made, yea though such who receive it would preach, it they had never a penny reward in this world from those they preach to.

Holiness.

The womans Hus-
band at home.

Obedience to the light within, and that without any failing.

Christ the light in the conscience.

I

Idolatry.

Often for worshipping the Man Christ Jesus, who is at the right hand of God, above or beyond the Stars and visible Heavens; taking the examples of the Saints and Churches in the *Scripture* recorded, and doing likewise.

J E S U S.

The light within, the Word in the beginning, not the *Son of Mary*, who was made or created.

The Imaginations.

All conclusions (how demonstrable soever) which accord not with their Tenets, or are not by immediate inspiration.

Enchantments, Ec-
witchings.

A being perswaded and established by Reason and *Scripture*, but especially, if humane Arts or Sciences have any hand in it.

Infidels.

- Infidels.* All that obey not, or do not place their Salvation in the light within.
- Workers of Iniquity.* All that live not without sinning against God.
- The Judgment, day of Judgment.* Sin being judged in the Conscience by the light within in this life.
- Justification.* Christ the light within obeyed.

K

- Kingdom of God.* The Rule and Government of the light within, and the peace and joy arising from thence.
- Carnal knowledge.* All knowledge but what comes by the immediate inspiration of the light within.

L

- The Law.* Christ, the light within, the Law written in the heart.
- Leadings in Spirit.* The motions of the light within, immediate inspirations and teachings.
- The life.* Christ the light within.
- The life of Christ.* The prevalency of the light within.
- Eternal life.* Being taken into God.
- Saved by the Life of Christ.* A being saved by the prevalency of the light in the conscience.
- The Letter.* The Scriptures, or written Word.
- The dead Letter.* What is spoken (though true in it self, if) not from immediate teaching, or the light within.
- The Letter that killeth.* Christ, God, Father, Son, Spirit, the seed of Abraham and David, according to the

flesh; Jesus, the only Saviour; the Law, the Testimony, the Gospel, the Prophets, the Advocate, Righteousness, Sanctification, Justification; the only Rule, Guide, Teacher, Judge; the Way, the only way to the Father; the Truth, the Life, the Power of God, the Eternal God, God Almighty, that which pardons and conquers sin; the Judgment, the Lamb of God that is slain from the beginning, the Word in the beginning, the Creator of all things, the end of all Books, Laws, and abundance more than can be crowded into many Pages.

The Lust.

All desires that accord not to the light within, and proceed not from thence.

M

The Man Christ.

The spiritual Body of Flesh, Blood and Bones, which they say descended from Heaven, and dwelt in the Body of the Son of Mary, and doth also now in every Quaker.

Cease from man, do not hear man.

What the Faculties of Man have any hand in, either by inventing, working, or expressing; all that comes not purely from the light within.

Measure of God, of Christ, of the Spirit.

That degree of the power and inspirations of the light within.

Something more or less of the very being and Essence of God the Father, Son, Spirit.

Meditate.

Not pondering or exercising the judgment and understanding on holy and divine Objects, but a stillness and emptiness of all thoughts, attending for the immediate im-

pulsion,

They put to their meanings.

pulses, suggestions, inspirations, and motions of the light within.

In the Meekness.

Expounding, or giving the sense of the Scripture, however true in its self, if not by immediate meet Divine Revelation.

Ministers of the Everlasting Gospel.

In the light within Christ, which is meekness in the abstract; and between whom and their spirits there is no distinction.

Ministers of Anti-christ, Babylon, Idol-Shepherds.

Both men and women Ministers among the Quakers, who declare from immediate inspiration, not from the Letter of the Scripture.

Ministration of the Spirit.

All such who have a mediate Call from man, or preach from the Letter of the Scripture.

Miracles.

The immediate teachings and motions of the Spirit, exclusive of all forms in worship, the will (though sanctified) in choosing, and all premeditation and acting by the prescription of the written Word.

The Star of the Morning, the Morning of the first day. Moved by the Holy Ghost.

Sometimes Miracles in Spirit, invisible to bodily senses, or humane understanding.

From the Mouth of God.

Christ the light within.

Mysteries of the Kingdom.

An inward immediate impulse of the light and power within.

Mysteries of God.

Immediate teachings from the light within, excluding all other.

Such things as the faculties of man have no power to understand or express, no not from or by the Scripture; such things as are only sensated in the experience. An allegorizing the Scripture.

N

- Natural man.* Every man that is not a Quaker.
- The Natural man.* Every thing in man which is distinct from God, or the light within.
- The New man.* Christ the light within, considered essentially.
- They did by Nature the things contained in the Law* By the new Nature, which is Christ the light, contained in the Law within the heart, which is also Christ the light.

O

- Obedience of Christ.* What is done by men, by the power, life and strength of the light within them.
- Obedience in Spirit.* Wrought by immediate impulses of the Spirit.
- The Kingdome of God cometh not with observation.* The light within, and its prevalencie (which they call, and that only the Kingdome of God) is not obtained any way by the study or consideration of the Scripture, or any thing *without us*.
- Observers of times.* Such as keep any certain days as separated to holy use, as the Lords-day; or such as propose an hour or two to be spent in the Worship and Ordinances of God, or any time with limitation.
- Christ the Offering.* The light within.
- Offering up of Christ.* The light within disobeyed, or contesting with the lusts (yea) or the right reason of men.
- Officers of the Church.* Invisible Officers and Overseers, who do all their work in Spirit.
- Gods Off-spring.* A part and measure of the very being of

of God, continuing to be in a degree as good and divine as God himself.

The Souls and Spirits (at least) of the Quakers, which they say came out of God.

The Old man.

All that is disobedient, or not conformable to their light within.

Oneness with God, Christ, Spirit.

Not relative, nor by love, or faith, or Mystical Membership, but such an oneness as leaves no room for distinction between God, Christ, the Spirit, and such whom they say are one with Christ.

Openings of Life. Springings of Life.

Sudden workings to action, or impressions on the mind and affections, proceeding from within, of their own accord and motion.

Overcome by the Blood of the Lamb, and the Word of his Testimony.

All amounts but to an obedience to the light within (which *Smith* saith, was the Lamb of God whom *John* bid the Jews behold) and the force of the light and life within, which with them is the blood, *i. e.* the life of the Lamb.

P

Put Christ to pain.

Resisting the motions of the light within.

The painted Whore.

Not only the Papals with their irreligious Pomp, but all the good words, thoughts and actions of any sort of men, who derive them not from the immediate teachings and motions of the light within; yea, all forms of Worship, according with the Precepts and Examples of the Scripture; and they are with them the most painted, who come nearest to the Scripture as a Rule.

The

The People of God.

They, and none but they who profess the light within every man to be Christ, the only Saviour and Teacher, and give up themselves to its conduct as such.

Perfect Perfection.

Not that which is sincere, or a perfection of parts, or sanctification throughout in part; but a being without sin in the least remains or stains of it.

Persecution.

Not only a penalty or hurt inflicted on their Bodies or Estates, but also a speaking or writing against their Principles in the most purely rational and Scriptural Authority.

*The seed in Prison,
and Captivity,
and Bondage.*

The light within not obeyed as Christ and God.

Pictures and Images.

Not only those Images and Pictures that to the bodily eye represent Christ, or God, or the Saints, and are adored with Religious Worship; but all Worship, Opinions, Actions, Words, that are in imitation of the Examples, and in obedience to the Precepts contained in the Scripture.

Men-pleasers.

They who comply with men, though in things not only lawful, but also to edification.

*Pollutions of the
world.*

Not only things in themselves sinful, as drunkennes, swearing, lying, &c. but also whatever Customs they dislike and decline; as Cuffs, Ribands, putting off the Hat, signs of respect, &c. which they say are from the Devil: All recreations, as Bowling, Ringing, though used seasonably and moderately.

The Power of God.

The Light within, the Christ within.

Praying

Praying in Spirit. Secretly or inwardly (not with the voice) by the immediate impulses of the light and power within, without the exercise of so much as the conceptions of man.

Prayer. Christ the light within is sometimes by them so called.

The presence of the Lord. The powerful influences and impressions of the light within, either to terrour, or peace and joy.

The pride of Man. A not submitting to their light; and especially receiving tokens of respect, and wearing Ribands, Cuffs and Lace.

The Priests. A word of scorn put on all indifferently, who are separated to the work of the Gospel-Ministry by men, or that receive maintenance for their work.

All that are not Quakers.

The Worlds Professors.

Formal hypocritical Professors.

All that walk in the Ordinances of Christ, commanded or prescribed in the Scripture, or in the order of the Gospel.

Spirit of Prophecy.

False Prophets.

Immediate impulses and inspirations. All that act not by immediate Revelation.

Prophecying falsely.

How true soever in it self, if not from their spirit.

Publicans and Sinners.

All that are not Quakers.

Walking in the pure.

Walking after the dictates of the light within.

Purifying the heart by the Blood of Christ.

Acting and being disposed according to inward motions, by the light and life of the Christ within them.

Q

Quenching the Spirit.

Quickned in the Life.

Resisting the motions of the Light within.

Stirred up by the power within.

R

Raised to life.

Ravening brain.

Conversion to Quakerism.

Studying and following after Divine Knowledge, or the knowledge of divine things.

Inwardly ravening from the Spirit.

A recourse to the Scripture, or any thing else (except their spirit) for sight and understanding in the things of God.

Carnal reasonings, Reasonings of the Flesh.

All use of the understanding and judgment of man, for searching and finding out truths about Divine and Spiritual things.

Received from the Lord.

By immediate Revelation.

Reconciliation.

Giving up themselves to the light within.

The Word of Reconciliation.

Christ the light within.

The Lords Redeemed.

Those who are conformed to the light within.

Redemption.

A being reduced into the state of *Adam* in Innocency; not what was wrought by Christ in the Flesh 1600 years since.

The Redeemer.

Not that Jesus Christ who is ascended above and beyond the Stars, but the light and power within every man, as such.

Refreshings in Spirit.

Something they are pleased with they know

know not why, and come by they know not how: As the Quakers who were refreshed at the Dutch-womans declaring, while they understood not a word she spake.

The New man.

CHRIST.

The rest of the people of God.

A quiet and peace within, (though from a blind deluded conscience.)

The Resurrection of Life.

Obedience to the light in this world.

Resurrection of the Body.

Resurrection of the light within, to a dominion in the man: for with them the Body is Christ, and Christ is the light within. Also the Body (which was a servant to sin) being acted by the light and power within.

Revelations.

Not Scripture-Revelations, but what come by immediate inspiration to them.

Righteous ones.

Such as are without sin.

Righteousness of Christ.

That which is wrought by the power and conduct of their Christ the light within.

The Root of Jesse.

The Light within.

The Royal Seed.

Christ and every Quaker.

They who run, and not sent.

All that teach the Gospel from the Scripture, and not by Immediate Inspiration.

Reprobation.

Sin.

S

The Sabbath.

Every day, the present Rest and Heaven of the Quakers.

The Sacrifice of Christ.

The light within obeying, or they obeying in the light within.

Having Salt in themselves.

Having Christ in themselves.

- The Salt of the Earth.* Christ the light within.
- Salvation.* Conversion to the obedience of the light within.
- Sanctification.* All one with Justification, all one with Christ, obedience to the light.
- Building on the Sand.* Making the Scripture a Rule of Faith and Life.
- The Saviour.* The light within every man.
- According to the Scriptures.* By immediate inspiration, as the Prophets and Apostles received the mind of God.
- The Seed.* The light within, or the Christ essentially within; the Eternal Word, that which was in the beginning with God.
- The Seed of Abraham according to the Flesh.* The Eternal Word, Christ as God.
- Self-righteousness.* All that is not from the immediate motions within.
- Shadows.* All Forms and external worship.
The Scriptures, which *Pen* saith, are as the shadow of the true Rule, viz. living touches.
- Idol Shepherds.* The Ministers who have a mediate Call, or teach out of the Scripture.
- Shut out of the Scriptures.* Cannot understand them, have nothing to do with them.
- Signs and Miracles in Spirit.* No body can tell what.
- All flesh must be silent.* Nothing must be said but what comes by immediate revelation from the Spirit; for all else is the voice of man, and of the flesh.
- In the Simplicity.* Without the use of humane understanding;

- To live in Sin, Sinners.* ing; or if you will, out of your wits.
Such as have any remains of sin in them, or do at any time in any sort commit sin.
- Slaying the Witness.* Disobeying the light within; but especially a resolved rejecting it as our only Rule, Teacher and Saviour.
- Sons of God. Soul.* Only the Quakers.
Apart, or measure of God.
- Speaking in the Spirit.* By immediate Inspiration.
- Spirit of Antichrist.* That which leads to Forms, though Christ's and Gospel-Forms. All that opposes the light within to be Christ.
- False Spirits.* They that ground their Doctrine on the Scripture, or any mediate thing.
Being under the power of any sin.
- Spirit of Bondage. Spirit of God.* The light within every man, God the Father, Son, Holy Ghost, without distinction.
- Spirit of the World.* Whatever is not conformable to the light within as Christ.
- The Spiritual man.* Christ, or Christ in every Quaker.
- The Lord hath Spoken.* What comes to them by immediate inspiration.
- The Lord hath not Spoken.* Whatever is not by immediate inspiration, though it be written in the Scripture.
- A true Christians State.* Being taught by God immediately, not by the Letter.
- The statutes of God* The Law in the heart, or within.
- They steal my word, every one from his Neighbour.* Teaching Doctrines as the Word of the Lord taken out of the Scripture.
- Stolen words.* All that we have out of the Scriptures, and

- and not by immediate inspiration to our selves.
- In the Stillness.* An unactive attending to the light within.
- Standing in the Counsels of God.* Conformity to the Teachings of the light within, and abiding therein.
- Studying for Divine Knowledge (and what comes thereby) from the Scripture.* Carnal toil, birth and wisdom of the flesh.
- The Woman in Subjection.* Scraping in the Scriptures..
- The Supper of the Lord.* Weakness must subject it self to the man Christ.
- Sword of the Spirit.* Spiritual joy, or joy in the Spirit from the presence and influence of the light within: all eating and drinking to God, and in remembrance of Christ.
- Synagogues of Satan.* Christ the light within.
- What is declared by immediate inspiration of the Spirit.
- The Assemblies of any sort of people for Divine Worship, who are not Quakers.

T

- Christ Tabernacling in the outward Vessel.* Christs dwelling for a little time in the body, born of the Virgin Mary: The like of every Quaker.
- Taking away the Tables.* All Forms and Books, as useles in the things of God.
- Taught of God.* Taught immediately from the light within.
- Teachings of Men.* All that is not immediately inspired, though the sense and words of the Scripture.
- Cease

- Cease from man. From the Teaching by Man.
- Outward Court of the Temple given to the Gentiles. All forms of Worship, all visible Worship, being the Worship of Heathens, not of Christians.
- Testifie to the light in the Conscience. Appealing or speaking to Christ the light within.
- Bearing Testimony to the light. Declaring for, and from the light within.
- The Testimony, and the Testaments. Christ the Light and Law within.
- Thanksgiving. Give thanks in Spirit, or inwardly.
- Thieves and Robbers. All that are Teachers by a mediate Call.
- Traditions of men. All Ministers but the Quakers.
- Trading with the Scripture. All that walk by Scripture-light.
- The Birth, In Travel. The Scripture, or written Word.
- Trembling and Quaking. Having maintenance for a Ministry: Ministering from the Scripture, or written Word.
- The Truth. The time of wrestling betwixt convictions of the light within, and perfection.
- Speaking Truth, Truly. The horreur and consternation that they are under, from (as they say) the wrath of God, while the flesh is judged, and they are in the hell of condemnation; (*which is all the hell they hold that I can find*) and this trembling and quaking (they say) is such as *Moses* and other Prophets were seized with at the appearance of God.
- Witnessing to the Truth. No other but Christ the light within.
- When it is spoken from immediate inspiration and motion of the Spirit; but however true without these, it is falsely spoken.
- Declaring, or suffering for the light within, and its dictates.

V

The flesh of the Vail.

The Body wherein Christ dwelt and tabernacled, which for a while he took of the Virgin Mary; but at the death of that, left it no body knows where.

The Vail is over them.

The belief of the Man Christ Jesus, which was of our Nature to be the Christ, and now existing in Heaven, in that body of flesh of our Nature, which he took of the Virgin Mary.

The Vessel.

The Body wherein for a while Christ dwelt: also our bodies.

Victory over the devil, sin, flesh world. In the Unbelief.

Perfection in this life, resulting from the travail of the light within.

The Uncircumcised and Unclean. Ungodly.

Not acknowledging the light within to be the only Teacher and Saviour, whatever the faith and life otherwise may be.

Unlearned, and without Understanding.

All that are not Quakers.

The Voice of the Lord.

The same.
To be without the light within, its teachings and immediate Revelations.

The secret immediate lively touches and teachings within.

W

Hirelings serving for Wages.

Ministers who receive maintenance, little less than Robbery, at least very Jewish and Antichristian.

Wait on the light.

Desisting from a search after Truth by any external means, and passively attending

Watch to the light. To be so listning and attentive to the inward teachings, as not either to let slip any of its motions, or reject them.

Blind Watch-men. Those Ministers who see and warn by Scripture-light, and not their light within.

Watch to the Morning. To be diligent to observe and improve the first breakings forth of the power of the light within.

The Way. CHRIST,

The way of Truth. Those into which they are led by the pure light within.

The Whore of Babylon. All forms of Worship, visible Worship, all that is believed or practiced from the written Word.

Will of God. The Commands from within, from the light.

Will of Man, Will of the Flesh. All that we chuse by the direction of the understanding, or in which the humane faculties have any thing to do.

Will-worship. What ever Worship is not from the motions of the light within.

Children of Wisdom. The Quakers born to the light within.

We Witness. We experience, we speak it from the testimony, and feeling of the light and motions within. And Pen saith, *This is right witnessing, to witness what they experience.* But they that testify what they believe from the Scriptures, and right rational demonstrations, go by hear say and reports, but cannot witness it.

The Word.

The Word of God.

The Word of the Lord.

No other but Christ the Eternal God.

A Key to the Quakers Phrases.

The secrets of the Work of God.

The inward power and motions, neither wrought nor perceived by, or with the use of the humane understanding and will.

Righteousness of Works.

Whatever man hath any hand in, or doth chuse.

The World.

All that are not Quakers

Worship in Spirit.

Not the Worship where the heart and will goes along with the outward appearance, but what is from the motions of the light within.

Wrath of God, Lay of Wrath.

The inward judgings and terrours by the Light Christ within, and that in this world.

The Writings when Spoken diminishingly.

The Scriptures or written Word.

I have the Witnes of my Conscience, that I have not in this *Key* in any measure abused or wronged the Quakers; but have declared what in their Writings and Verbal Converse I have found to be true, and could have proved by particular instances, but for being too large. They who weigh what is written in the Body of the Book, may find satisfaction in the most, if not all of them.

THE CONCLUSION.

I Have not in this Treatise dealt with the more minute and light Errours and Aburdities of the Quakers, because they would amount to too large a Volume for this Subject; and I love not to Tythe Mint, Anns, and Cummin, where weightier matters call forth my thoughts. Where the Lord shall make what hath been written convincing and effectual, those Superstructures and Appendices of the conceit

of Perfection, denying the sober use of Civil Ceremonies, unnecessary scrupling at modest Ornaments, Pedantick Words, Phrases and Gestures, obstinate Jewish and Ceremonious respect to this or that place for Worship, and a multitude more, will quickly and easily dissolve of themselves.

I doubt not but all whose Judgments are not in captivity to the fillicst Errors, will conclude with me, that *Quakerism is no Christianity*, yea, *Not consistent with Christianity*; being no more capable of dwelling together in one Breast, than light and darkness in their absolute and supreme Dominion. I am perswaded that all who have honest meanings among the Quakers, little think that in turning to Quakerism, they turn Christianity out of doors: yet it is a truth, a sad truth, that calls for more serious notice than themselves, or most others afford it, who profess (and that sincerely) a love to Truth and Souls. p. 2.

My greatest discouragement in writing this Treatise, was from the sense of the Quakers being out of the reach of Scripture and Reason, to almost, or altogether a *Spiritual Delirium*. Yet I was not without some encouragement, from my hopes that the Lord would bless it, to the informing and securing of many whose feet are yet out of their snare. I have not a little been amazed, to read in their Authors such Expressions, as prompt us to divest our selves of being men, that we may be Christians: As if Rational and Spiritual, God and the Scriptures, Understanding and Christianity, were mortal Foes. I intended a Chapter by it self, to demonstrate Quakerism to be no Christianity, from its excluding right Reason, any thing called Reason from having to do in the search after Christianity, its Choice, Defence or Approbation. p. 3.

S. 4.

Smith's

Prim. pag.

56.

I care not if I collect a few, for my Readers satisfaction. *Quest.* How do you manifest this inward foundation, which you say is Christ, to be the true and only foundation which God hath laid?

Ans. From the feeling we have of it, by which we know that it is sure in us; and from the sure and certain knowledge which we have of it in the feeling, we manifest it from its own Nature and Being, to its own Nature and Being. You may here perceive what a reasonable Religion the Quakers is, whose demonstration is nothing else but sense and feeling, and this sense and feeling nothing is capable of, but the very nature and being of this Foundation.

S. 5.

He proceeds further, pag. 65. *Quest.* And can none have true Faith unto Salvation and Life Eternal, but such as are of your Opinion? *Ans.* We are not in any Opinion, but in the principle of Life, by which we are saved, and receives life; and in this state we stand, not in any Opinion, but in a feeling of life and salvation; for all Opinions are in notions and apprehensions, in which none feels the Life and Salvation in Christ, but what they apprehend in the natural part, unto that they give up their own belief, and so erres from the life in themselves, and neither believes unto Salvation, nor receives Eternal Life. Smith Prim. p. 61.

I shall not trouble you with an explanation of these uncouth phrases: you may turn to the Key, and resolve your selves. Sure, if this be the way to understand Truths, we may cashier our understandings, and judge the most Sensual to have most of the Spirit. Mr. Pen is much of the same mind.

S. 6.

He calls those disputing from the Scriptures, *Dry-cavilling Letter-mongers*. Penington is a little ingenious, when he saith in his *Questions concerning Unity*,

pag. 4.

pag. 4. *Wherein I confess my heart exceedingly despised them, and cannot wonder that any wise man did, or doth yet despise them.* Speaking of the way the Quakers have to get Profelites, being without Rational demonstrations. This is far from the Apostles Doctrine and Practise, who demonstrated by Reason that Jesus was the Christ; who *reasoned with Felix,* and exhorts to be ready to give a Reason of the hope that is in us, to every one that shall ask us.

I expect some Replies to my Book agreeable to this irrational humour: But I desire thote who shall think fit to undertake an Answer, that they would not play the Rats, and gnaw here and there a scrap, leaving the grand designs and demonstrations of it untouched. I do assure them, I am not arrived yet in my own Opinion to such a perfection, but I am willing to learn from (even) my Adversary: although I must likewise acknowledge, I am not very big with expectation from the Quakers power of convincing: But if they shall, instead of answering, fill some sheets with personal reproaches and reflections, which do not render the things asserted more or less true; I bless God, I am too much above them to be moved, and have cast up my accounts of those Costs before I began this Building. If they shall deny what I charge them with in my Book, they must discard their Authors I quote, or prove I give not the sense of their words. I shall be glad of the former, and I fear not the latter.

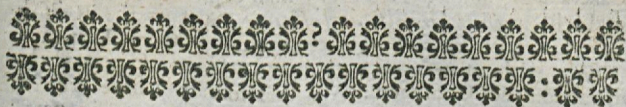
I desire the Quakers from henceforth, if they will maintain Moral Honesty, even such as many Heathens were possessed of, that they would no more call themselves Christians, until they fall under another Conversion: for it is gross Hypocrisie and Cheating, if not of themselves, yet of others: And
although

The Conclusion.

although some of them have scorned my prayers, and told me they hated I should pray for them; I shall love them with so much benevolence, as to beg of God to convince them of the Truth, by this or what means he pleaseth, that they may not only be loved of the truly good with good will, but also delight; but above all, that they may glorifie God on Earth in a better way, and enjoy God in Heaven to a greater blessedness, than their Principles express. I have done.

But let every man prove his own work, and then shall he have rejoycing in himself alone, and not in another,
Gal. 6. 4.

F I N I S.



A N
APPENDIX

T O

Quakerism no Christianity.

Wherein is published,

The Quakers Canons, and Constitutions for Ecclesiastical Censures and Discipline; with an Account of their Symbolizing with *Rome* therein, and in other matters of Order and Polity. Also a Catalogue of their Principal Errours and Blasphemies.



T hath been the common Opinion of those who are unacquainted with the Quakers, That they are a People altogether Confused, as well in other things as their Principles; But Satan the great Enemy to Mankind, and Master of Errour, is not so fortish as to decline all Polity and Order, where he designs to advance his Kingdom. And therefore wherever he subverts the Laws and Ordinances of Christ, he sets up some of his own in their room and stead; well knowing, that *Unity in Evil* is its Strength; and any Kingdom divided against it self cannot stand. And although the known Principles of the

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Quakers

Quakers was, and is, That every man ought to be guided by the Light within himself as sufficient; yet as the Reason of others, so their own Experience have taught them, That such a Guide, without another to guide and restrain that, tends to Distraction and Confusion: And therefore they have erected their Canons and Constitutions. What they are in part, and how imposed, may be seen in this following Account; which was conveyed to me out of their Registry by sure hands, and which I have given you entire, to prevent all pretences of unfair citing.

That this Testimony is no feigned thing, but really what it pretends to be, W. Penn hath given sufficient evidence. I cited a few lines out of it in my Vindication of Quakerism no Christianity, in answer to Penn. He finding by that little *spread*, that I had gotten the whole piece into my hands, expresses his discontent in these words, *If such inoffensive, may Christian and necessary Resolves, for the right Disciplining the Church of Christ in the ways of Peace and Righteousness, cannot escape John Faldo's cruel hands; instead of rendering us Papists, I shall not wonder if from a Non-conforming Priest, he turns a Spanish Inquisitor, or any thing else that can be worse, Penn's Reply to Faldo, p. 177.*

A Testimony from the Brethren, who were met together at London, in the third month, 1666. to be communicated to the faithful Friends and Elders in the Countries; by them to be read in their several Meetings, and kept as a Testimony among them.

WE your Friends and Brethren, whom God hath called to Labour and watch for the Eternal good of your Souls; At the time aforesaid, being through the Lord's good hand, who hath preserved us at liberty, met together in his Name and Fear, were by the Operation of the Spirit of Truth, brought into a serious Consideration of this present state of the Church of God; which in the day of her return out of the Wilderness, hath not only many open, but some Covert-Enemies to Conflict against; who are not afraid to speak evil of Dignities, and despise Government: without which we are sensible our Societies and Fellowship cannot be kept holy and invariable.

Therefore as God hath put it into our hearts, we do communicate these things following unto you; who are turned from dark-

darkness to light, and profess with us in the Glorious Gospel throughout Nations and Countries: Wherein we have travelled, as well for a Testimony against the unruly, as to stablish and confirm them, unto whom it is given to believe the Truth; which is unto us very precious, as we believe it is also unto you, who in love have received it, and understood the Principles, and felt the Vertue and Operation of it. In which our spirits breath that we all may be preserved, until we have well finished our Course and Testimony, to the honour and glory of our Lord God, who is over all blessed for ever.

1. We having a true sense of the working of the Spirit, which under a Profession of Truth, leads into a Division from, and Exaltation above the Body of Friends, who never revolted nor degenerated from their Principles, and into marks of Separation from the constant Practise of good and ancient Friends, who are found in the Faith once delivered to us. And also into a slight esteem of their Declarations or Preaching, (who have and do approve themselves as the Ministers of Christ) and of the Meetings of the Lords people, whereby, and wherein Friends are, and often have been preciously revived and refreshed.

And under pretence of keeping down Man and Forms, doing down the Ministry and Meetings, or encourage those that do the same. We say, the Lord giving us to see, not only the working of that Spirit, and those that are joynd to it, that bring forth these ungrateful fruits; but also the evil Consequents and Effects of it, which are of no less importance, than absolutely tending to destroy the work of God, and lay waste his Heritage. We do unanimously (being thereto encouraged by the Lord, whose presence is with us) declare and testifie, That neither that Spirit, nor such as are joynd to it, ought to have any Dominion, Office, or Rule in the Church of Christ Jesus, whereof the Holy Spirit that was poured forth upon us, hath made us Members, and Overseers. Neither ought they to act, or order the affairs of the same: But are rather to be kept under with the power of God, till they have an ear open to Instruction, and come into Subjection to the Witness of God; of the encrease of whose Kingdom and Government there shall be no end.

2. We do declare and testifie, That that Spirit, and those that are joynd to it, who stand not in Unity with the Ministry and Body of Friends; that are constant and steadfast to the Lord, and to his unchangeable Truth, which we have received, and

are Witnesses of, and Ambassadors, have not any true Spiritual Right, or Gospel-Authority, to be Judges in the Church, and as the Ministry of the Gospel of Christ; so as to condemn you and their Ministry: Neither ought their judgment to be any more regarded by Friends, than the judgment of other Opposers, who are without. For of right, the Elders and Members of the Church (which keep their habitation in the Truth) ought to judge matters and things that differ, and their judgment which is so given therein, ought to stand good and valued among Friends; though it be kickt against and disapproved by them, who have degenerated as aforesaid. And we do further declare and testifie, That it is abominable Pride, which goeth before Destruction, that so passs up the mind of any particular, that he will not admit of any judgment to take place against him: For he that is not justified by the Witness of God in Friends, is condemned by it in himself; though being hardned, he may boast over it in a false Confidence.

3. If any difference arise in the Church, or amongst them that profess themselves Members thereof; We do declare and testifie, That the Church, with the Spirit of the Lord Jesus Christ, have power (without the assent of such as dissent from their Doctrine and Practices) to hear and determine the same. If any pretend to be of us, and in case of Controversie, will not admit to be tried by the Church of Christ Jesus, nor submit to the judgment given by the Spirit of Truth in the Elders and Members of the same, but kick against their judgment, as only the judgment of Man, it being manifested according to truth, and consistent with the Doctrine of such good ancient Friends as have been, and are found in the Faith, agreeable to the Witness of God in his people; Then we do testifie in the Name of the Lord (if that judgment so given be risen against and denied by the party condemned;) then he or she (and such as so far partake of their sins, as to countenance and encourage them therein) ought to be rejected; And having err'd from the Truth, persisting therein presumptuously, are joyned in one with HEATHENS and INFIDELS.

4. We do declare, That if any go abroad hereafter, pretending to that weighty Work and Service, who either in Life or Doctrine grieve good Friends, that are stedfast in the Truth, found in the Faith; so that they are not manifest in their Consciences, but disagree to the Witness of God in them; Then ought they (whatever have been their Gifts) to leave them before the Altar, and forbear going abroad and ministering,
until

until they are reconciled to the Church, and have the Approbation of the Elders and Members of the same. And if any that have been so approved of by the Church, do afterwards degenerate from the Truth, and do that which tendeth to Division, and countenance Wickedness and Faction (as some have done) then the Church hath a true Spiritual Right and Authority to call such to Examination; and if they find sufficient cause for it, by good testimony, may judg them unfit for the Work of Gods Ministry, whereof they have rendred themselves unworthy; and so put a stop to their proceedings therein. And if they submit not to the judgment of the Spirit of Christ in his people, then ought they publicly to be declared against; and warning given to the Flock of Christ in their several Meetings, to beware of them, and to have no fellowship with them, that they may be ashamed, and Lambs and Babes in Christ preserved.

5. And if any man or woman, which are out of the Unity with the Body of Friends, print, or cause to be printed, or published in writing, any thing which is not of service for the Truth; but tends to the scandalizing and reproaching of faithful Friends, or to beget or uphold Division and Faction; then we do warn and charge all Friends that do love Truth, as they desire it may prosper and be kept clear, to beware and take heed of having any hand in printing, republishing or spreading such Books or Writings. And if at any time such Books be sent to any of you, that sell Books in the Country, after that you, with the advice of good and serious Friends, have tried them, and find them faulty, to send them back again whence they came. And we further desire, from time to time, faithful and sound Friends may have the view of such things as are printed upon Truth's account (as formerly it hath used to be) before they go to the Press; that nothing but what is sound and savoury, and that will answer the Witnesses of God even in our Adversaries, may be exposed to publick view.

6. We do advise and counsel, That such as are made Overseers of the Flock of God by the Holy Spirit, and do watch for the good of the Church, meeting together in their respective places, do set and keep the affairs of it in good order, beware of admitting or encouraging such as are weak, and of little faith, to take such trust upon them; for by hearing things disputed that are doubtful, such may be hurt themselves, and may hurt the Truth, not being grown into a good understanding to judge of things. Therefore we exhort, That you who have received a

ture sense of things, be diligent in the Lord's business, and keep the Meetings as to him, that all may be kept pure and clean, according to that of God which is just and equal.

We also advise, That not any be admitted to order Publick business of the Church, but such as have felt in a measure of the Universal Spirit of Truth; which seeks the destruction of none, but the general good of all; and especially of those that love it, who are of the Household of Faith. So, dear Friends and Brethren, believing that your souls will be refreshed (in the sense of our spirits, and integrity towards God) at the reading of these things, as ours were while we sat together at the opening of them; and that you will be one with us on the behalf of the Lord, and his precious Truth, against those who would limit the Lord to speak without Instruments, or by what Instruments they list, and reject the counsel of the Wise-men, and the testimony of the Prophets, which God sanctified and sent among you in the day of his love; when you were gathered, and would not allow him liberty, in and by his Servants, to appoint time and place, wherein to meet together to wait upon, and worship him, according as he requireth in Spirit, and calling it Formal, and the Meeting of man.

We say, believing that you will have Fellowship with us herein, as we have with you in the truth, we commit you to God, and the Word of life, which hath been preached to you from the beginning (which is neither limited to place, nor time, nor persons; but hath power to limit us to each as pleaseth him) that you with us, and we with you, may be built up in our most holy faith; and be preserved to partake of the Inheritance which is heavenly, amongst all them that are sanctified.

Richard Farnsworth,
Alexander Parker,
George Whitehead,
Josiah Coale,

John Whitehead,
Thomas Loe,
Stephen Crispe,
Thomas Green,
John Moone,
Thomas Briggs,
James Parkes.

It will not be lost-labour, to give my Reader an Account of the occasions of this Testimony, and of those things contained in it, which are of special remark.

The first and chief Principle which the Quakers cried up, and endeavoured to obtrude on all they attempted to draw off from the common Principles of the Christian Religion, and to preserve to themselves; was, That every man hath a light in him,

him, which is no less than *Christ*, and the *Spirit*, *Christ the Word of God*, the *Life*, the *Power*, &c. and that this *Light* is sufficient to lead into the knowledge of *all Truth*, and to move men by its *Power*, to the *complete* and perfect *Obedience*. And as upon this Principle, they did, and do discard the Scriptures from being a *Rule* of Faith and Life, and from bearing the *name* of the Word of God: So, many of them believed it as rationally followed, That all *their* Ministry and ordered Meetings, to declare what they called their Testimony, was not only *superfluous*, but also a contradiction to their main Principle (which is indeed rightly inferred.) Another Principle grounded on the former Foundation was, To exclude all *Forms* of Worship, *Order* or *Discipline*, and every one to be left to his *own proper* liberty, to meet, or not to meet; to speak, or be silent; as he or she should be guided by his or her *private* Light, &c.

But the practices which suited to this Principle, as it rendered its Professors discordant and contrary to each other, and ridiculous to Observers: So also it deprived their Heads and Leaders of that *Domination*, which was as ambitiously sought by them, as by any *Seet-Masters* heretofore.

Upon these Considerations, those who were chief in esteem and interest among them, began to *impose* upon the rest, what they *pretended* was by the Spirit dictated to them, although it did not meet with the same *inward relishes* and sentiments of the rest. Many of the Quakers (who kept to their first Principle) were hereat greatly offended, and made opposition against those Obtrusions as Tyrannical, and subverting their Foundation. One of whom was the Author of that large Letter of Complaint, published in a little Piece, entitled, *THE SPIRIT OF THE HAT: Muclow* In which may be seen the main Grounds of difference between the Ruling and Non-Conforming Quakers, and as well penn'd as was ever any thing by a Quaker.

But to reconcile these Impositions, with the Principle of the Sufficiency and Divinity of the Light within every man, the Imposers *pretend*, That the Light of the Body (*i. e.* Such who bear the sway) can taste and discern what is from the true Light in any; and therefore what answers not to that Discerning-Spirit in the Body, is to be exploded, as not from the true Principle.

In this Testimony (*alias*, The Quakers *Canons* and *Constitutions*) I shall remark these following particulars:

1. That in the Title, it is ordered to be read in all their Meetings, and kept by them as a *Testimony*: Which are Priviledges that the *Scriptures* obtain not with them.

2. That the Subscribers, and those others who joyned with them in their *Convocations*, pretend to have met by the *Operation of the Spirit*; and to have had in that Negotiation, the presence of the Lord with them, and that hereupon they ground the following Dictates and Impositions.

3. That although they take it so grievously, that they should be accounted no Christians by us; yet they own no other to be the Church of Christ but themselves, and have the Charity to reckon of all others as *Without*, and as *Heathen* and *Infidels*; among which sort they are to be numbered whom they Excommunicate.

4. That notwithstanding their former decrying a stated and ordained Ministry, Rule and Dignities in the Church, as *Tyrannical* and *Antichristian*; they have now a Ministry, Rulers, Dignities, Offices, and Dominions erected among themselves, as necessary to the subsisting of their Fellowship: And affirm, That it is *abominable Pride* for any particular, not to submit to the judgment given by them, called, The judgment of the Body.

5. That although they have (with their Authors the Romists and Jesuites) reproached the holy Scriptures, as a *lame* and *insufficient* Rule; yea, as *no* Rule: Countenancing this their *Distraction* from the *diversities* of Opinions, Parties, and Factions which are found among those who own it for their Rule; yet they themselves (for all the *All-sufficiency* of their Light *within*) have Doubts, Discords, and Factions among themselves, and each pretending the *Light* for its Authority: So that their pretended Remedy, is an early breeder of those Diseases, for which they boasted of it as an *Infallible Cure*.

6. That therefore they now reduce the *Light* within each particular, under the Superintendency of that they call, the *Light in the Body*, or Church of Christ; which is no other than the Dictates and Impositions of those among them, who assume that name, and have the greatest interest to maintain it.

7. That while they disown the *Scriptures*, or Written Word to be a *Rule* of Faith, and for tryal of Doctrines and Practices; affirming the Spirit to be the *only* Rule; they set up the Doctrines of *GOOD ANCIENT FRIENDS*;

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(i. e. of *James Naylor*, who was bored thorow the Tongue for Blasphemy, *George Fox*, *Edw Burroughs*, and such Wretches) in its *stead*: To which all must be Consentaneous, or be condemned, and by which their Ecclesiastical Censures must be passed.

8. That the *Faith* they pretend to adhere unto, claims no longer standing (in this Testimony) than *good ancient Friends*, and what was delivered to the Authors of this Testimony, I suppose, by the foresaid *good ancient Friends*.

9. That as great *Disturbers* and *Contemners* of Christian Congregations, Ministry, and Forms of Worship as they have been; they having now set up *such-like* things of their *own*, cannot digest the contempt and neglect of them, from *those Quakers*, who (according to their *Fundamental Principle*) oppose that among themselves, which they *all* condemned in *others*.

10. That to difference their Ministry, Worship, Meetings, and Appointments of time to that end, from theirs whom they condemn; they fater all on the Spirit of God, calling themselves *only* its *Instruments*.

11. That among the *Quakers*, those who dissent from the *Ruling* party, are as little endured, as *Dissenters* among any whom they charge with Antichristianity and Oppression. And upon *persisting* in their Non-conformity to the Dictates and Impositions of those who *will* call themselves the *Church*, are *ejected* out of their Ministry, Rule, Office, Dominion, and Membership, and shut out from having *any* thing to do in their Church-affairs; yea, and persecuted too, so far as to be *kept under with the power of God*, which is a Sentence that hath in it (without their help) an *inexplicable*, as well as an *unlimited* sense.

12. That they admit of none to their *Debates*, about their more *private and offensive* Principles, and ordering of their Ecclesiastical matters, but such as they have made *sure* of, and have well *digested* their Tenets; or as they phrase it, have a *good understanding*, and *true sense of things*, and are felt in a *measure of the Universal Spirit*.

13. That the Counsel given by the *leading Quakers*, is by them said to be the Counsel of the *Wise-men* and the *Prophets*.

14. The Authoritative and Magisterial stile in which they express these Canons, scil. *We declare and testify; We testify in the Name of the Lord; We warn and charge you.*

15. That

15. That they are very industrious for the suppressing of all Prints and Writings that have an *ill Aspect* on their Persons or Principles, though published by *Quakers*. No wonder then that *their Notaries* will not, or dare not, take the liberty of reading *those Books* which are published for their Conviction, by professed Friends to their Souls, who are as *professed Adversaries* to their Soul-destroying Opinions and Practices.

16. That their way of Licensing Books of *theirs* to be printed, permits none to pass the Press, but such as have the Approbation of the *Tryers*, (as they believe) will answer the *Witness of God*: (*i.e.* the Light which is the Quakers God and Guide) even in their Adversaries. From which it may be inferred, That not only the corrupt *Opinions*, but also all other Weaknesses and Extravagancies contained in their Books, printed according to their Order, may be fixed on, *not only* their particular Authors, but also on the *Body* of the Quakers, and the Spirit by which they are led.

17. That in all the matters contained in this Paper, they ground not any Advice, Counsel, Charge, or Determination on the *Scriptures*; nor make any mention of their Direction or Authority, while the *Witness of God in Friends*, and the *Doctrines of good ancient Friends*, are again and again made the Proofs and Tests of their proceeds. By which 'tis easily understood, of what *value* or *use* the *Scriptures* are in their esteem.

It is not without ground of *more* than a *Suspicion*, that the hand of the Jesuite hath been laying a *Popish Plot* in the business of Quakerism. And although I was sometime as far from entertaining *that Opinion* as most, I have found *that* in their Concerns, which hath forced me into a strong Presumption of the truth of it. And the more I *understand* them, the more I am of *that* mind; especially when I consider, That the nearer they approach to any form, the more of the Image of that Man of Sin appears upon them.

It was a cunning Artifice of Satan, in his first Attempts by his Quaking Instruments; to draw them off from the Yoke of Christ in his Word and Ordinances; by asserting, That every man had a sufficient Light and Motion within *himself*, which if heeded, would be more effectual to render them perfect, than all the Precepts and Rules in the Bible; by which, Pride, Idleness, and Libertinism is exceedingly gratified. And when they were sufficiently distasted at, and hardned against the holy Laws and Ordinances of Christ, beyond hope of return; then to fall on hammering those Bonds of his own to put up-
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on them, and frame them for his farther designs. Wherein that Scripture is sadly verified by them, *While they promise them liberty, they themselves are the servants of corruption, &c.* 2 Pet. 2. 19, &c.

In my Book entituled, *Quakerism no Christianity*, I gave a large account of the Quakers building their Babes, on the same Foundations on which Popery (as such) is founded; viz. *Contempt of the Scriptures, pretences of Infallibility, and immediate Inspirations*, vid. Chap. 4. Sect. 7. and Chap. 12. Sect. 2. Those instances I produced in them, had chiefly a relation to their Doctrines and Enthusiasm. I shall now add some remarkable parts of their *Discipline, Order, and Rule*, wherein they symbolize with *Rome*, no less than in the former.

1. Do the Papists pretend themselves to be the *only Church*, and all other Professors of the Christian Religion to be Heretick? The Quakers call themselves *only* the Body, the Church of Christ, and all others Antichristian, Heathen and Infidels.

2. Do the Papists by their little Juncto's, which they call *General Councils*, make Laws, Canons and Constitutions, beside and contrary to the Scriptures, and impose them on their Members, as of Divine Authority? So do the Quakers.

3. Do the Papists admit none into their Councils, but such as are in Unity with their Church, and acknowledg the Pope the Roman Head? Neither will the Quakers admit any (though *professed Quakers*) into their Councils, or to order any thing in their Church-affairs, who are *Dissenters* from the *Ruling party*, are not in *Unity* with the *Body*, or that comply not with *George Fox* the *Quakers Pope*.

4. Do the Popish Councils (with, or without the Pope) pretend the *Spirit* to be present with them, and its *Authority* for all their Determinations to be *Infallible*? Wherein do the Quakers differ from the same *Arrogancy*? when they affirm themselves to meet by the *Operation of the Spirit of Truth*; That the presence of the Lord is with them in their Councils, and then testify and impose them in the name of the Lord?

5. Do the Romish call the Pope, or the Pope with his *Conventicle* of the Prelates, the *Church*, and impose their Sentiments and Determinations as the mind and Laws of the *Church*? The Quakers are herein not a hairs-breadth differing from them. For that which they call the *Light and Sense of the Body*, and its Determinations is no other than the *Dictates* and *Opinions* of *George Fox*, and some of the *Leading Quakers*; which

which yet are imposed on the rest of the Quakers, as the *Light* of the *Body*, or of the Church of Christ.

6. Do the Papists obtrude a submission of the private Sentiments and Opinions of any of their Members, to the Determination of the Pope, or Pope and Council? So do the Quakers; requiring, That no mans *particular* Opinion do lift up it self against the *Light* of the *Body*; but be determined thereby, and acquiesce therein.

7. Do the Papists reject the *Scriptures* from being their *Rule*, while they advance *Traditions* in their rooms? The Quakers have gone *beyond* them, who give not that Authority to the *Scriptures* which the Papists allow them; and to *over-match* the *Popish* Traditions, bring in the Doctrine of *Good ancient Friends* as their *Rule*, while the *Scriptures* are denied that Preferment.

8. For *Implicite Faith*, the Quakers are no way inferiour to the most strict Votaries of *Rome*. The pretended *Light* and *Inspiration* of their Leaders, they have a *swallow* for, that a Monster as big as a Whale will pass without hesitation. And that these pretended *Inspirations* are indeed from the Spirit of God, they have no other proof, but the *Opinion* of their *Infallibility*, or the *Miracles in Spirit* which *George Fox* talks of; which are as indemonstrable as the other.

9. The continual Sacrifice of Christ in the *Popish Mass*, hath a good Preparative in that Principle of the Quakers, That *Christ* in them doth offer up himself a *living Sacrifice* to God for them; by which the *wrath* of God is appeased towards them. 'Tis but removing the invisible Sacrifice from the dark and close corner within, to the *Altar* in some visible sign, 'tis all one: Which may in time appear as agreeing to the light, as *W. Penn's* Ceremony of keeping the *Hat off* in Prayer, doth fitly signify the *Veil removed* from their hearts.

It would yet seem a lame Comparison between the Papists and Quakers, if among the Quakers there be no *Idols*, nor yet the Image of the Pope, the greatest Idol of all the rest. But the Jesuites and Factors of *Rome* have not been such unskilful Artists, and unfaithful Servants to their Master, as to do their work so imperfectly.

10. If the *Light within* be not God (as certainly it is not) then do they professedly give *Divine Worship* to a *Creature*, or to an *Imagination* of their own framing. And if the Souls and Spirits of men are God, or a part of God, and of his Being, by their Principles (which are as truly their Principles as words

words can express) then they are *Idolaters* with a witness.

II. But the Romists give Divine Worship to *Saints*, which is not (as most believe) the Quakers Idolatry. If I do not prove them herein to *overmatch* them, I am greatly mistaken; and whether I am or not, I will leave it to my Readers judgment. The Quakers Worship (as they profess) is *inward* Worship, which all confess to be the most *excellent* part of Worship: And therefore if they affirm Worship to be given to those whom they put in the room of *Saints*, it must be acknowledged that they worship them, though their bodies bow not down to them.

They profess to worship those *who are sprung from the noble, gentle Seed*, and that with *Divine* Worship, and to bow down to the *lowest* appearances of *Christ's Light and Spirit*. Yea, *George Fox* tells us, That *not to worship Christ in them, is to worship Men, Devils, or Angels*. This kind of Idolatry may explain the *mystery* of the Quakers looking so devoutly for a considerable season in each others faces when they meet, continuing all the while in a *deep* silence.

And there are sufficient witnesses (living) of the *bodily and visible* Worship, which *James Naylor* received from divers of them. Herein they exceed the Papists Idolatry, in the *number* of their Idols; being all that have *Christ* in them, or that are *sprung from the noble, gentle Seed*, viz. All thorough Quakers: And in the *quality* of their Idol-Saints; for in the room of *S. Peter, Paul, the Virgin Mary*; are *William, George, &c.* who are as like to those *Saints*, as the blacker sort of white Devils: And also in point of *Time*; for the Papists worship *their* *Saints* after their death, but the Quakers worship *theirs* while living. See *Quakerism no Christianity*, Chap. 16. for a fuller proof of this.

12. To find a Pope, or somewhat like him among the Quakers, we need seek no further than *George Fox*; who is among them a Pope, and more than a Pope. His *Supremacy* among the Quakers is sufficiently known among them, and by some lamented. But I shall descend to some *particular* instances, in which *George Fox* equals or out-does the Pope, in his Papal *Arrogance* and *Blasphemy*. I could produce woful instances from the hand of credible Reports, but I shall decline them, and present you with a Letter to him from *Josiah Coale*, one of the Quakers chief Ministers, which contains a *Map* of a world of *Blasphemies* in a *small room*. This Letter I had out

of the Quakers Registry, it being there preserved as a Testimony of the greatness of George Fox : And as bad as it is (I having printed it in my *Vindication*) William Penn undertakes twice in print, to vindicate every line of it.

DEAR George Fox, *who art the Father of many Nations; whose Life reached thorow us thy Children, even to the Isles afar off; To the begetting of many again unto a lively Hope, for which Generations to come shall call thee Blessed; whose being and habitation is the power of the Highest, in which thou rules and governs in Righteousness; and thy Kingdom is established in peace, and the increase thereof is without end.*

Doth the Pope pretend, that from Peter's Chair, Ministers were sent out to convert all those Nations who professed, or do profess the Christian Religion? Such an one is George Fox said to be; for he is called, *The Father of many Nations*, and indeed of almost all who are Quakers; who with them are the only Christians.

Doth the Pope pretend to be Christs Vicar, and clothed with his power? So is it pretended of George, that his *Habitation is in the power of the Highest.*

Doth the Pope pretend not to erre, wherein he acts as Pope? 'Tis said of Pope George, that he *Rules and governs in Righteousness.*

Doth the Pope pretend to be a Monarch? George hath a Kingdom too.

Doth the Pope say, That his Kingdom is in *Unity and Concord*, while the Hereticks are at continual Discord? 'Tis said of George's Kingdom, that it is *Established in peace.* In other passages of this Letter, that is imputed to George Fox, which the Pope never dared yet to assume to himself.

And in this Letter, we have a Sentence explained, which is the close of the Preamble in the *Testimony*; wherein 'tis said, that such who persist in their dissent from the Body, must be kept under with the power of God, till they come into subjection to the Witness of God, of the increase of whose Kingdom, &c. So that it seems by comparing Notes, That George Fox is the Power of God that must keep them under; and 'tis

he

he who is the *Wirneß* that must be subjected to, before they are re-admitted to Office or Membership: Which well agrees with the Pope of *Rome*, who assumes to himself the *power* of Christ, as his Vicar and Vice-Gerent; and makes those who submit not to his Yoke, feel the *weight* of his Loyns, if within his reach. And *Bellarmino* gives it as a part of his Definition of a Church-Member, That he submit himself to the Government, *ESPECIALLY* of the Bishop of Rome, the only Vicar of Christ on earth, *Bellar. de Eccles. milit. Lib. 3. c. 2.* So that as there is no Communion with the Papists, without subjection to Pope *Alexander*; so there must be no Communion or Indulgence with the Quakers, until there be a *subjection* to Pope *George*.

And for the *Authority* which resides in *George Fox* singly, it is able to produce *Bulls* as *Magisterial*, as ever issued from *S. Peter's Chair*. Behold one of them, for a rare example of *Superstition*, and the Quakers *Thralldom* to their *Universal Bishop*.

ALL Friends, every where, On your Signs, set not up the Image and likeness of any Creature in Heaven, or in Earth. But by the power of the Lord, keep down all the markers of such things; for the ground of them is from the Heavens. But set up a Bed-staff, Fire-shovels, Saw, Fork, Compasses, Andirons, Harrow, Plow, or any such thing. And all Friends, every where, Admonish one another, young and old, that ye do not run after the Worlds fashions, which are invented and set up by the vain and light mind: Which if ye do, how can ye judge the World for such things? Away with your Skimming-dish Hats, and your unnecessary Buttons on your Cloaks and Coats, and on the tops of your Shoulders behind, and on your sleeves. Away with your long Slit-peaks behind, and on the skirts of your Walte-Coats, and short Sleeves, punishing your shoulders, so as you cannot have the use of your arms. Away with your short Black Aprons, and some having none. Away with your Vizards, whereby you are not distinguished from bad women; and your bare Necks, and your great needless Flying-Scarfs, like Colours on your backs. And so set not up, nor put on that which you did once with the Light condemn: But in all things be plain, that you may adorn the truth of the Gospel of Christ, and judge the World, and keep in that which is comely and decent.

George Fox.

By

By this you may be satisfied of the *Arbitrary Power* of *G. Fox*, the *Quakers* *Infallible Pope*, and the *Universality* of his *Dominion* over the *Quakers*; who according to *their Principles* are the only *Christians*, and *Church of Christ*; all others being accounted by *them* the *World*, *Heathen*, and *Infidels*. And it would amaze a serious and intelligent person, to hear of the *strange Reverence* and *Submission* given to this *Impostor*, by the *Quakers* in *England*, *Ireland*, *Holland*, *Barbado's*, *Virginia*, and the *American Islands*, and other parts where *this Delusion* hath gotten footing: Of which he made proof in his *Travels* the last year, to visit his *Subjects* in all the *aforesaid parts*, or most of them.

Take only two *Instances* more of this *Quaker-Pope*. The first was a saying of *his* to some of the *Friends*; viz. *Friends*, *Although I have not told it you, I now declare it, I HAVE POWER TO BIND, AND TO LOOSE WHOM I PLEASE*. This was charged upon him in the *Letter* printed, called, *The Spirit of the Hat*, and in the *Quakers Reply*, was not denied.

The second Instance is, of a *blasphemous Passage* of a grand *Quaker* (*Solomon Eccles*) in his *Book*, entituled, *The Quakers Challenge: It was said of Christ, that he was in the World, and the World was made by him, and the World knew him not: So it may be said of this true Prophet, whom John said he was not*. This man was *Foxes* great Favourite.

From these and *such-like Considerations*, many of the *Quakers themselves* cry out upon the *Foxonian* and prevailing party. *They are like Rome*, and their management of matters in *their Church*, is *Popery*, *Tyranny*, *Lording*, *Arbitrary*; which *Complaints* are confessed by the *Authors* of, *The Spirit of Alexander*, to be the *Out-cry* of many of the *Quakers*, who for their *sensibleness* of this unexpected *Roman-like Form of Tyranny*, are as *doggedly* rated in that *Book*, as ever *Hereticks* were by the *Papists*.

Certainly, *Popery* never arose to such a perfection in so *short* a time, among any people in the *World*, whose *first pretences* were such *strangers* and *opposites* to it. And if it be justly said of the *Pope*, or *Papal Body*, That he hath a mouth speaking *Blasphemies*; it will be no crime to impute the same to *George Fox*, and his *Adherents*.

It is a *sad Consideration*, That the *Quakers* should be so *infatuated* by their *first* opinions of their *Leaders* teaching from the *immediate* Inspiration of the *Spirit of God*, and of their

their *Infallibility* (the result of the other) as not to be able, or *willing* to discern their so *notorious an Imposture*; Which (if there were no other Demonstration) their Non-sense, *Self-Contradiction*, setting up the things they *once* destroyed, and nulling (in effect) that *particular* light of every man, which they once *Desired*, discover with *Sun-beams*. But what is the sin of many besides them (though not in so *high* a degree) is *their* sin and snare. They had rather go forward *out* of the way, than by *returning* to those Principles from whence they are fallen, to *confess* themselves Transgressors; which is from a spirit of Pride and Folly. And indeed, considering what *height* of Pride, and *depth* of Errour, Folly and Ignorance, with contempt of their Betters, do meet together in these Monuments of Delusion, I wonder not that, *AS PROUD AS A QUAKER*, is become *proverbial*. I pray God deliver them from that eternal and inevitable destruction, of which their obstinacy is a sad Omen. *I have loved strangers, and after them will I go*, is two exactly the spirit they are of.

The foregoing things considered, it is not difficult to find such a preparedness for *down-right Popery*, in the present posture of the Quakers Religion, as may render it no *great strain* to jump into it, when-ever they find it their interest. For why should it be thought *unreasonable*, that they should rather choose to submit their *particular* Sentiments to the Determinations of a Pope and Council, who pretend to the *Spirits* guidance infallibly *therein*, than to the Determinations of *George Fox*, and his *silly* Adherents, called the *Body*, who can give no better assurance of their *Infallibility*, (or common Reason either) than *mere pretences*, mounted on confident Ignorance and Arrogancy? Especially considering, that such a change will better bear the fine affected Mystery of *being felt in a measure of the Universal Spirit*; which seems to be *no other* than the so-much *vaunted* Universality of Rome, cast in the *Canting* Mould of the Quakers Phrazeology.

Besides, they will then have the Accession of the numerous Auxiliaries of Rome, not needing to be so straitned, and put to their shifts *as now*, by laying the weight of their yet *unformed* Cause on so many Equivocations, and *thin* Subterfuges, defended by only two or three unskilful and unwary Patrons. And what if they shall think meet to embrace the *Traditions* of Rome, instead of *THE DOCTRINES OF GOOD ANCIENT FRIENDS*? I am sure it would be short of a *Miracle*. And the things being the same in *Sub-*

stance, why should a mere verbal difference be a Gulph unpassable? And if many of the more devout sort of Quakers should be loth to part with their Darling Singularities and Morosities? If Rome be pleased so far to indulge to them, as to afford them a *Dispensation*, till time and other things have weaned them, it is not the first time she hath been so kind a Mother. However, if they will but own the Roman Head, as far as they now own *George Fox*, they may have their Religion with all, or *most* of its other Disorders, and be owned good *Catholicks* of the *Foxonian Order*; and *George Fox* Sainted to boot for his good service. I desire the Quakers to be but so just to themselves, as to consider whether what hath been said, do not at least call them to a suspicion, that their Leaders are rowing towards *Tybur*, whatever face they put upon it: And what an exchange they have made, in rejecting the Scriptures from being their *Rule*, & taking at length the *Impositions of men* in its room; which are so much the more wicked and blasphemous, as they lay them to the Spirit of God as their *Father*; and so much the more dangerous, as the Opinion these men have obtained among them, will render it neither pleasant nor credible, for them now to question any thing they say, or reject any thing they impose.

A Summary of the Capital Errors and Blasphemies of the Quakers.

Concerning the Godhead.

They deny a Trinity of distinct Persons to subsist in the Godhead.

They own the Father, Son and Holy Ghost, to be God under these distinct terms; yet deny either of them to have any relation, or property incommunicable to each other.

They divide the Divine Being and Godhead into measures and parts.

Concerning the Scriptures.

They hold,

That the Scriptures are not the Word of God, and that Christ only is the Word of God.

That

That much of them *were* the *Words* of God, but *those* things are not *now* the *words* of God.

That a great part of the Scriptures were the words of *wicked* men, and the *Devil*; therefore cannot be the *Words* of God; Not considering those parts of the Scriptures to be the *Historical* Word, or *Words* of God containing in them a *Divine* Truth of *History*.

That the Scriptures are not a *Rule* of faith and life.

That not any part of the Scripture hath Authority to oblige us to any matter of faith or practice, unless it be dictated to us, or inspired into us by the Spirit *immediately*; as the Prophets, Apostles, and Penmen of the Scriptures received it.

That those who *determine* their faith and practice by the Scripture, are begotten into the words, without the *life* and *power*.

That he that preaches the Doctrines of the Apostles and Prophets expressed in the Scriptures, not having them by Inspiration as they; and yet calls them the Word, or Words of the Lord, tells lies; is a Thief and a Robber, stealing the Prophets words, &c. and runs into other mens lines and labours.

That to follow the *examples* of the Church, in those things which were *commanded* to them, and practised by them under the Gospel, or New-Testament-Administration, is to commit Idolatry, and to offend God, by making to our selves *Graven Images*, and *Likenesses*.

That to own and embrace the Scriptures for *our Rule* is *Idolatry*, placing them in the room of Christ, the *Light within*.

Concerning Christ.

They hold,

That the *Son of God* is Christ, and also that the *Father*, or the *Spirit*, is Christ as well as *he*.

That God, or the *Godhead* only is the Christ.

That Christ is not of the *Humane* Nature, or *Man*, according to *Adam's* nature.

That the *Body* of Jesus the Son of *Mary*, which *died* on the Cross without the Gates of *Jerusalem*, was never; nor is not an *Essential Constitutive* part of the Christ of God.

That the aforesaid *Body* is not now *glorified* and in *Heaven*, and that it is not now *alive*.

That Christ was never seen with *bodily* eyes.

That Christ never *died* in a *proper* sense, he being *only* God, and so immortal.

That God is *now* manifested in the flesh, as he *was* in the Son of *Mary* above 1600 year since.

That Christ hath *Manhood*, but is not a *Man* of our nature;

That there is a *heavenly* Body of Christ, consisting of *Spiritual* flesh, blood, and bones, which came down from Heaven, and dwelt in the Body that was born of the Virgin *Mary*, and dwells *now* (at least) in every Quaker.

That every man hath a *Light* in him, which is Christ the *Eternal Word* of God.

Concerning Christianity.

They hold,

That the Quakers *only* are *true* Christians, and own the *true* Christ; and all who own not, and submit not unto the *Light within* as Christ, are Infidels.

That those whom we call the *Heathen*, have somewhat of Christianity, because they have some justice and common natural Vertues, although they believed not on Jesus the Son of *Mary*, nor have any knowledg of him, nor make any Profession of him to be their Lord and Saviour.

Concerning the Soul of man.

They hold,

That the Souls of men are a *part* of the *Being* of God, of his very Life and Substance; came *out* of God, are no *Creatures*, are *Infinite* in themselves, and shall return *into* God again.

Concerning Redemption.

They hold,

That Christ came to Redeem the *Seed*, which is no other but *Christ himself*.

That *Christ* before man's Conversion is the *lost* in man.

That the Redemption by Christ, is to obedience to the *Light within*, and thereby to Peace and Righteousness.

That we are not redeemed by what was done and suffered, by the *Son of Mary*, above 1600 years since, and *without us* in respect of place.

That Christ *in* them *doth* offer up himself a Living *Sacrifice* to God for them, by which the wrath of God is *appeased* towards them.

Justi-

Justifying-Righteousness.

They hold,

That the Righteousness of Christ, and their Righteousness, is but *one* and the *same* thing.

That what Righteousness *they* perform, is the Righteousness of Christ; because performed by the Teachings and Power afforded to them by *him*.

That they are justified by a Righteousness *within* themselves, and not by a Righteousness performed *without* them, or before they had a *being*.

That no man is justified, who doth not perform every demand of the Law; i. e. *Of the Light, or Law within.*

Concerning Sin.

They deny *Original Sin*.

They deny that *motions* from within to sin, are *sin*, if not complied with.

They hold, That men may attain to be *without any sin* in *this* life: And that *some* of them are perfectly freed from its stains and prevalency.

They hold, That there can be *no sin*, but what is committed *against Conviction*.

Concerning the Light within.

They hold,

That the Light *within* them is God, Christ, the Spirit, the Law, the Gospel, the Life, the Power, the *only* and sufficient Rule of faith and Life. Vid. *The Key*.

That all men have *this* Light within themselves.

That this Light is not a *natural* or *created* Light, or *Human* faculty.

That it is of the *same* nature in those who obey or *disobey* it.

That while men *resist* this Light, the Light, or Christ is in *bondage*, and kept *under*.

That men heeding and obeying this Light, Christ is *risen* in them, which is the Resurrection and the life.

Concerning

Concerning Ordinances.

They hold,

That there is no such thing as *Ordinances* now under the Gospel.

That *Baptism* and the *Lords-Supper* were once *Ordinances*, but now since the *Spiritual Administration* are abolished.

Concerning a Ministry and Preaching.

They hold,

That all that pretend to be *Ministers* of the Gospel, and have a Call from *Men*, are not the *Ministers* of Christ.

That *their* Ministry teach *only* from the *immediate* Revelation, and Inspiration of the *Spirit*.

That *their* Ministers are *Infallible* in their ministring.

That *our* Ministers, who receive Maintenance for their work, are *Hirelings, Thieves, and Robbers*.

That those who preach from the *Scriptures*, taking their Sermons from thence, *steal* the *Prophets* words, and are *not* sent of God.

That men are to preach nothing, but what they have a motion to from the *Spirit* at *that* time.

That those who preach *Christ without*, are *false* Ministers; and those are *true* Ministers, who preach *Christ within*, and put people upon believing on him, as he is manifested in *themselves*.

That the *end* of all their Teaching is, to bring men to the everlasting Word of God in themselves; i. e. *To follow the Light within*.

That whatever their Ministers teach, it is not *they* that teach, but the *Spirit* through them.

Concerning Prayer.

They neither *confess* their sin in publick Prayer, nor beg pardon for themselves.

They pray not *Ministerially* in their publick Assemblies, as the mouths of others; but always in the singular number, *feels*. I pray, &c.

They

They pray not in the name, or for the sake of Christ the Mediator.

They use no Family-prayer, or at set-meals.

They deny, That we are to use *our* wills, or understandings in prayer.

Concerning the Church of Christ and its Officers.

They hold *themselves* only to be the Church of Christ.

They hold (*some of them*;) That there ought to be no such thing as Elders and Overseers in the Church, but that the Spirit alone is Apostle, Prophet, Elder, Overseer, &c. This was the first and general Opinion: But since they have so far changed their minds (the most of them) as to hold *Dignities, Offices, Government* necessary; and also, That it is not the *Officers*, but the *Spirit* in the Officers, that doth all the parts belonging to their Offices.

They hold only one *Universal Church* (not particular Churches) and that Church to be *in* God, the *Jerusalem* which is *from* above.

In their Meetings (*sometimes*) they have nothing but a profound *Silence*; which formerly was when they had no motion, but now, for most part, when none of their *Ministry*, either of the men or women in that Office are there.

They have a strange Officer among them, *George Fox*, whose Titles are full of *Blasphemies*; *scil.* A *King*, the *Wit-ness* of God, the Father of many Nations, &c. See the Letter to him from *Coale*. This man is a Sphere above any of the rest.

Concerning Judgment, Heaven, and Hell, and the Resurrection.

All these things they hold to be *within*, in the time of *this* life. The Day of Judgment is (with them) the judging of the Flesh, or all disobedience to the Light, *by* the *Light within*; and this is the same with Hell. And for Heaven, they hold, 'tis *within* too; but no such place as that where *we* believe the man Christ to be, above the visible Heavens.

The Resurrection of this body wherein the soul now lives, they peremptorily deny, affirming; The belief that ever it shall be quickned and made alive again, to be ridiculous and irrational.

They profess Eternal Rewards; but it amounts *only* to this conceit, That the body shall not live again after its death, and so there is no reward to that. And the soul they say is *Eternal*, came out from God, is a part of his *Being*, shall return into him again: So that the soul shall be changed from a part of God dwelling in flesh, to a part of God resolved into his own and original Being; which was the state of their souls a thousand years *afore* they were born (as they conceit.) Thus God alone shall be Eternally rewarded, by being delivered out of these Prisons of the Quakers bodies.

F I N I S

ERRATA.

Page 8: line 26. for distraction, read detraction, p. 7. l. 19. for Denomination, r. Domination, p. 11. l. 16. for Babes, r. Babel.

