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R E M A R K S

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P R I N C I P L E S

O F T H E

Q U A K E R S,

As contained in the *THESES THEOLOGICÆ* of
ROBERT BARCLAY.

[By Dan. Gittins.]

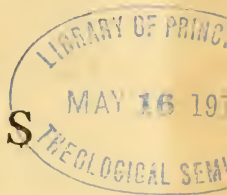


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M D C C L V I I I .



W. B. ALLEN

THE

REVISED

W. B. ALLEN

NEW YORK



1875

NEW YORK

PREFATORY DISCOURSE,

To Robert Spearman, Esq.

S I R,

THE public Attention has long been taken up with a Controversy of the highest Moment, and big with the most important Consequences to every Christian; and, if we may judge from the Spirit and Conduct of the Adversaries, we may add, to this Church, and Nation also. The general Disuse, not to say Contempt, of the Holy Scriptures, among all Ranks and Conditions of Mankind, affords a most melancholy Prospect to a sober and considerate Mind; and the Guilt of it, from whatsoever Cause it proceeds, must needs be proportioned to the fatal Neglect. But if in applying this Reflection to the sacred Order, we shall find the same unhappy Degrees of Indolence prevailing in some—of personal Reflection in others—and of a jesuitical Sophistry in those of a more cultivated Erudition, and less open Nature—surely, the Guilt must become highly aggravated, and the Punishment, in the End, certain and inevitable. It would be Matter of Astonishment even to a moral Heathen, could he be sensible of the infinite Importance of the controverted Subjects, to see in what a licen-

tious, nay blasphemous manner, they are frequently treated!—those high and invaluable Privileges, whereby alone we are distinguished from the Gentile World—those merciful Means of Grace, whereon our Hopes of Glory are founded, so shamefully and ungratefully slighted! nay, what is still worse, the lively Oracles themselves, with all the various and demonstrative Evidence they abound with, degraded into the lowest Degree of Merit.

From the Appearance of this Controversy, and a brief Reflection on the gradual Progress of it to it's present Situation, it is evident, that Matters are hastening on to a Crisis; and, probably, the fatal Period approaching, when our Candlestick shall be removed to a People more worthy of it. The general Combination, at least Agreement, of Mankind, concerning the Authenticity, Necessity, and Usefulness of the Hebrew Scriptures, from the frequent Attempts of late, to depreciate their inestimable Value, is an unquestionable Proof to what a low Ebb they are reduced, and of how little Import they are, in the superior Judgment of the reputed Orthodox, and learned Part of our enlightened World. Every Meddler in this Controversy—all the Arguments hitherto produced against us, are fresh Instances of an impious Confederacy against the Word of God—destructive of the gracious Plan of Redemption therein concerted; and of that ancient and primeval Institution, whereby that stupendous Scene was exhibited in Type, from the Fall of Man,

to the Cessation of the Mosaic Oeconomy! Pride and an obstinate Perseverance in prejudicate Sentiments, (the fatal Bias of a false Education) are the prolific Soil, wherein these monstrous Embryos are originally formed, and from whence all the Issue a corrupt Imagination can quicken, are called forth in Defiance of the sacred Records, and to the Suppression of those sublime Truths, and all the inestimable Benefits we derive therefrom.

To verify these Assertions, nothing further is requisite than a general and impartial Reference to what has been already written—And I shall the rather content myself therewith at present, as a Summary of the State of the Controversy (so far as it had then proceeded) has been some time since drawn up, and published by the reverend and ingenious Mr. Moody. I had indeed myself collected Materials, prior to that, in order to have composed a fuller Treatise on the same Subject, under this Title, viz. “A summary View of the Hutchinsonian Controversy, wherein the principal Arguments of the respective Parties are exhibited; together with the Evidence whereon they are severally built; with some Observations on the Consequences, in respect to the Christian Religion.” But the Appearance of that Performance, so handsomely, though concisely, executed by that worthy and able Advocate, was one Reason why I declined the further Prosecution of that Design. The other was, that I then thought, and am still of the

same Opinion, That Particulars have already been too long insisted upon—so as to become tedious and disagreeable to a candid Disputant, as well as irksome and vexatious to an ingenuous Reader. Every such Person must be fully sensible, that our Adversaries can have no ground of Complaint, that either their Objections, or their Arguments, have been slighted: The particular Answers they have received, though to stale Objections, and perverse Repetitions, nay, to the most evasive and disingenuous Conduct, is abundant Proof of it. And the great Indulgence they have experienced in these respects, is far beyond what either the Nature of their Performances, or their Candour in the Management of them, could entitle them to expect. For Proof of this, I say, we need but appeal to the Writings of our Adversaries, to judge of the Spirit from whence so strange and general an Opposition should proceed—especially as it concerns the most important Articles of the Christian Faith; and the very Plan also, whereon the Separation of the Church of England from that of Rome is founded, and whereby alone she can be justified in that Separation—and more especially still, that it should proceed from that Quarter, whose sole Establishment and Profession, is to investigate, propagate, and defend, the Articles and Doctrines of the Holy Scriptures, therein maintained.

*After what has been already said, it may be deemed needless, perhaps, to declare, that I am a sincere, though unworthy Member of the Estab-
lished*

blished Church. But as the Person of the late excellent Mr. Hutchinson (with whom I was well acquainted) and his Writings also, have been so generally, though unjustly, aspersed—and that personal Odium extended to all that study the Scriptures on his Plan, I shall not scruple further to acknowledge myself to be of the maligned Party (since we must be so distinguished) and to glory also in that disgraceful Appellation. And forasmuch as an external Affectation of Candour, Politeness, and Decorum, in controversial Affairs, has almost obliterated the Sincerity of our Language, and the Integrity of our Morals—I have determined, both at present, and on any future Occasion, to deliver my Sentiments and Observations with all imaginable Freedom of Expression; no further regarding either the Persons, or Dignities, of our Adversaries, than the general Drift of their Arguments and Opposition require. I have long been a Spectator of this Controversy, and particularly attentive to the Merits of it, as well as to the Manner in which it has been conducted. I therefore flatter myself with having acquired some small Degree of Judgment in these Matters, and that from my Profession, and Circumstances of Life, I have an undoubted Right to make my own Reflections on them. Nay, I will go a Step further, by observing, That from a due Reflection on the Nature of this Opposition, and those alarming Circumstances that so imminently threaten us from every Quarter of it—it is become the indispen-

sible Duty of every serious Christian, but more particularly of the Ministry, to bear a faithful and resolute Testimony against it; not only as a Criterion of their firm Attachment to the Cause of Revelation, but also as a public Evidence to Mankind, that they are not of that Number, who have bowed the Knee to Baal.

But though I do not intend, nor would it be consistent with the Brevity of this Discourse, to address myself particularly to the Merits of the several Assaults of our Adversaries, (for the Reasons specified above); yet I shall not be so regardless of them, as not to exemplify the general Tendency of them, by some particular Instance; as a Proof of the Uniformity of their respective Views, and that, howsoever they may differ in the manner of their Approaches, they all center in the same Point, viz. the Abolishment of our Religious Establishment; and, what will follow by natural Consequence, of our Civil also. And of all the Attacks that have hitherto been made against our excellent Constitution, I shall have a particular Eye on the candid Disquisitions — not forgetting also the learned Disputations of two reverend Gentlemen; whereby the Meaning of some important Words, and the Emendation of many corrupted Passages of Scripture, are worthily attempted to be settled. These will be sufficient Evidence of the Truth of my Assertion in general, as well as proper Specimens of that great Design, they are severally labouring to accomplish.

And

And in order to this, as I shall be careful to avoid all personal Reflections, and abusive Language; so do I promise those Gentlemen all the Freedom I may justly make use of, and as much Candour also in the manner of it, as such uncommon Performances can entitle them to. But I must at the same time acknowledge, that I am so awkward and old-fashioned, as not to be complaisant at the Expence of Truth and Integrity, as well as of the Honour and Regard for that excellent Church, I am proud in being a Member of. And if in the Prosecution of this Undertaking, an unusual Warmth should occasionally appear, and rise above the lifeless Standard of Moderation and Indifference; I must obviate any unfair Conclusions that may be drawn from thence, by observing, That they must be Strangers even to the Frame of human Nature, not to know, that the very Passions thereof, are not only innocent in themselves, but are inserted into it for wise and justifiable Purposes—nor do they ever become criminal, but in the Excess and Abuse of them. There are times for the Exercise of every Virtue, and every Passion—and the Importance of the Subject, and Occasion, will justify any extraordinary Sally thereof, which an affected Calmness of Temper would stile an intemperate Zeal, and unmannerly Proceeding. But I shall never be unmindful of that Emotion, with which the blessed Pattern of Meekness itself, and his austere Harbinger, delivered themselves to a Generation of Vipers; nor of the Rebuke the Angel of the

Church

Church of Laodicea met with for his Luke-warmness—Be zealous then, is a Precept of the highest Authority, and by the good Leave of those Gentlemen, we shall not scruple to follow those great Examples of it, on similar Occasions.

But howsoever just that Rebuke then was, surely it can be but little less so in these times of universal Degeneracy and Corruption—when Faith is treated but as a speculative Bigotry, and divine Revelation but little better than Artifice and Imposture; however, but of little Use and Significancy, as the Language wherein it is written, though framed by God himself, is looked upon as vague and indeterminate by some, and obsolete and antiquated by others. And as the holy Tongue (though the only immutable Foundation whereon the Truth and Certainty of the Christian Religion rests) is become the Object of a general Disregard—those inferior Attacks on our incomparable Liturgy, and ecclesiastic Constitution, are not at all to be wondered at, as they are the Result of the same licentious Principle—and it would seem altogether inconsistent, to be zealous for the Preservation of the outward Form, where the Substance itself is so little regarded.

Our Adversaries of both kinds have carried on their Approaches after a similar manner, and have directed their Views, (as far as we can judge) to the same pious Purposes. The one, with a pretended Spirit of Benevolence—with all the Ingenuity and Good-breeding imaginable, has made a decent Proposal for the Subversion of our invaluable

luable Liturgy—a Liturgy, which these Gentlemen themselves approve of in the gross, but depreciate in every Particular. The like has been the Practice of the other, who, under the Colour of Emendations of the Text, and of settling a few original Words, (of the last Importance to every Christian, though quite indifferent in their superior Judgment) have, as far as is in their Power, undermined the Authority of the sacred Records, and rendered the Word of God, both in Point of Evidence and Authority, precarious and inconclusive. But as this affected Candour and Equanimity is become the Standard of modern Politeness, and is the only Disguise under which such impious Projects can make their Entrance upon us, it is also falsely imagined, to be the Measure whereby the Merits of Controversy, of whatsoever Moment, are to be estimated. Nothing can now merit Approbation, that is not conducted on this plausible Plan; nor become so immediately the Objects of Censure, as to offend in these delicate Points. The most noxious and destructive Principles—all the complicated Poison of Infidelity, when propounded under the Colour of civil Language, have made a general Inroad amongst us, and, by the same Means, maintain themselves in the Height and Arrogancy of Dominion. Nay, I doubt not, but the Reveries, and whimsical Interpretations, even of Hutchinson himself, had gained Admission, if recommended under the Form of learned Conjectures,

tures, and with due Deference to the Judgment of the Dignified and Polite.

But howsoever it may ruffle the Quiet, or disturb the golden Repose of our Adversaries, it is become absolutely necessary to strip the Opposition of those upper Garments of Disguise, and view it only in that most interesting Point, the destructive Consequences of it—and no longer to suffer ourselves to be deluded by such specious Artifices, into a fatal Security; nor tamely to see our Inclosures trodden down on the one hand, nor the Magna Charta of our spiritual Inheritance thus miserably maimed, on the other. Attempts, both secret and open, have been frequently made, which have hitherto been defeated, by the Interposition of such worthy Instruments, as the good Providence of God has, from time to time, been pleased to raise up for this Purpose. I cannot sufficiently applaud their Labours in this glorious Cause, nor that warm and generous Zeal they have shewn in the Defence of it! I admire the unshaken Courage of those faithful Stewards and Ministers of the Established Church—and sincerely congratulate them on the Display of such heroic Virtue, under all the Discouragements that surround them, and the magnanimous Exercise of it at so critical and important a Conjunction!

But as the Subversion of our Liturgy, and consequently by Degrees, of that pure Worship maintained in our excellent Church, and finally,
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of the Ministry thereon, must needs be preparatory to that of the Holy Scriptures—it may be necessary to lay down some preliminary Queries, which will of themselves, without any further insisting upon at present, shew the Nature of the candid Disquisitions in general, and their manifest Tendency to that Purpose: They will also shew the true State of the Case between us—whence the Unreasonableness of such a confident Address, and the Reception it ought to meet with from every Member of the Established Church, will be the more easily apprehended.

1. Whatsoever has received the Sanction of the Legislature, and is thereby become an Article of the Establishment, is no longer questionable by the Members of it.

2. If it be not questionable by the Members, much less is it so by those who are not of the Community; less still is it to be made the Subject of Humour and Caprice.

3. If, in order to partake of the Privileges and Emoluments of the Establishment, it be necessary to be a Member thereof, it must still be previously necessary to accept of those Terms and Conditions, whereby alone they can become such.

4. If those Terms of Communion, be they Civil or Religious, be the only Means whereby the Benefits of that Communion are to be dispensed: then Those who refuse a Compliance with those Terms, are not entitled to a Claim to those Benefits,

fits, but wilfully incapacitate themselves for the Reception of them.

5. *Consequently, Those who persist in that Refusal, have no Right to dispute the Fitness or Propriety of the Conditions—nor, farther, to call for any Amendment of them—nor, farther yet, to publish their Disapprobation of them to the World.*

6. *If it has seemed good to the Wisdom of the Government, to prescribe certain Tests, Articles, and Subscriptions, whereby the Members may be known, and the Blessings and Privileges of Society secured to them; every Attempt in those, without the Pale, to pass the Barrier, is an Insult upon that Government, and an Abuse of it's Lenity — It is a Transgression of those Lines, which are the Limits of their Enquiries, and the ne plus ultra of their Disquisitions; and will be found to be so too, of their Ingenuity and Good-breeding, both in a Political and Ecclesiastical Capacity.*

The very Mention of these is sufficient to shew, what the Privileges of the Members are, and how the Possession and Enjoyment is secured to them: which shews also, on the other hand, the Unreasonableness of any Application from those who are out of the Community—more especially of such an Application, as, under the Pretence of amending her Liturgy, would insidiously subvert the Foundation of the Church itself.

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The Design of these Gentlemen could never have been answered by a direct Attack upon the Constitution itself; nor could there have been the least Probability of Success from it's Appearance in it's real and native Character—That would at once have met with a general Abhorrence. It was necessary therefore to assume the Garb of the Ministry, and to appear mightily concerned for the Honour and Interest of Religion. And under such Disguise they propose their Queries, with all the Humility and Modesty, Freedom and Ingenuity—without the least Partiality, or Taint of Prejudice, or Bias of Education—In short, without any of those Defects, as are incident to the Condition of all Beings, below that of an un-fallen Angel. And all this without the phari-saical Appearance of human Applause—apparently, with no other View, than to exonerate their tender Consciences, by freely declaring their Sentiments, and leaving the Event to superior Wisdom and Consideration. But if the Honour and Interest of the Christian Religion, (not in a latitudinarian Sense, but as it stands revealed in the Holy Scriptures, supported by divine and human Evidence, and truly professed by our excellent Church, in her Articles, Creeds, &c.) If that, I say, be the real Motive, and it proceed from the Heart: wherefore are all those Professions above—those repeated Declarations of being true and dutiful Sons of the Church—those frequent Justifications of themselves and Proceedings, without any previous Accusations? It is a shrewd Sus-
picion

picion of Counterfeit, where there are so many fulsome Affectations of Sincerity. The Sons of the Church will always be distinguished as such, by an Uniformity of Character, and a strict Consistency of inward Sentiment, with outward Profession. They have no upper Garments occasionally to put on—no Inclination to be Setters-forth of strange Doctrine, nor to be the Projectors and Abettors of such Principles, as are inconsistent with their Religion, or a Scandal to their Profession. They feel the same Restraints from such criminal Behaviour in private, as in the midst of Day, or open Assemblies.

We are acquainted, in the Preface to this Work, with the Design of Those who were principally concerned in the drawing of it up—The Plot, it seems, had been some time hatching, and after it had grown on to a competent Degree of Maturity, was put, in Manuscript, into the Hands of a very eminent and worthy Prelate, in the Year 1746——— I must pause a while, to give Vent to an Astonishment not to be expressed by Words! ————— Is it indeed come to this pass? Or is it the audacious Effrontery of the Man? an artful and insidious Insinuation of the Assent of a worthy Prelate, to a Design so shocking in it's Consequences, to gain Credit to his Cause, and render it the less suspected? — A Design, both in the Whole, and all it's Parts, immediately destructive of the Established Church, and, remotely, of the Christian Religion. I cannot entertain an Opinion so unworthy

worthy—so inconsistent with that sacred Character—with the Vigilancy of that high Office, and paternal Affection of the Churches, over which the Holy Ghost has made them Overseers; and for the Preservation whereof in Faith and Purity of Principle, they must be accountable hereafter. The very Suspicion is monstrous, and cannot stand with Christian Charity. But we will put a Case that will illustrate the Design of the candid Gentlemen, which will demonstrably evince both the Absurdity and Unlawfulness of such a Proceeding.

Let us suppose then a Prince to have a City in some remote and disaffected Part of his Dominions—secured by proper Lines, Fortifications, &c. from the Incurfion of the Enemy—those Fortifications defended by a loyal and courageous Garrison; sufficiently instructed both in their Prince's Orders, and in the Nature of their own Duty—and by their prudent Administration, and Discharge of their respective Functions, preserving the Inhabitants in their Allegiance and Duty: such a Conduct surely would merit the Esteem both of Prince and People.

Let us suppose also, on the other hand, some of the Disaffected, in the Garb of the Uniform approaching the City, and with the greatest Affectation of Benevolence and Good-breeding, thus accosting the Garrison.

Most worthy Governors under the best of Princes!

THE Excellency of your Constitution—the admirable Order and Regularity of your Government, and the present wise and prudent Administration of it, are too visible to escape our Notice, and of too great Consequence not to merit our singular Attention. How peculiar is the Happiness of this distinguished City!—how manifold the Blessings, the Inhabitants of it daily experience! But whence does this proceed, and to what Cause is it owing? It is well known how greatly her pristine Beauty was sullied, and how long her antient Glory was eclipsed—it is equally known also, that there was a Time, when these inestimable Privileges had no Being: when Bigotry and Ignorance had totally suppressed them, and all had given way to the arbitrary Sway of an imperious Hierarchy. But the good Providence of God, that frequently brings Good out of Evil, was pleased to open the Eyes of some superior Spirits of those times—to give them a Sense of the wretched Bondage they groaned under, and a noble Zeal to extricate themselves from it, by inspiring them with Wisdom sufficient for the glorious Attempt, and Fortitude proportionate to the Execution. We cannot, without the utmost Ingratitude, be unmindful of that memorable Period!—when the Shackles of antichristian

tichristian Prejudice—those despotic Principles, wherein our religious Liberty had so long been absorbed, were so happily shaken off! We have the greatest Esteem for those venerable Leaders, and wise Master-builders of our excellent Constitution; nor are we without a due Sense and just Regard for their pious Labours. But as every thing human is liable to Imperfection, we should be much wanting in that honest Freedom and Ingenuity we profess, did we not seriously acknowledge, that this noble Work, which has so far prospered already, is still capable of great and important Improvements. We would not be thought to detract from the Merit of those wise and good Men, nor to harbour a Thought that should carry the most remote Reflection, either on their Piety or Learning—They were undoubtedly the burning Lights of the Times they lived in: But as that Age was comparatively dark, and, in many respects, destitute of those Advantages this more enlightened one is blessed with—we will speak our Minds freely, as becomes true and real Patriots, but withal reverently and candidly, from the great Regard we have for your happy Establishment.

And it is from a Reflection on your Situation, and the peculiar Circumstances attending it, that we are induced thus to open our Minds—When we consider this, our Hearts expand within us, (and from the Fullness of them we speak—) we feel the most sensible Emotions of Benevolence towards those who are so un-

happy, as to have no Share in the Privileges and Emoluments of this Community. We are truly concerned to see them confined to one single City—happy those indeed who enjoy them ; but how much further might this Happiness be extended—how many Thousands of very honest and worthy Men might be brought within the Influence of it?—Men of the strictest Probity and Integrity — of the most free and unbounded Conceptions, of the most enlarged and generous Dispositions. We are humbly of Opinion, (with all due Deference to better Judgments, if those who differ from us be better) that your Constitution subsists on too narrow and contracted a Plan. The Terms and Conditions of it, are too streight to be complied with—whereby it must for ever lose the Benefit of numberless Persons of the most valuable Qualifications — who, notwithstanding they might differ from you in things *less essential*, in Matters of *mere Nicety and Speculation* — would yet unanimously concur in the Support of a Community, and the Preservation of it's Glory, were it erected on a more large and comprehensive Bottom. We will freely declare our Sentiments on this most interesting Occasion, which has no other Tendency than to enlarge the Borders of this happy City, and to make it the Center of Union and Harmony, to the most jarring and discordant Factions amongst us. And we are the rather induced to take this Freedom, from a very promising Appearance,

pearance, and uncommon Concurrence of Circumstances and Things. We are not without Hopes of the kind Looks (if not perhaps secret Wishes) even of some of our worthy Governors themselves, nor is it to be wondered at—a Principle so benevolent in it's Consequences, can stand in need of no Apology; nor, (we are persuaded) will it meet with Opposition from a single Man of Sense in your Community—from none indeed but those of very narrow and prejudiced Views—Men of much Zeal for antiquated Customs and Opinions, but of shallow Judgments; of little Candour or Elevation of Thought. Your Usages are much too numerous and precise, some of them mere Punctilios.—One of your *prime Maxims* is very mysterious, nay unintelligible; and which (as far as we can discern) has no other Merit or Foundation than what arises from mere *positive Institution*—suitable enough to the Weakness and Credulity of former Generations, but very inglorious Fetters to the Dignity of REASON, and Cramps to the Exercise of FREE ENQUIRY. Surely it must be criminal to be thus tenacious of *little Peculiarities*, and insignificant *Badges of Distinction*—To adhere so strictly to the Necessity, nay to the very Letter of old formal Professions—as if the Sentiments of Free Agents could rest on any less noble Conviction, than what has the Stamp of SOVEREIGN REASON! It is *That alone* that should be the Test of all our Principles, and the Rule of all our Actions:

—which would at once convince you of the Usefulness of *Lincs and Fortifications*—of the Absurdity of a *Barrier*, where there are no Enemies to be kept out—and the Unreasonableness of such Peculiarities as can serve to no other Purposes, than to keep us at unfriendly Distance; to cherish groundless Jealousies and Suspicions, and to perpetuate a Spirit of Division among those, who look all at one common Good, though they are so unhappy as to differ in the Means of attaining it. These are the fatal *Bars* that interdict the Happiness of an unreserved and universal Intercourse. And tho' we are intirely convinced of the mutual Benefit that would redound, as well to those within, as those without, from the Removal of them—yet we presume not to dictate to, our worthy Guardians, (many of whom we are persuaded are of the same Sentiments with us) either as to the Matter, or Manner, whereby this noble Atchievement may be accomplished. It is the utmost of our Ambition to have furnished *some Hints* for the Furtherance of this salutary End—and we doubt not of a favourable Reception of them, from every generous and unbiass'd Person in the Kingdom.

But if after all, we should yet be so unhappy as not to have that Regard paid to this Application, which we are persuaded it deserves, we are perfectly resigned to the present Disappointment; not doubting but the Time will come, (as the Prejudices of a limited Education,

cation, and a Bigottry for antiquated Customs, and jejune Ceremonies, are now happily wearing off) when a Spirit of universal Freedom and Benevolence shall prevail amongst us. We rest ourselves content on that secret but best of Testimonies, that of a good Conscience. And having acquitted ourselves like honest Men, we shall assault you with no other Weapons, than those of hearty Prayers, ardent Wishes, and earnest Solicitations for the united Endeavours of those who are like-minded—and leave the Event to superior Wisdom.

How would such a traiterous Harangue be entertained by a faithful Garrison, and with what a just Indignation and Resentment would the Authors of it be treated! And whatsoever the candid Disquisitors may think themselves, or would artfully persuade others to think, their Performance is too near of kin to that consummate Piece of Impudence and Folly above mentioned. With what Face could a Parcel of Aliens and Strangers to the Commonwealth, either Spiritual or Civil, address those who have the Administration thereof, either for the Amendment or Removal of those Laws, Tests, &c. which are enacted for the Security of it, and which the Addressers themselves have nothing to do with? Is it an Argument of their Wisdom, or an Instance of their good Manners, to act so inconsistently with their own Situation, and the prescript Bounds of their Duty?—without the

least supposed Regard, in the Superiors in the Community, for those inestimable Privileges, by which it is so happily distinguished. Does not the Lenity and Moderation of our Government permit them to reside, traffic, &c. — indulge them the Liberty of their separate Persuasions, Tenets, and Congregations, and confirm them in an absolute and unmolested Enjoyment of them? Should they not then be content with those Privileges—without making an indecent Transition from their own Concerns, and grasping at the highest Emoluments of Society; whereas they are not so much as in a Capacity for the Reception of them?

But if they will needs be supposed to be of the Established Church, and moreover of the Ministry thereof, let them consider the Baseness and Disingenuity of such a Proceeding, to pretend an affectionate Regard for her Liturgy, and the farther Improvement of it, and yet, Judas-like, to betray it with a Kiss. And I do not doubt but, in other Cases, it would appear highly incongruous, as well as criminal, even in the Eyes of the Disquisitors themselves. What would they think, for instance, of any great Minister of the State, who, under the Disguise of Zeal for his royal Master's Interest, should at the same time be found wickedly compassing and contriving his Ruin? Or of any Person eminent for his Knowledge in the Law, who, from an affected Concern for the Statutes of the Kingdom, should yet be publicly depreciating them, both in respect to the Matter,
and

and Manner, wherein they are enabled? — nay further, to have the Assurance also, openly to address the Legislature for a Review, (or rather Repeal) of them, and to tell the Legislators themselves, that many of them were intirely of the same Sentiments, in this respect, with himself? Would not this be acting in Character — and as the Discovery is important, would not the Sagacity, as well as the Complaisance of it's Author, be suitably rewarded? These Querries are natural, and the Application of them to the Case of the Disquisitors just — which sufficiently illustrates the Candour of the Authors, both as to the Plan itself, and the Execution of it.

The Plan indeed is remarkably comprehensive, such, as nothing but their superior Genius could have formed, nor less enlarged and benevolent Spirits have dictated. The vain Boasts of the Romanists, which makes Amplitude one of the Marks of the true Church, would by this Means, be effectually exploded — and they themselves would find no other Security, than in being swallowed up in the vast Body of the Church of England! with what important Consequences does this happy Scheme of Coalition labour! and how promising is the Prospect of Success, as there are but few Obstacles (and those of a very trifling Nature) that at present prevent the Execution of this mighty Design! The laudable Zeal of the candid Gentlemen has already brought these humble Supplicants to our Doors — and though their Proposals be of different kinds, yet as they all

agree

agree in those very material Points, viz. the Reasonableness, Modesty, and Decorum of their respective Addresses; we must needs be Persons of very narrow and prejudicate Sentiments, and of extreme Ill-breeding into the Bargain, if we refuse to comply with them. Through the want of this, we may plainly perceive the Thinness of our Ecclesiastic Corporation, and the vast Numbers of incomparable Men we are deprived of, through the Straitness of the Terms of our Communion. Cast aside your Sacraments and Externals—those heterogencous Dregs of the first old carnal Plan, and of the fouler Sink of Babylon—and your Sion will soon be filled with the People of the Lord,—and return to that inward, pure, and holy Worship, they have so long been departed from—and which alone, as St. Philo in his holy Writings informs us, can be acceptable to him! Depart, says the Man of Mode and Reason, from that strange Infatuation and Bigottry to an old pretended Revelation, wherewith the Simple and Timorous of all Ages have been hood-winked, and frightened into a servile Obedience!—But we must put a Stop to any farther Remarks on this Head, only observing, that the natural Tendency of this generous Plan is such, as would not only relieve us from all Embarrassment of Oaths, Tests, and Qualifications for the future, but would likewise reverse that Command of our blessed Lord, of compelling them to come in, that his House may be filled.

In respect to the Dissertations above mentioned, it is not my Intention to be particular in any Reflections upon them in this Place; partly, because they have already received Answers from several learned and worthy Gentlemen; and such indeed, as in the Judgment of all who are versed in the sacred Language, and the high Importance of it's Heaven-born Treasures, are justly deemed decisive: and partly, because many of the Points in Debate are already touched upon in the Course of the following Remarks. But were I so disposed, I am not vain enough to imagine, that any Attempts of mine should be successful, when so many abler Pens have failed—nay, and let me add without Offence, when Merit, such as thine, has failed also!

But, considering the general Propensity to Deism and Infidelity, and the favourable Reception every thing from that Quarter meets with; it is not to be wondered at, that the forlorn Hope of Revelation is thus perpetually assaulted by those, who either esteem themselves, or are thought by others, to be the great Goliaths of their Cause. This is naturally to be expected: But what is really astonishing is, that any of the sacred Order should be found concurring, either wilfully, or inadvertently, to the Furtherance of a Design so impious, in regard to the Holy Scriptures of Truth, and so mischievous to the Christian Religion. Yet such is the Case—as the Dissertations on the two Hebrew words, and those concerning the Corruptions of the Hebrew Text,
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are abundant and too melancholy a Proof of. This is indeed surprising! and I confess, I know not into what Principles so strange a Conduct is resolvable. The Author of the former is now no more, and I would not be so ungenerous as to disturb the Ashes of the Dead. He is summoned to appear at the highest Tribunal, where all Disguises vanish, and the Secrets of the Heart are expos'd—and where, I sincerely wish he may be able to bring Reasons sufficient to justify a Proceeding, to us altogether inexplicable. The other Gentleman is still living, and has had Leisure for a serious Reflection on the dreadful Consequences, so lax, yet licentious a Spirit of Criticism on the Word of God, must needs be productive of. Under what Class or Degree of Guilt to rank such Treatment of the Scriptures, as openly to arraign them of Uncertainty, and subject them to the audacious Corrections of a vain and presumptuous Imagination, belongs not to me to determine—but surely it must call for the deepest and severest Repentance!

What a different Light does the worthy Benefolus appear in?—In the Depths of sacred Science, inferior to none; in the Application of that excellent Knowledge, equalled by few:—such rare Endowments, with so amiable a Disposition—whose Abilities are only exceeded by his Virtues! To this Gentleman the Christian and learned World owe much—the Author of these Sheets more.

But

But as I am speedily to pass the fiery Ordeal of the Review, I shall by your Leave, Sir, subjoin a Letter I intended to have published, to those Gentlemen, as long ago as Jan. 14, 1757, a little before the late general Fast. It may, for that Reason perhaps, seem somewhat unseasonable now; but there are more Reasons than one, why I publish it at all. The first is, because it was refused Admission both into the Universal, and the Literary Magazines; which strengthens a Conjecture I have some time entertained in respect to the Proprietors of those and the other monthly Pieces, which is, that the latent Views of all those Gentlemen therein concerned, center in the same Point, viz. the Subversion of Revelation, either by excluding every thing from their Collections that is professedly written in Support of it; or else exhibiting it in such a Light as to make the Author of it appear ridiculous. The other is, that it may serve for a general Answer to whatsoever the Reviewers may, at any time hereafter, be pleas'd to urge against me.

To the Authors of the Monthly Review.

Gentlemen,

AT the Close of your first Article for November last, being the Extract from Mr. Lowman's Tracts, you are pleas'd to express yourselves thus, "But we are Reviewers, consequently of no Party, or rather, of no Herefy."

fy."—How fitly you have thus characterized yourselves, your own monthly Productions will abundantly evince. If to be constantly on the Side of Scepticism and Infidelity, never on that of Revelation—if to renounce the fundamental Article of a Christian's Creed, and on every Occasion to treat it with an unparallel'd Insolence and Contempt—to lower the chief Excellencies of a divine Institution, even beneath the pitiful Attainments of heathen Moralists, and Men of Nature—to reject with Scorn the Records of Inspiration, and take up with the impious Conjectures of Arians and Socinians—if these are the Methods, whereby you would establish the Truth of your Assertion, then indeed, you are neither partial, nor heretical.

You will readily perceive you have a Man of little Ceremony to deal with—one that will use all the Freedom in his Remarks, a due Regard to Truth will warrant, and the Nature and Tendency of your Work will justify. I shall therefore at once enter my Caveat against all future Appeals to the stale Cant of Candour and Moderation, and the sheltering yourselves under such thin and flimsy Disguises.

The original Design of your Plan was entertaining and instructive—agreeable to the great Variety of your Readers, and furnished with every Requisite to be expected in such a Composition. Your Abilities are freely acknowledged, though Vanity and Ambition be too frequently the Motives on which they are dis-

displayed. Your Accomplishments in almost every Branch of Science are unquestionable—yet has a Fondness of shewing them, sometimes betrayed you into mean and unworthy Remarks: nay, and your Criticisms too, have, on the same Principle, not seldom degenerated into mere Impertinence, or officious Pedantry.

Your Business, as Reviewers, is to peruse all Tracts that become public—to make fair and impartial Extracts from them, and leave them to the Censure, or Approbation of Mankind. This would be acting in Character—and there would also be sufficient Scope for the Exercise of such Talents, as could be expected from you in that Capacity. But the Case is far otherwise—you are, instead of Reviewers, become Censors, or rather Censurers, as the general Tenour of your Reviews, do amply testify. If you would be consistent with yourselves, you ought immediately to change, either your Measures, or your Title.

But the Itch of Criticism, and an Affectation of Superiority, have lifted you above the Humility of your real Station, and placed you in an imaginary Point of Distinction—whence you review indeed the successive Productions of the Learned, though with the most supercilious Contempt, and criminal Partiality. Pride is, in every Instance, hateful and abominable—But when it proceeds from a Quarter, whose sole Views, nay Reviews, are their daily Support,
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it then becomes an unsufferable Arrogance, and deserves the severest Treatment.

Notwithstanding your frequent Professions, “that you are of no Party”—I cannot recollect a single Author of any Merit, that has not tasted of the Exuberance of your Benevolence, in the Freedom of your Remarks—And howsoever you may have bestowed some cold and negative Compliments on the Performance in general, yet like the candid Disquisitors, in respect to our incomparable Liturgy, do you revile and depreciate it almost in every Particular. I know not how to reconcile a Conduct so inconsistent, to your original Plan — unless you are determin'd at all Events, to riot in your Pride and Insolence, at the Expence of the Quiet and Reputation of Mankind. As Reviewers, Gentlemen, you are Retailers only—and therefore, should be extremely cautious how you deal out your Reflections by Wholesale, to the Disgust of any worthy Writer, or the Diminution of any Branch of Science, or Learning whatsoever.

Now, that there is a Species of Learning, to which your Researches have not hitherto extended, is very certain—and consequently, that in this Particular, at least, you cannot be competent Judges: from whence it evidently follows, That whatsoever has been advanced of late, by many worthy and able Advocates, in Support of the most important Points of Religion,

ligion, however novel, or singular it may appear to your Eminencies, or be opposed by others of like Inexperience; may yet, for ought you know to the contrary, be strictly true and decisive. And therefore those Gentlemen, to whose Labours possibly, the World may be more indebted, than you are willing to acknowledge, might have escaped, one would think, the Hastiness of your Imperial Sentence, and experienced a softer Treatment at your Dictatorial Tribunal. But though you have not, even on other Subjects, delivered yourselves with Indifference, yet I must needs observe, that in regard to this, you have divested yourselves of all Patience, nay even of common Decency also.

But though you are of no Party, I hope you will pardon me for acknowledging that I am—nay, and of that Party too, that makes no Scruple of professing, and what is more, of believing, all the great Truths and Doctrines of the Christian Religion, and that stupendous Fund of philosophic Knowledge therewith inseparably connected, in that bright and perfect Display of infinite Wisdom, the lively Oracles of God! And now, Gentlemen, I must be a little free with you, as we are upon a Point, wherein we so widely differ. The Truths hinted at above are, in brief, the Doctrine of the Holy Trinity, the only possible Basis, whereon the Covenant of Grace can subsist—wherein the various Attributes of the Deity oeconomically concenter;

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CHRIST,

CHRIST, Sanctification and Assistance of the Holy Spirit, are graciously exerted for the Salvation of Mankind. These are some of the essential Articles of the Christian Faith, and are most certainly revealed in the Holy Scriptures; and are infallibly true also, if those Scriptures themselves are so—and further, they are established as such, by the legislative Wisdom and Authority of this Kingdom, and are hitherto at least, professed by all the Members of the Church of *England*.

Now, though these Matters may be deemed unworthy the Reception of such refined Judgments as yours, and in some measure suppressive perhaps, of the freer Exercise of SOVEREIGN REASON—yet I would desire to be informed, in what Respect they become the Objects of any Man's Censure, much less of a deliberate Scorn and Contempt. These are the certain Criteria that distinguish the Excellency of the Christian Faith, from all the impious Medley of Opinions, and different Modes of Assent, respectively asserted as the Standards of Evidence and Belief, by all the different Advocates of human Reason, in Opposition thereto. And these, Gentlemen, you are at perfect Liberty, either to accept or reject, as shall seem best to the wise and determinate Motives of your own unerring Faculties. And you may rest, like the Traiterous and Disaffected, as undisturbed, as unenvied, in the Enjoyment of your own Opinions, so long as you can keep them to yourselves.

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But whenever you become the Trumpeters of such mischievous Principles, and endeavour, by such regular and deliberate Methods, to corrupt the Sound and Healthy—Every such Attempt is an Overt-act of Treason in Religion, and involves you in much higher Degrees of Guilt, than are chargeable on those, who are criminal only in respect to the Civil Establishment. To ridicule and traduce Revelation, either as a Bugbear to the Timorous, or as useless to the Hail and All-sufficient of these enlightened Times—To trample upon the Statutes and Institutions of the Almighty, and presumptuously exalt the human Faculty, as an infallible Director in all our Concernments, both temporal and eternal, in Opposition thereto—what is this but Treason, nay the highest Degree of it, inasmuch as it is an open Insult on those divine Establishments, which are fraught with every Species of Evidence—authenticated by every Mark of Truth—and rendered indubitable by every Sanction, the Power or Goodness of God could give? Surely this is an Offence of the most atrocious kind—that indicates a far greater Apostacy, and Aberration from the Rectitude of prescript Duty, than any civil Trespass, or Breach of Allegiance can amount to, though it has a Guilt in common with those also. This is doubtless, a Charge of a very high Nature—but no more, than a general Appeal to your Reviews, will abundantly justify.

But lest I should seem to rest this Matter on mere Assertion, I will produce a Specimen in Support of it; and for the rest, shall content myself at present, with a Reference to those Reviews, wheresoever Revelation, together with the best Defences of it, are the Subject of them.

The Athanasian Creed, Gentlemen, (though but the Cover of your deeper Malice against Revelation in general) has long been the devoted Butt of your impious Sarcasms—the Mark at which all the envenomed Arrows of Infidelity, from whatever Quarter they have proceeded, have been successively levelled. And though this illustrious Paraphrase does not only demonstrate the Sense of the primitive Church, in respect to the important Subject of it, but does also admit of certain Proof in Support of every explanatory Article—yet is it impossible you should be qualified to give Judgment herein, both from a notorious Ignorance of the Language and Contents of those Scriptures, wherein alone the Evidence and Account of it is contained; as well as also from that extreme Partiality, and virulent Prejudice, you have, on all Occasions, manifested against it. Your Pleas, as to the understanding the holy Language, will not be admitted, as every Specimen hitherto produced by you, shews both the Lameness of your Criticisms — the Rabbinical Taint, and Oriental Twang they favour of, and the Apostate Bias you are evidently under.

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I have now given you my Reasons, why you are altogether disqualified to sit in Judgment on this important Article—I will briefly add some others of another Nature, to convince you of the Danger, as well as the Impropriety of so doing, which probably, may have some little Weight with you.

The Belief of the Holy Trinity, has ever been acknowledged as the principal Article of the Christian Faith—it is made of indispensable Necessity to every Member, both of Church and State—has received the highest Sanctions of the legislative Powers, and has proportionable Penalties annexed to the Disbelief, and contemptuous speaking of it. Hence, setting aside our primary Obligation to it, as a divine Institution, there arises a secondary one, as it is a Civil Establishment: and consequently it is in no respect an Object of any indecent Treatment, nor indeed, questionable with Impunity, under our present Constitution. That there are many Opposers of this, as well as all the other Doctrines of our holy Religion, is not to be doubted, nor to the Purpose—We have fatal Experience of this Truth, from those various Swarms, of different Appellation, though united in Principle, of which the great Aggregate of Infidelity is composed—Arians, Socinians, Free-thinkers, and (though last in Order, yet not the least in Dignity) the Authors of the *Monthly Review*. These are the mighty Champions that defy the Armies of the living God! There are likewise

Traitors and Disaffected in the State, (but that does not supersede the Being and Excellency of it;) Men, I doubt not, of equal Freedom in Principle with yourselves, though somewhat more scrupulous and delicate in the open Avowment of it.

Let us now, Gentlemen, resolve this Matter into a Civil Case, whence I doubt not, but the Danger, as well as the Absurdity of such a Conduct, will be abundantly evident and striking, even to yourselves. It is acknowledged, that you have indeed, shewn yourselves Persons of undaunted Courage, in all your Attacks against the positive Institutions, and revealed Purposes of God; and as regardless of Consequences, as if there were no such things in being, nor Penalties annexed to such high Transgressions of them: But in respect to the Creed under Consideration, and the Orthodox, as you scornfully call them, who embrace the Belief of it, you have taken the most licentious and unparallel'd Freedoms, and added also a manner of speaking both of it, and them, the most vilifying and reproachful—nay in Terms, that none, but such as have disclaimed all Pretensions, both to Decency and Good-breeding, would ever have made use of.

Now be pleased to shew yourselves consistent, and manifest the like Intrepidity in the Defiance and Contempt of the Laws of the Kingdom, as you have heroically displayed against those of Eternity. Let Treason be your Subject—

ject—Let the King's Title to his Crown be freely called in Question—whether his illustrious House should have the Preference to another, which is so justly excluded—or in truth, to speak more properly, whether this, or any other Prince, should have the Dominion over Millions, who are born as free as themselves? What a Pity is it that REASON should thus miserably groan under the Servitude of LAW! The Reason of a Traitor tells him, that the Act of Settlement is unjust—That of a Dissenter, that the TEST is intolerable, as it excludes so many honest Men from the precious Emoluments of Church and State—That of a Highwayman, that the Laws whereby the Lives and Properties of Mankind are secured, are an injurious Piece of State-craft, and an oppressive Policy—That of the Reviewers, that NATURE is the Alpha and Omega—it's Rules eternal, it's Dictates unerring: Consequently, that REVELATION is an useless Figment—the TRINITY an inexplicable and cloud-topp'd Mystery, and FAITH an idle Speculation. In short, that all positive Acts, whether Civil or Religious, are inconsistent with the eternal Nature and Fitness of Things, and Cramps to the free and unbounded Exercise of REASON.

Thus blasphemously are you Gentlemen, of consummate Assurance, pleased to treat all those high and mysterious Points, which have the sacred Impress of Divinity upon them!—and after a similar manner assuredly, would you act

in respect to all human Institutions, were it not for that same prudential Caution, which keeps the Papists and Disaffected from subverting our Constitution. Should you break through those Restraints, we should soon see both your Reason and yourselves put to perpetual Silence.

But lest this latter Hint should be liable to Misapprehension, and be thought to indicate either a Spirit of Persecution, (as you candid Gentlemen are too apt to cry) or a Suppression of the Liberty of the Press, I will briefly state that Matter, in order to obviate any Exceptions, that may be taken on that Score. To the former of these I need not, I think, say much—The Lenity of our Government, which scarce knows an Instance of this kind, is sufficient Proof of the contrary: and the promiscuous Body of Loose-thinkers of all Denominations on the one Hand, and of the Dissenters, Papists, and Disaffected on the other, are so many living Evidences of this Truth. As to the other, there is no Person living that is less an Enemy to it, than myself. It is doubtless, a noble Instance of that universal Spirit of Liberty, this Nation so justly boasts of, beyond all others. A Freedom of Debate, both in religious and civil Matters, ought to be much encouraged; and he is a real Enemy to both, (as all Popish Countries, the Seat of Ignorance in the Church, and Despotism in the State, do fully prove) that would aim at a Suppression of all proper Enquiries about them. Truth of any kind, will
never

never shun the Touchstone, but the more it is controverted, the brighter and more illustrious will it appear. But this, like all other Blessings, is liable to Abuse; some Restrictions, or rather Regulations, are undoubtedly necessary in this respect—but all that I shall mention at present is, that though the Press should be open to all without Exception, nevertheless every Person that shall make use of it, should be obliged to sign his Name, Profession, and Place of Abode; that he may be answerable to those in Authority, for any Transgressions he may have been guilty of against the Fundamentals of our Constitution, either in Church or State. All Debates do of themselves presuppose some original established Truths, or Data, which are the only Foundation of them, and by which alone they can be adjusted. It is evident, therefore, that Fundamentals in both Respects, are sacred, and not to be called in Question. All that is properly the Subject of Enquiry, and may be freely and innocently debated is, concerning the right Understanding of the controverted Points, which can only be determined by a previous Acknowledgment of an undoubted Original, and an Appeal to it for that Purpose. Without this necessary Preliminary, Cavils are multiplied through an Infinity of Subdivisions, and the Agreeableness, as well as Usefulness of Controversy, utterly lost. To what Purpose had been the learned Labours, and Comments of our great Men of the Law—nay, in what respect

spect could they have been called Commentators, if, instead of employing themselves in that Capacity, they had arrogantly denied the very Being of our *Magna Charta*, or decried it as an useless, and antiquated Piece of Trumpery?

Exactly parallel to this is the Conduct of the *Monthly Reviewers*, and of all those strenuous Advocates of idolized Reason, whose Cause you have so partially espoused. The Scriptures, which alone contain the Revelation of God's Will, and all spiritual Purposes, are the great *Magna Charta* of a Christian.—These are the Statutes, whereby the divine Life within us is to regulate it's Conduct, in all the Concernments that have respect to another World. Here we have the Origin of Nature, intelligible Nature, unfolded to our View — nay Creation itself produced into Being for that very Purpose! Here we see the various Essences and Orders of Things, animate and inanimate—together with their respective Uses, Situations, and Connections, Successions and Continuance, with the Knowledge of those Purposes, for which they were intended! Hence springs a sure and indubitable Faith, which by an analogous Argumentation from visible, proceeds by a natural and easy Gradation, to an assured Comprehension of invisible Objects — thus is it the Evidence of things not seen! Here then surely, is as noble and extensive a Province for the Exercise of Reason, as the Mind of Man can desire—and wherein all its Faculties,

ties, may with present Pleasure, and eternal Profit, be with Dignity exerted! The principal Business and Duty of Christians, is to aim at the highest Attainments in this kind of Knowledge—to communicate their respective Observations for their mutual Benefit, whereby the chief Purposes of Society in general, and the pleasing Emoluments of Conversation in particular, are happily answered. But should you on the contrary, by a presumptuous Insolence, reason away the Existence of those Fundamentals, you deprive the rational Faculty of the Subject of it's Operations, and render both itself and it's Powers chimerical and fruitless. Thus, by departing from those solid Foundations, whereon alone any rational Superstructures can be erected, Mankind has deviated into all the luxuriant Extravagancies of Fancy; and has taken up, even in the most important Points (the more to be lamented) with specious and delusive Appearances, instead of real and conclusive Arguments. Reason thus deprived of her proper Stock to work upon, busy Imagination instantly supplies her Place—ranges uncontrouled through the visionary Fields of Fairy-land—and from the copious Womb of Vacuity, produces all those abortive Embryos, and mimic Appearances of Substance, with all the fantastic Issue of this volatile Quality, wherewith the World has been long enchanted, under the Denomination of REASON and RELIGION. Hence the epidemic Spread

Spread of Scepticism and Uncertainty— inso-
 much that even Being and Reality itself is, in
 these respects, almost universally dwindled into
 lifeless Form, and frothy Phantasm!

The Advocates of Reason, in their ungrate-
 ful Exaltation of it above the Light of Reve-
 lation, have dealt with us in a very assuming,
 and disingenuous manner—They have every
 where copiously expatiated on her almost god-
 like Attributes, without any where shewing us,
 what are the peculiar Objects of her Specula-
 tion—what the Province to which she is con-
 fined; nor indeed, what she properly is. These
 Gentlemen injuriously suppose the Uses of Re-
 velation and Reason to be incompatible—that
 the Friends of the former, are of course Ene-
 mies of the latter; and have, in consequence,
 studiously promoted, and levelled all their Ar-
 guments against an Opposition, that does not
 exist. Whereas the Advocates of Revelation
 are the only true and undoubted Friends of
 Reason: They are sensible, both of her Dignity,
 Use, and Extent, and accordingly admire
 her Operations, though they do not deify her
 Nature. But let me ask those Gentlemen,
 what they take Reason to be? They indeed,
 without sufficient Warrant (no more than what
 they have collected from the unguarded Ex-
 pressions of some eminent modern Divines)
 suppose her to be, not only the sovereign Judge
 of Religion, but even Religion itself—and it
 is thus addressed to the rising Generation, ex-
 clusive

clusive of the revealed Word of God, as the only necessary Object of their Attention, and infallible Guide in all religious Concernments. Whereas Reason, of itself simply considered, is purely negative and dormant; and may, not unfitly be compared to the Tools of a Mechanic, which would ever remain inactive, without the skilful Hand of the Artist to apply them to their proper Uses, and even then also, without proper Subjects to exercise them upon. Thus is Reason, neither Religion, nor Knowledge, nor in Truth any thing else, but a Capacity only; as is evident in the Case of Children and Ideots, in whom, through the Immaturity, and unavoidable Impediment in the Organs of Sensation, it is rendered incapable of being acted upon. And I am further bold to add, that among all the unenlightened Nations of the World, the boasted Operations of this mighty Faculty, have never greatly differed from, or exceeded, the mere animal Instinct, where all previous Impressions, either of Revelation or Tradition, have been totally wanting.—In short, it is the Capacity only: it is the Means alone that furnishes it with a Power of Action. Even those Savages themselves have the former, though they have not the latter; and that makes all the Difference between us. That exquisite Organ, the Eye, though so curiously adapted to it's noble Purpose, remains an inactive Mass, but for the Interposition of it's proper Medium, the Light, whereby alone the
Sensation

Sensation of Vision is produced—The same of the Ear, and all the other Organs, where-soever the Means of Influence are withheld. Thus is it with Reason, in respect to religious and spiritual Concerns—it must be previously furnished with the Data of Revelation, which are the only Foundation, from whence it's Exercise and Activity can result. Without these it can no more operate, than the Eye, or the Ear, though so capable for those Purposes, can see without Light, or hear without Sound.

I have now, Gentlemen, sufficiently open'd my Mind to you in regard to those important Topics, as well as to your licentious manner of treating them. I have only further to observe, that as you have thereby given infinite Scandal to all sober and well-disposed Christians; unless by a very different Conduct for the future, you shall expiate your Crimes, and elude their Resentment, you may assuredly expect to be called to as severe an Account, as the Laws will justify, against such open and notorious Violaters of them.

Let me briefly add also, as the Solemnity for a general Fast is now approaching, the public Reasons are the more urgent, as the Danger is the more imminent, for a total Suppression of such blasphemous Practices. Especially when we consider, that it is for such transcendent Crimes, whensoever they become general, (as is much to be feared at present) that the Candlestick is first removed, and such sinful Na-
tions,

tions, at length, given up to the just Vengeance of God! What a Mockery must it be of the Almighty, to suffer such impious Pride to continue elated, whilst a Nation lies prostrate in Humiliation, to implore Pardon for it's Sins, and an incensed God to behold it with an Eye of Favour! It would therefore be highly congruous, both to the Piety, as well as Prudence, of the Legislature, at this critical Conjunction, to take Cognizance of such atrocious Attempts — That hereby his Majesty's Proclamation may be rendered effectual, and our Laws, as well human, as divine, be secured for the future, from such open Violence, and flagitious Insults upon them.

Leaving therefore these Matters to your serious and immediate Consideration,

I am,

Gentlemen,

Jan. 14, 1757.

Your humble Servant, &c.

I have now done with every thing but what relates to the Remarks themselves. I know not whether it be material to acquaint you, that Barclay's Apology was some Years since presented me with much Affection, by an antient and worthy Friend and Relation of that Persuasion. He begged of me to read it with Care and Attention — I promis'd him I would, and would give him
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my Sentiments of it, when I had so done. This was my first Motive for attempting any thing by way of Observation on that famous Apology, on which I gradually proceeded, till at length it swelled to such a Bulk, as obliged me to think of giving it a Title. Such was the Origin of the following Piece, which had still continued in Obscurity, had not your repeated Requests, seconded by a most generous Assistance, called it forth to the View of the Public. If there be any Degree of Merit in it, you, dear Sir, are justly entitled to it: but on the other hand, you will be answerable likewise for it's Faults. I am indeed the less solicitous on this Head, as it has, great Part of it at least, already passed your Review, as well as that of some other very learned and worthy Friends, for whose Judgment I have the greatest Regard. And I am the less so still, inasmuch as it is the Cause of Truth and Religion, and the Establishment of our Faith and Principles on the solid Basis thereof, that is the principal Object of my Attention, not the flattering Applause of Mankind. And if in the Prosecution of this Design, I may have contributed to the Furthurance of those important Interests, so as to bring any of those misguided People, or others, from the Error of their ways, to the Light of God's Truth, to him be all the Glory—it will be sufficient Recompence to me, that so unworthy a Member of his Church. is, in any Degree, made instrumental thereto.

The Method I have laid down, and pursued in the Treatise is, to take each Proposition under Examination, in the Order wherein it stands in the Apology. And in the doing of this, I have always kept in View the particular Point in Debate, howsoever in Danger of losing Sight of it in tracing this subtle Apologist through the various Intricacies and Windings of his Argumentation, in his numerous Sections and Paragraphs. I have given due Attention to all his Arguments, as well as to whatsoever he has alledged, either from Scripture, Reason, or other kind of Authority, in Support of them.

The Scriptures have been my only Rule in this Undertaking—to them I have constantly appealed, and have brought every controverted Point of Doctrine to their impartial Scrutiny; hereby not only convicting him of Fallacy and Error in his Tenets; but likewise establishing the contrary Truths, as held by our Church, on the most solid and immutable Foundation.

And herein I have experienced a particular Comfort and Satisfaction, which, I hope, may be productive of the same Effect on others, and for the like Reasons. And that is, that in the Examination of the Holy Scriptures, Nature, with all it's Powers and Operations therein revealed, will be found to be the only faithful Mirror, whence all our Ideas of the Trinity, and Covenant of Grace, and the Attributes of the Divine Persons, therein oeconomically acting for our Redemption, are fully reflected.

Hence, by comparing the Subjects of Grace with those of Nature, in the inspired Language, ever and equally intelligible and sufficient for those sublime Purposes, will arise a most certain and evident Demonstration of the Purity and Integrity of the divine Writings, that they not only are not corrupted, but are even incapable of Corruption.

This will moreover extend the Influence of my Arguments beyond the original and professed Intention of them; and they will become conclusive likewise, against all Dissertations, and Attempts to undermine their Authority; whether they be those of any particular Church, or Sect, or Heresy, or of any kind of Adversaries, that hold Principles in common, and equally destructive, with those of the Quakers, in respect to those holy Writings.

And if I have not greatly failed in the Execution, as I am conscious I have not in the Integrity, of my Design, the ensuing Remarks will be rendered of far more general Use and Application, than this particular Controversy would, at first Sight, seem to suggest; forasmuch as I think I may safely venture to affirm, that there is scarce any fundamental Article of our Religion, or notorious Point of Philosophy, that is not occasionally touched upon, in the Course of this Debate.

My present Enquiry extends to the end of the sixth Proposition, which concludes the first Volume. The subject Matter contained in these Propositions, viz, on immediate Revelation; on the Holy Scriptures;

tures; on the Fall of Man; and on the inward and saving Light:—what is herein contained, being the principal Bulwark of Quakerism, if I have been happy enough to remove the Foundation, whereon the grand Pillars of that proud Superstructure are erected, (as I humbly hope I have,) I shall have the less Difficulty to encounter in my second Engagement with him. And this I promise you, Sir, to enter upon, (if it please God to give me Life and Health,) as soon as I have Leisure from those Avocations, with which, at this Season of the Year, I am necessarily taken up.

As to the Work itself, I have only to say, I have done my best. Whatsoever Imperfections it may labour under, (and indeed they are many) as I have purposely avoided the Perusal of every thing that has been written on this Subject, they must rest on myself alone, without involving any one else in the Guilt of them.

The few Citations I have made from the Quaker-Authors, and References to them, may be depended upon, as the Books themselves, from whence they are extracted, were then before me.

Thus I submit it to the public Examination, and hope the Sincerity of my Intention may bespeak it's Candour, in respect to such Defects, as may be found in the Execution of it.

As to yourself, Sir, though I cannot sufficiently lament, that the World is so little acquainted with such superior Merit, and the great Obligations they lie under to so generous a Disposition,
yet

yet permit me to make my sincere Acknowledgments for them. Were it otherwise, indeed I fear, the Temper of the present Times is such, as would not be the most forward in testifying a due Resentment of them. But there will come a Time, when the most amiable Qualifications, and Christian Virtues, howsoever discountenanced here, will meet with their full and just Reward — even the great Day of Distribution, when every one shall receive according to his Deserts!

I am, Dear Sir,

Your most Obedient

Arundel, 20 June 1758.

Humble Servant,

DAN. GITTINS.

R E M A R K S

O N T H E

T E N E T S and P R I N C I P L E S

O F T H E

Q U A K E R S, &c.

PROP. I. *Concerning the true Foundation of Knowledge.*

SEEING the height of all Happiness is placed in the true Knowledge of God, (^a *This is Life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent,*) the true and right understanding of this Foundation and Ground of Knowledge, is that which is most necessary to be known in the first Place.

We have no Difference with the Quaker in this Assertion, and therefore readily admit his Affirmation; only remarking, that he has been as severe (in his Preface to the Work) on his own, and the common Principles of Quakerism, as the keenest Adversary in the World, which we shall more particularly remark in the Discussion of the

^a John xvii. 3.

2d. PROP. Concerning Immediate Revelation.

Doubtless, the true * Knowledge of God is the highest of all Happiness, and is therefore the most necessary to be known in the first Place by us. And this is previous to the Supposition of *Immediate Revelation*: For ^b *he that would come unto God, must believe that he is.* It would be absurd to expect a *Revelation* from any superior Being, whose Existence we did not fully acknowledge. And this is the Reason why Belief is the first Article in the Creed of a Christian. — ^c *Without Faith it is impossible to please God.* If then Faith be of such indispensable Necessity, it is of the greatest Concernment to us to be possessed of that inestimable Principle, since without it we can do nothing acceptable in the sight of God. But the main Question now is, How this Faith is to be obtained, — this Obediential Faith, and firm Affiance in the revealed Will of God; contained, as we assert, in the Writings of the Old and New Testament, and thence only to be known. St. Paul tells us, ^d *Faith comes by hearing, and hearing by the Word of God.* And what is *the Word of God* the Apostle here speaks of, and by which *Faith cometh*, but the Revelation of the Holy Spirit, by the Mouths of the Prophets and Apostles? And is not this an outward or written Word, a *Lex*

* Which is only attainable from the Holy Scriptures.

^b *Hab. xi. 6.*

• p. the same.

^d *Rem. x. 17.*

scripta, in Opposition to their *Lex indita*, and pretended *inward* Testimony only of the Quaker Spirit? Why, therefore do they presume to lead Men from the only infallible Guide, to an imaginary and delusive Principle, of *Immediate Revelation*?— To stop their Ears against the outward Voices and Calls of Scripture, as if there were not an inward Discernment and spiritual Application to be made thereof? And to preach up a silent waiting for immediate Inspirations, which they take every melancholy Sigh, and Enthusiastic Impulse to be, and give them forth as the *Oracles of God*? That the spiritual Gifts and Influences of the Holy Ghost do accompany the external Ordinances and Institutions of God, is what every Christian firmly believes: But that they are to be dispensed without them, we have no Warrant for; much less to those who persist in a notorious Abuse and willful Contempt of them. But to descend to the Words of the Prop. itself, and they are

“ Seeing no Man knoweth the Father, but the Son, and he to whom the Son will reveal him, &c. Seeing the Revelation of the Son is in and by the Spirit— therefore the Testimony of the Spirit, is *that alone*, by which the true Knowledge of God hath been, is, and can be only known.” These Words are plausibly alledged, and to the true and genuine Meaning of them we readily assent—though not to the equivocal and fallacious Sense of the Quaker, who, by the Testimony of the *Spirit alone*, means an inward

Testimony, exclusive of any written or outward one of the Scriptures, to which *our Spirit witnesseth*.

And therefore this Apologist, (§ 1.) makes a very indecent and uncharitable Entrance on his Prop. by charging the generality of Christians with being, “ Apostates, and that Revelation is rejected by them. And that many great Doctors, Divines, Teachers, and Bishops of Christianity, make no difficulty of confessing, they are without it, and have wholly shut their Eyes and their Ears from seeing and hearing this inward Guide, and are become Strangers to it.” The bare Affirmative of a Quaker is not to be credited in a Matter of this Nature; nor of sufficient Authority to establish an Accusation of so infamous and black a Dye, on the best constituted, and best principled Church this Day in the World. He should have been more explicit in his Charge, whether he intended it against the avowed Principle of the Church, in this respect, or only against the private Opinion of any particular Member of the same. If the last only, it is base and ungenerous to asperse a whole Body, for any Errors, or false Tenets of particular Persons. But if of the former, as an established Principle or Doctrine thereof, as the Charge is most false and unjust, so does it discover the Spirit it proceeds from. Let him be informed then, that he is utterly mistaken herein: And that either his Experience in the Doctrines of our Church is very shallow, or his Judgment willfully perverted.

verted. Had he consulted our excellent Liturgy, and the sundry Collects thereof, he would soon have seen, that they abound with humble Addresses to the Divine Majesty, for the "Inspiration of his holy Spirit—to illuminate our Understandings—to direct our Judgments, to prevent us by his Grace—and in short, with so many various Petitions tending all to this Purpose; that I dare affirm, it would appear to any impartial Person to be a very principal point of Doctrine maintained by us. The Truth of this is so evident, that particular References would be altogether needless. What ground then can there be for this Charge against us, of rejecting Revelation, which is so generally prayed for, and so eminently claimed by our Church, more than the presumptuous Denial of our Adversaries, that we have it, though through the only Medium God has been pleased to promise it to us? Is it less probable we should obtain the gracious *Dew of his Blessing*, through a diligent Consultation of his written Word—a careful Observation of the various Dispensations of Providence—a regular Assembling of ourselves together—A constant Attendance on his holy Ordinances, and an inward Application of those Things to our several Occasions: Is it less probable, I say, than to expect it from an utter Disregard to all external Considerations, and a supercilious Contempt of all positive Institutions? But how much soever they disparage and vilify the holy Scriptures, and detract from their Sufficiency, as the

only Rule of Faith and Practice, yet is the main Force of the Quaker Argument for *immediate Revelation*, deduced from those very Scriptures they so much traduce ; none with greater Readiness laying hold of every Text that seems to favour their Hypothesis, nor with more disdainful Peremptoriness rejecting those that pinch them. How disingenuous such a Practice is, is apparent to every candid Person. If the *Inspiration* they pretend to, be merely internal and *immediate*, why are they so desirous of conforming it to, and justifying it by the outward written Word ? If their Religion be solely spiritual, what have any external Matters to do in the Case ? Or if *the Anointing, wherewith they pretend to be anointed*, be sufficient to all Intents and Purposes, so that they *need not that any should teach them*, why are they so zealous in all outward Endeavours to propagate their own Notions, and to use themselves as a *Medium* to convey that Knowledge to others, who have received *the Anointing* as well as themselves ? If every Quaker has *immediate Revelation*, (as by Principle he may have) how can he possibly err, or the Spirit of one Quaker contradict the Spirit of another Quaker ? If he can err, how is he infallible ? If he cannot err, what Room for Censure ? for that they sometimes exorcise, though they are *all inspired*. And there are Instances in this Respect, that do not much redound to

∴ 1 John ii. 27.

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the Credit of their Inspiration—witness the * *Sixty-six* London Quakers giving Sentence of Excommunication against their Brethren in the Country; who in their Turn, to the Number of *Sixty-seven*, excommunicated them. Two Contradictories, says Robert Barclay, can neither be both false, nor both true; so say we. If these Perfectionists cannot agree about their Infallibility, how shall other carnal Wretches know where to find it? If the Light within be the *one Thing* necessary, and the *only one*, it is requisite all should have it. If all have that Light, they experimentally *know and feel it*: if so, they cannot but attend to it; for its Impulse must be as sensibly known and perceived, as *Honey by its Sweetness*. Their alledging, all have it not in the same Measure, is a pitiful Salvo; for Light is Light, howsoever different in Degree: And not to perceive that Light, and walk by it, is the same Thing, as not to have it. Therefore if any Quaker errs, he has not the Light: that Quakers have erred, needs no proving.

§ II. p. 21. Concerning those several Testimonies of Fathers both antient and modern, as here alledged in support of *immediate Revelation*, I must needs insist, they are far from being to the Purpose he intends them, they being neither more nor less than the Doctrine of our Church in this particular. The Substance of

* There is no Need of a Reference in this Case, as the Fact is so well known to be true by themselves.

their Allegations is to shew, that it is not sufficient to rest in the mere outward Letter of Scripture, but that we must endeavour after the Virtue and Efficacy of it in our Hearts, by the Influence of the Holy Spirit attending it thither. That the *mere outward Preaching of the Doctor* is altogether vain and insipid, unless carried inwardly by the Operation of the Holy Ghost upon our Souls. But how does this prove the Quaker-Doctrine of *Immediate Revelation*, they by no Means directing to the Neglect of the *outward Means*, though they most justly give the Preference to the *inward Effect*? The Testimonies of *Luther and Melancthon*, viz. That no Man can rightly understand God, or the Word of God, but by the *Spirit alone*, and other Expressions of the like Nature, are by no Means conclusive for his Purpose; unless he had previously proved such an inward Operation of the Spirit to have been absolutely without any Concurrence of our own therewith. But they say nothing in this Point, but what we, in Substance, join with them in; it being our firm Belief^f, *That it is God that worketh in us both to will and to do of his good Pleasure.* ^g *That our Sufficiency is of God.* And that it is *the Spirit itself, that beareth Witness with our Spirit, that we are the Children of God.* Wherein then does this Testimony of the Spirit operate the less *inwardly*, because revealed *outwardly*; and with-

^f Ph. ii. 13.

^g Rom. viii. 15.

out which outward Revelation it does not appear we could have given any such Testimony at all? This Quaker-Consequence is as if one should undertake to prove, that a Man cannot *think* because he *speaks*. But after all, should those two great Reformers be yet thought to favour this Doctrine, let our Adversaries be pleased to consider, that howsoever expresses their Words may seem, they must still be interpreted according to the subject Matter and Occasion of speaking them; it being very disingenuous to take any Expression merely by itself, and without any regard to the Context and Design of the Writer. The Reason of their saying, *by the Spirit alone*, was manifestly this—The *Romish Church* then, as now, asserted the necessity of an implicit Faith in the Articles of Religion, *as defined by herself and the Traditions of the Fathers*, exclusive of the Holy Scriptures. Those Reformers were of a contrary Opinion, viz. that the great Truths of Religion were to be deduced from, and proved by, the *written Word*, and that by the *Spirit alone* they were to be known. Hence it is evident, that the Opposition arises from this Consideration — whether Men's Faith ^{was} ~~is~~ to be guided by *the Spirit*, or by *Tradition*, and the *mere Authority of the Church*. Nothing was more remote from their Thoughts than this imaginary Principle, of *Immediate Revelation*—All they meant was, an effectual Information from the Scriptures, proceeding from the internal Influence of the Holy Spirit upon their

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their Hearts, in Opposition to a blind Obedience to the Dictates of an imperious Church.

§ III. p. 8. We needed not the *Quaker-Revelation*, that the Devil is always plotting the Destruction of Man, and by various Stratagems and Devices, to inveigle him into the fatal Snare: Filling him with vain Apprehensions concerning God, and puffing him up with imaginary Notions of his own Abilities—Such as are the most agreeable to the Pride of the *natural Man*, and the depraved Gust of the Animal Affections. This has been his sole Practice from the Beginning—Ever suiting his malicious Artifice to the different States and Dispensations Mankind have been under, to the effectual carrying on his own Purposes. So that, under the Jewish Oeconomy, the external Exhibition whereof consisted altogether in Sacrifice, Types, &c. we do not find him endeavouring to keep them from the Performance of this Apparatus; but infusing into them Notions of the Sufficiency of these Types, and that a constant and regular Attendance on that Service, would render them pure and accepted in the Sight of God, without looking through it to the *Thing typified*, the Atonement and Satisfaction of Christ, which was the Substance of the Legal Shadow. Thus did the Deceiver serve his own Ends, and promote the Interests of the dark Kingdom: Captivating them by such Vanities they were the most prone to, and improving the Tendency he found in them to the Observance of those Institutions into the
 most

most superstitious and rigid Bigottry in the World ; insomuch that they laid a greater Stress on the Payments of Tithes, even of ^h *Mint, Annis, and Cummin*, than on *the weightier Matters of the Law*. Thus did he keep them in a false Assurance of the Sufficiency of *the Externals*, and of their being the ultimate End of that Dispensation — ⁱ *As if the Blood of Bulls and Goats could take away Sins*. What shall we say then, that this Service was but a *Carnal Rite*, or that there was any Thing sinful in the Performance of it? Far be it from us so to judge. Neither does the Apostle at all mean to derogate from the Worth of the Sacrifices, &c. as being Things of Divine Appointment : But his Intention was to convince them, that they were but Figures of something more excellent that was then come, and that their Obligation to them was now cancelled by the Blood of Christ. But such was their Perverseness, and so strong the Delusion they were under, that he was obliged to speak of them as Things, not simply ineffectual, but even of a very mean and despicable Import. And herein he did but follow the Example of God himself on former Occasions ; who, when they rested in the outward Letter of the Law, declared his utter ^k *Abhorrence of their Oblations, their Observance of New-Moons, and even their solemn Meeting was an Abomination to him*. This Service notwithstanding, was so far

^b Matt. xxiii. 23. ^j Heb. x. 4. ^k If. i. 13, 14.

from being offensive in itself, that the Neglect of it was highly sinful: but it became so, from being performed on a wrong Principle, and terminated in false Hopes. So that their Crime did not consist in the legal Use, (i. e. before the Coming of Christ) but in a notorious Misapplication, and wilful persisting therein after it had received its final Accomplishment.

But the Artifice of the great Enemy was never more subtly contrived, nor the Plot more deeply laid, than in the Instance of this deluded Sect. The Poyson must ever be administred to the Gratification of the Palate, to which it is given. As the Jews were so bigotted to their Types in the Close of that Oeconomy, *they* became, through his Infatuation, the Occasion of their Falling—The true Excellence of them was so magnified to them, that they were dazzled by their external Appearance, and blinded by that *very Medium*, through which they should have seen the blessed Object of all their Faith and Hopes! And truly he never had more need of Artifice than at present: We being in Possession of that inestimable Treasure, *the* ^{*truly*} *Oracles* ^{*of God*} *and Standard of all Truth*—It behoved him to proceed in an uncommon Method, to summon up all his Strength and Cunning against that *gracious Complotment* for our Redemption. And being no longer under that *Ritual Dispensation*, he accordingly works on this deluded People after a Manner altogether agreeable to their Enthusiastic Cast and Melancholy Complexion. So that the Types
being

being all *realized*, and the Ceremonial Law fulfilled by the Appearance of Christ — He will not permit them the Use of any external Ordinances, as favouring too much of the *Legal Rite*, inconsistent with the Freedom and Liberty of *the Spirit*, and with that inward Perfection they have attained to: Puffing them up with such high-flown Opinions of *spiritual Purity* — such *bigotted* Possessions of inward Sanctity, that all outward and positive Institutions are not only neglected as unnecessary, but even trampled upon, and vilified as criminal. Not permitting them to perceive the Tendency of those *Symbols*, as continued in our Church — that we lay no Stress on the mere outward Use, but as *Means only*, through which the spiritual Effects, and blessed Operations of the Holy Ghost are dispensed unto us, and whereby alone, we have any Reason to expect them. Hereby does the Apostate Spirit accomplish his own Purposes in the Captivity of this unhappy People — miserably precipitating them by a blind and fatal *Impulse*, whose Violence carries them beyond the Goal they so earnestly contend for. So that *this Extreme* becomes as destructive to those that overshoot the Mark, as the other does to such, as by a criminal Remissness, and deadly Indolence fall short of it — But equally subservient to his Designs, which aim at nothing less than the eternal Ruin of Mankind, by what Means soever he effects it. But to proceed to

Apol.

Apol. p. 25, 26. We are as ready to admit this Definition of a Christian, as he can be, viz. That he is one ¹ *that hath the Spirit, and is led by the Spirit* : But not that which follows, viz. That those who are called *Doctors* and *Masters* of Christianity are not such, but are to be divested of that noble Title ; for this is the Effect of his Assertion. But we must ask the Quaker, first, how he proves those Titles to be *Antichristian*— And why those who are possessed of them, may not be *Christians* notwithstanding ? The Assertion is founded on such a Discernment of Spirits, as is the sole Prerogative of God : That such as have all outward Knowledge, by whatsoever Means acquired, are not yet to be esteemed *Christians*, according to the Rule above, viz. being *led by the Spirit*. But why are they not ? except, I say, he can discern the Hearts and Affections of Men, which is so presumptuous a Pretension, (though it be no more than a direct Consequence of *Immediate Inspiration*) that I am persuaded the Quaker dares not abide by it. His other Assertion, “ That many have been saved by the inward and immediate Revelation of God in their Hearts, who have been altogether ignorant of some, and but little skilled in other *outward Means*.” This is built on a very uncertain Foundation ; for it remains to be proved, first, That any have been *so immediately inspired* ; and secondly, that if they have, they

¹ Rom. viii. 14.

have attained to Salvation: For that is no necessary consequence of Inspiration—neither does it yet appear, who will be saved; nor can it, 'till the great Day of Judgment, when Rewards and Punishments will be administered to every one after his Deserts.

This Argument, therefore, does not prove so strongly for this way of Knowledge as he imagines, for the Propositions he deduces from it are fallacious: Being, “first, That many *learned Men* may be, and have been, damned. Secondly, That many *illiterate Men* may be, and have been, saved.” That learned Men may be damned, is not denied — but that *Learning*, (which is the Drift of the Argument,) or outward Means should be the Cause of it, is an Affirmation that could proceed from no one but a Quaker. Because it is possible to lose one's *Way at Mid-day*, therefore it is safest Travelling *at Mid-night* — Because illiterate Men may be saved, therefore learned Men must be damned! But he should have been more determinate in his Meaning of *illiterate Men*, that we might be the more positive in our Answer. If by *Illiterate*, he Means only such as are not acquainted with the learned Languages, nor have had the Benefit of a Scholar-like Education, (as the Generality of Mankind has not,) it is granted, that such are in a Capacity of Salvation. But if by *Illiterate*, he means such, as are, not only unacquainted with the *Tongues*, but even of common Reading, and have been utterly destitute of any outward In-

formation

formation whatsoever, either from Christians or Quakers ; it is denied, that such have now, or ever had, from the first Existence of this People, any *immediate Revelation* from God. Let me not be misunderstood ; it is not denied, that such as are not *immediately inspired*, can be saved, (that is another Question,) but that such, (Quakers especially) are not *immediately inspired*. And therefore, before those Instances of *Abel, Seth, Noah, Abraham, and Job*, can stand him in any stead, he must prove those holy Men to have been *so inspired*, as to have had no *outward Means* whatsoever, and consequently, no external Worship, which is putting them almost on as low a Condition as the Brutes themselves. But though it were granted, that they were *immediately inspired*, it does not from thence appear, that they were destitute of *all outward Means* of Knowledge, and were in no regular Way of Salvation, exclusive of such *immediate Inspiration*. For unluckily for the Quaker-Spirit, we find *Abel* performing Sacrifice and Offerings— And that not from any voluntary Motive, or immediate Inspiration, but in conformity to an outward, *positive Institution*, which, in itself, contained nothing of Merit, nor was there any Reason in Nature for such an Act ; there being no Analogy between *Sin and Sacrifice*, nor between *the Blood* of a Beast, and *Atonement* for Sin. There is nothing, I say, in the Reason of Mankind, that could direct them to such an Act, nor to inform them of the Fitness of such a Means to
such

such an End. But we are told^m, that *Cain* and *Abel* went with their Sacrifice and Offerings כִּקְוֵן יָמִים at the end of Days, i. e. at a certain stated Time—after a certain Revolution of Days; most probably on the Sabbath, as the Works of the Creation was finished on that Day, and as *Adam* was informed of the Intention of the Sabbath, that he might make a proper use of it. But this Act of Sacrifice was not only at a certain stated Time, but at a stated Place too, and before an emblematical, instituted, and visible Object, to which the external Offering was made. But further also, this visible, instituted, and material Object, is called by the same Name, as that invisible, immaterial Being it represented, even פְּנֵי יְהוָה the Persons of or in the *Jehovah*. And this Figure of the ⁿ Cherubim (the Representation of the Great Ones) was as early as the Fall of Man. So that we have here, both stated Priest, Sacrifice, Worship, Time, Place, and Object, before which to perform it,—and all this by Divine Institution. Such was the original Service of the holy Patriarchs, and such the outward Means by which they came by Revelation. The Cherubical Representation, was the only Book, the intire Scripture, not only of the Patriarchs, but of all the heathen World too, before the Revelation of writing with Letters, to *Moses*; and it contained in it also the Substance of the written Law, and was as well understood. That

^m Gen. iv.

ⁿ Gen. iii. ult.

the Knowledge of this hieroglyphical Figure and Service was, at first, *revealed*, is not denied, because it could not have been known *intuitively* by *Adam*: Nor that the Deity was sometimes pleased to appear in the Likeness ° of *Angels and Men*, to inform those holy Men of what should happen, as in the Instances of *Melchisedec*, and of three Angels to *Abraham*, two to *Lot*, one to *Jacob*, wrestling with him, one to *Mancab*—Yet these several Manifestations and Appearances, were not such *immediate Revelations*, as this Proposition holds, nor were the Cases in any respect similar. But we will pass on now to the Consideration of his

§ 7. p. 32. &c. Third Affirmation, which is, “That by the Spirit God always manifested himself to his Children.” We deny not this, as to *Substance*, though we widely differ as to *the Manner*. “All God’s Manifestations of himself to his Creatures, resolve themselves into this,” viz. *of the Spirit*, and then instances in those Words of *Moses*, ^p *The Spirit of God moved upon the Face of the Waters*. But here the Quaker is fallen into an Error, and that merely through the want of such *outward Helps*, as he so much decries—and without which, I must tell him, it is impossible to be avoided. It may be necessary therefore to shew

° Though those Appearances were not God himself, yet they were always attended with *Fire, Glory, Cloud, &c.* which were visible Demonstrations of his Presence.

^p Gen. i. 2.

who, or what this Spirit is, which Moses there speaks of—This Spirit then is the material, created Spirit—that invisible and powerful Agent, with which all Nature is filled. It is called the ¹ Spirit of God, because he created it, and gave it its Dominion, which is no less than throughout this visible System—*Jovis omnia plena*. Its Office is to separate the different sorts of Atoms for their respective Services, so continuing onwards, by regular Succession, the animal and vegetable Orders for the Use of Man. By the Operation of this Agent, every thing in the material World is *generated*: And therefore it is most fitly made a Type of the immaterial Spirit, the third Hypostasis in the ever blessed Trinity, by which every thing in the Intellectual is *regenerated*. But it may be too *carnal* perhaps to *philosophize* in Matters of Divinity, though it be Philosophy of the *Holy Spirit's* own inditing. But this will hardly be admitted by the Quaker, except it be *immediately* and afresh revealed to him, by *that Spirit* that never misleads them.

He thinks (Ibid.) “ That it will not be denied him, that God’s Converse with Man from *Adam* to *Moses*, was by the immediate Manifestation of his Spirit; and throughout the whole Tract of the Law, he spake no otherways.” This is positive, and admits of no Exception. But what if we prove the Institution of that hieroglyphical Service above mentioned, p. 14,

רוח אלהים¹.

15? If there was an external Service, there was, doubtless, the ordinary Influence of the Holy Spirit attending it, and conveyed through the *instituted Medium*, consequently not *immediate*.

But the first is true ; therefore the last.

We are told that God ^r *inhabited the Cherubim*, that awful and tremendous Appearance, first exhibited in Paradise, and afterwards seen of all the People on the Mount, at the Publication of the Law, and by *Ezechiel* at the Chebar, in all the fearful Splendor, and complicated Majesty of the *Heavens!* This sacred Figure was, among other Uses, to be consulted as an *Oracle*, by the Priest, or Prophet, on any great and sudden Emergencies. And all the various Branches of Worship, as Sacrifice, Offerings, &c. performed before it, were the *outward, instituted Means*, whereby alone the Way to the *Tree of Life* was preserved. It is plain then, here was an *external Service* of God's Appointment, and it cannot be doubted, but that his Grace attended his own Institution. This indeed was the Original of all Service, nay that of the Heathen, throughout the World. Hence the universal Practice of Sacrifice, on no other footing to be accounted for ! Hence the Use, Worship, and Abuse of Images ! Hence the *תְּרָפִים Teraphim* (probably small portable *Cherubim*) both of Believers and Unbelievers ! Hence the *Lares*, and ^r *Penates* of the more modern Heathen, to be found in the classic Authors !

ישבן הכרובים. Gen. iii. ult. ^r From the Hebrew פְּנֵי-
thors!

thors! Hence also the Heathen Oracles—the Devil taking occasion from the Use thereof among God's People, to convey his fatal Delusions, and destructive Mockeries to so great a Part of Mankind. But the Abuse of an Institution is sufficient Evidence of the Institution itself, as the Counterplot of the Devil is of the true Complotment of the *Divine Peers* for our Redemption. The Means of *Destruction* must ever bear a Resemblance to those of *Salvation*: And he did never attempt this inward and *immediate Revelation*, till those outward Means ceased to be of any farther Use, and gave him a plausible Occasion to introduce it.

“ That after the Dispensation of the Law, God's Method of speaking was altered,” is not asserted by us: For the same Method of speaking, was in Use from the Fall of Man, to the Law, and during the Continuance, and to the End of that Oeconomy—particular Instances of supernatural Appearances, and Revelations (though these do not come up to the Quaker-points) alter not the general Design of the Thing. And therefore we do assert, that God's Method of speaking, both before, and under the Law, was not *immediate*. Neither does the Instance he brings, of the High-priest, prove his Assertion; nor if it did, as it is but a single Example, could it be drawn into Precedent for the Bulk of the People. But if it were *immediate* in respect to the High-priest, how could it be said to be so in regard to the People, who had it,

not *immediately* from God, but *mediately* from the High-priest? But in what Manner could it be said to be *immediate* in respect to the High-priest?—Will the Quaker say, it was from the invisible, inconceivable Essence itself, as it *exists* simply *per se*, and without any *Medium*? That could not be true; † *For no Man hath seen God at any Time, neither can any Man see God and live.* To be *invisible* is an Attribute of the Deity, and, consequently, he cannot be seen by mortal Eye. If it were possible to behold him, it could not be revealed to another—for St. Paul could not utter what he had seen in the † *Third Heaven*, though perhaps, not *the Essence* itself. But the great Apostle, though so highly favoured in that *extatic Trance*, does not make boast of his *immediate Revelations*, but rather *glories in his Infirmities*—which low and carnal Dispensation is far below the exalted Condition of *Quakerly Perfection*. But if the Voice came from between the *Cherubim*, then that Figure was *the Mean*, and, consequently, the Revelation not *immediate*. If that can be called *immediate* that comes to a *Third*, by means of a *Second*—then are we now as *immediately inspired* from the *written Word* of God, as the High-priest was from the *audible One* of the *Cherubim*.

“ Secondly, he says, from this immediate Fellowship were none shut out, that earnestly sought after it, and waited for it.” But surely he brings a very slender Proof for so bold an

† John i. 18.

‡ 2 Cor. xii.

Affertion—alleging the ^x Spirit's resting upon the Seventy Elders and on the Two that were in the Camp. But this is a notorious Arraignment of the Goodness and Bounty of God, that out of so many Thousands, that must be supposed to have waited for this great Privilege, yet no more than *Seventy and Two* should be found to obtain it. But if the whole Body of Jews were shut out from this *immediate Converse*, and they had their Revelation only from the Priest, how was it *immediate*—or how is the Quaker-pre-
tence to it, and that *universal* too, parallel to this? But the Passage alledged, of the Spirit's resting on the Seventy Elders, and upon the Two also, that were not in the Tabernacle, but in the Camp, is so far from being a good Proof of the Universality of *immediate Inspiration*, that it is no Proof at all. For, doubtless, his Intention is to prove, that the People are as much entitled to it, as the Priesthood; forasmuch as he says, that many did receive it, who were not so much as of the Kindred of *Levi*—and then instances in the Passage above. A Recapitulation of the Chapter, perhaps, may give us some Light into this Matter, and shew us how well grounded his Argument is. The People murmured at having nothing but *Manna to eat—still lusting after the Onions of Egypt*; which provoked the Lord to such a degree, that he sent a Fire among them to consume them, which at *Moses's* Prayer was quenched. *Moses* com-

^x Num. xi. 25.

plains of the great Burden of his Charge, that he was not able to undergo it alone. Whereupon the Lord appointed him to separate unto him *Seventy of the Elders of the People, principal Men among them.* Which done, *the Lord took of the Spirit which was upon Moses, and gave to the Seventy, and they prophesied.* But there remained *Two Men in the Camp, and the Spirit rested upon them, and they prophesied*—These Men were of them that were written, or destined to this joint Service, Men of the same Character with the *Seventy*, though they went not into the Tabernacle. *Joshua* informs *Moses* of this, and would have had him forbid them; but he answered—*Enviest thou for my Sake? Would God, that all the Lord's People were Prophets, and that he would put his Spirit upon them.* It is manifest then that an extraordinary Measure of the Spirit was given them to enable them to bear their Share in the joint Administration with *Moses*. And though *Moses* did, in the leading the *Israelites* through the Wilderness, typify our blessed Saviour in giving them *the Manna*, or Support of their Bodies—yet herein there was some Difference between the *Type* and the *Anti-type*. Our Saviour in bearing that *vast Burthen*, the Sins of all Mankind—*trode the Wine-press alone*, in regard to the Wrath he was to suffer. This, *Moses* was not able to do. But in the outward Administration, though our Saviour had twelve more

∇ *Isai. lxiii. 10.*

immediately attending on him, yet ^z he appointed other Seventy also, for the Furtherance of the great Work of the Gospel. And the reason of *Moses's* rejoicing was, that having those seventy Coadjutors, the Charge that before lay on him alone, became greatly lessened. But in what respect is all this any Proof of *immediate Revelation*, and that to every Individual? Doubtless, those had *the Spirit*, whether to prophesy, or to whatever other Purposes was necessary to *direct* the People, which it is plain the People had not, for then had it been superfluous: as indeed any external Direction now-a-days is absurd among the Quakers, upon their own Principle. But *Moses* does not say, that *all the Lord's People were*, but *would God* that they were all *Prophets*.

§ 8. Apol. p. 33. His Fourth Assertion is, "That these (*viz.* inward) Revelations were the Objects of the Saints Faith of Old." I have already shewn, that from the Beginning God was pleased to reveal his Will to Man, by some *outward, instituted Means*—And that any particular Interposition, whether by Appearance, Voice, or Dream, to some Prophets and holy Men, alters not the Case, nor is any Precedent for us, who have the *written Oracles*, to expect Directions by. As the *Cherubim* was originally, and to the Revelation of Writing, the Book in which all religious Knowledge was contained, and continued also through the Jewish Oeco-

^z Luke x. 1.

REMARKS on the Tenets

nomy—In like manner also are the *holy Scriptures* now to us, the *only Evidence* to which we are referred, and from which, we are by no Means to be drawn. ^a *But when they shall say unto you, seek unto them that have familiar Spirits, and unto Wizards, that peep, and that mutter: should not a People seek unto their God? For the Living unto the Dead? To the Law, and to the Testimony—If they speak not according to this Word, it is because there is no Light in them.* How applicable are these Words to this *Quaker-principle*, this foul Spirit, that would lead us from *unerring Truth*, into the most gross and fatal Delusions! What, I beseech you, was this Law, and this Testimony? Was it not the *written Law*, and was not *the Testimony*, the *Cherubim*, together with the Ark whereon they stood, which are frequently called תעודה as here, and ער תי^b *his Institutions*, as elsewhere? How absurd would it be to appeal to a mere inward Light or Conscience, when there could be no such thing as Con-science, without some outward Test, or Evidence to compare and weigh Things by? For *Con-science* signifies—a knowing of Things together, and is the Result of an inward Application, or Comparison of outward Objects, from whence all our Ideas of Things arise. “The Object of the Saints Faith, he says, is the Promise, Word or Testimony of God speaking in the Mind.” But how? He must affirm *intuitively*, except

^a Isai. viii. 19, 20.

^b Psal. xciii. 5.

he say, as we do, that no Knowledge can reach the Soul, but by *outward Means*, and that all our Ideas come in through the *Medium* of our Senses. “That the Object of the Saints Faith is, *Deus loquens*,” we admit, but with this Distinction, as to the Manner of it, viz. that it is *in and by the Scriptures*—We believe it upon that Testimony. But how comes this Object of Faith in our Minds? It must be *presented* to us some way or other; it cannot be *presented* without some Medium to *present* it, any more than an Object can to our Sight. We therefore affirm, in Opposition to the Quaker, that the Faith of those old Fathers, by him mentioned, was not merely an inward and *immediate Revelation*, but was founded upon the *outward Testimony* abovementioned. ^b By Faith *Noah* being warned, he says; and asks, what was the Object of *Noah’s* Faith? Saying, he had not the *Writings* nor *Prophecyings* of any going before, nor yet the Concurrence of any *Church or People*, to strengthen him. It is much that he should be so peremptory in asserting a Falshood: though I will do him the Justice to allow, that he errs on the same Principle, and in the same Track, that others have done before him; that is, an idle Imagination, That there was no *regular Means* of Divine Knowledge *before the Law*—but that whatsoever Revelation the Deity was pleased to make, it was, as it were, by *occasional Interpositions* to some particular Persons, leaving

^b Heb. xi. at large.

others in as utter a State of Ignorance, almost as the Brutes themselves. But would they give themselves Time to consider—The holy Patriarchs had the same Revelation in Substance, as *the written Law*; having that most comprehensive Emblem, *the Cherubim*, in which the whole Mystery of the Christian Religion was contained. There was nothing *new* revealed in *the Law*; there being only such *Additions* as their *Transgressions* had made necessary. Hence it is evident, that the Patriarchs had a *Church-Service*, with all the natural Appendages thereof, and all outward Means, and the Concurrence of others before them, even up to the Times of our first Parents, which was the *external* Foundation of their Faith.

It is not denied, that there were *particular Appearances* and *Revelations* to some of the Patriarchs, according to their particular Emergencies and Occasions: But that *such* were the immediate Foundation of their Faith, exclusive of any *outward Means* that were previous thereto, is utterly denied. For it is before sufficiently proved, that an *outward Service*, and every Thing consequent thereon, was instituted as early as the Fall of Man—the Quaker must shew it was not, or at least, that it was either refused or lost. The first Revolt from the true Religion, after the Flood, was the Affair of *Babel*. But that *Revolt*, was not

from the outward Service,^d but from the true and only Object of Adoration^e. They were for building a מִדְּבַר Temple sacred to the Heavens, as their Aleim, without any Change in the external Service; and making a אֵשׁ, an Image to the Light, to be set up in that Temple. And this became henceforward, the principal Object of Worship throughout the Heathen World—All the Nations sacrificing to it under the Title מֶלֶךְ King, Ruler, &c. as it undoubtedly is in the material System. Thus did they apply the Name Jehovah to the vain thing, viz. the Heavens. And as I observed above, the Law was added because of Transgressions; it is likely, there was no such Prohibition as the Third Commandment, 'till their Transgression, in that respect, had made it necessary.

It may be objected, he says p. 35. "That those who found their Faith upon immediate Revelation now, ought also to have outward Voices, or Visions, or Dreams, or Appearances for it."

This Objection seems to be raised on Purpose to introduce an Answer the most agreeable to this Quaker-point of Doctrine, and what has indeed been the Foundation of all their Prophecies—For admitting the Ministry of

^d That the Apostates retained, and applied it to a wrong Object, viz. to the אֵשׁ Heavens—the THREE NAMES, FIRE, LIGHT, and SPIRIT, the MATERIAL TRINITY, the Ruling Agents in this System.

^e יְהוָה אֱלֹהִים.

Angels, or the Continuance of supernatural Appearances, Voices, Dreams, or the like, it is a most easy Consequence, in so possessed and deluded an Imagination, that all such Suggestions are *immediate Inspirations*—and they have not scrupled to vent them *as such*, saying, and prophesying, *Thus saith the Lord—This is the Word of the Lord to you—It was open'd unto me*; as may be seen in the Writings of *Geo. Fox*, and other of the *Quaker-Prophets*, at large: Though their *Sayings* and *Openings* have proved either most notorious Falshoods, or Things of ridiculous Import.

He next proceeds to consider how, or how far, these outward Voices were the Object of the Saints Faith. He allows, the Devil may impose upon People after this Manner—And therefore the certain Test must be, the secret Persuasion of God's Spirit in their Hearts, that they were from God. He says, *Abraham* believed *the Angels*; and asks, who told him they were *Angels*? I ask him the same Question? because he thinks *Abraham* could not have known them to be *Angels*, but by the *secret Persuasion of God's Spirit upon his Heart*. But could the *Spirit of God* inspire him with a Falshood? The ^f Text says *expressly*, that it was יהוה *Jehovah*, with Glory, Cloud, Fire, &c. as above, under the Appearance of THREE MEN, or PERSONS, as the Hebrew Word אנשים literally signifies—though such Terms

^f Gen. xviii.

may seem too *gross* to be admitted by the Quaker, in respect to the *Holy Trinity*. This I assert on the Authority of the Sacred Text. How then does he presume to say, " Their Spirit never deceives them, nor is ever contrary to the Scriptures?" Neither were those *Two* that appeared to *Lot*, in the next Chapter, *Angels*, in the Quaker-Notion, of *immaterial, created* Beings—They are call'd indeed מלאכים AGENTS—inasmuch as they were those *Two SACRED PERSONS* in the *JEHOVAH*, who had *covenanted* to become AGENTS in the gracious Oeconomy of our Redemption. So that they were truly ANGELS, according to the strict Acceptation of the Word, *viz.* the *Messengers* or *Delegates* in that stupendous Work.

§ 9. We come next to consider his last Assertion, *viz.* " That the *same* continueth to be the Object of the Saints Faith unto this Day." There is a grievous Fallacy in the stating of this Assertion, and what I must observe, is very disingenuous in a Matter of this Consequence. That the *Object of Faith* is the same in all Ages, and under all Dispensations, is readily granted—but the Argument he deduces from it, is no less than a total Alteration of the Question, *viz.* " that the same continueth to be the Object, &c." *The same*, what? Why had he not spoke out? I must help him then—The *same immediate Revelation*, exclusive of any *outward Means*. That is his Meaning, and that we deny. And therefore, what-
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soever Consequences he may draw from so fallacious an Argument, deserve to be neglected. We neither assert, nor object, that the Diversity of Administration maketh any Difference in the Object—We allow that it always centers in the same Thing—^f *The same Spirit, the same Lord, the same God.* But we will not dwell upon what, if rightly stated, would not be Matter of Controversy between us.

Such, he says, p. 39. as deny this Proposition now-a-days, use here a Distinction; granting, that God is to be known by his Spirit; but again denying, that it is *immediate and inward*; (let it be observed how artfully he tacks those Words together, which intirely alters the Nature of the Proposition.) We not only grant, but positively assert, that God is to be known by the *Spirit*, in and by the Scriptures, wherein the Will of God is fully revealed—whereby we know God, and are led into the Knowledge of all Things, and *whereby only*. But he says, we deny that it is *inward or immediate*, as if those Words were nothing different from each other. We deny not the inward Operation of the *Holy Spirit* upon our Hearts, *by and through* the Means of the Holy Scriptures; but we deny the Quakerly Assertion of *immediate Revelation*, not only without those outward Means, but even in direct and wilful Opposition to them. Herein is a manifest Difference, and what is the only Foun-

^f 1 Cor. xii. 4, 5, 6.

dation of the Controversy between us. How far the gracious Goodness of God may extend to such as are deprived of the *outward Means*, is not the Question; but how far *immediate Revelation* may be expected by those, who, though born under the Christian Dispensation, do yet with the most presumptuous Confidence disdain them. And since they assert, that there is no other Knowledge of God, but by the Spirit, *in their Sense*; let them produce a single Instance in all the heathen World, or even amongst the great Body of Quakers, who so arrogantly pretend to it, that has been so *immediately inspired*, and without any *outward Means* whatsoever, to have been led into the Knowledge of all Things, and I am content to give up the Point unto them.

§ 10. Apol. p. 39. We come now to his Proof for this Assertion, viz. "That Christians are now to be led by the Spirit of God, inwardly and immediately, even in the *same Manner*, (though it befall not many to be led in the *same Measure*) as the Saints were of Old." But why not in the *same Measure* too? Many of the Saints of Old had not only the common Infirmities of human Nature, but were some of them guilty of most enormous Sins: and yet they did not cease to be the Children of God notwithstanding. If therefore these *Quaker-Saints* are without Sin (as they should be according to their Doctrine of Perfection, of which below) why have they

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they not the *same Measure*? ^a *Moses spake unadvisedly with his Lips*; (for which he was not permitted to enter into the promised Land); yet, I suppose, they will not deny him to have had it in an extraordinary Measure. *Peter went further,* ^b *he denied our Lord thrice.* *David,* though the Man after God's own Heart, was guilty of *Adultery and Murther*: And ^c *Solomon,* the greatest Example of Wisdom, of *Idolatriy*. Why then should such *Saints and Prophets* as are without Sin, and have the Spirit in the *same Manner*, yet fall short of those in respect to the *Measure*, who were guilty of most notorious Sins? His Proofs are drawn from the Evangelist ^d, where Christ promises his Spirit to the Apostles—In what Manner, and to what Purposes that was; and whether the same is to be the Condition of all Christians, I leave to the impartial Consideration of every Person, who will take the Trouble of consulting the Place, and the Occasion of the Promise. Our Saviour perceiving the Apostles to be much dejected at his approaching Departure from them, tells them, they should not be troubled—*I will pray the Father, and he will send you another Comforter, that he may abide with you for ever, even the Spirit of Truth, &c. He shall be in you, &c. He shall teach you all Things, bring all Things to your Remembrance, and shall lead you into all*

^a Pf. cvi. 33.

^b Matt. xxvi. 69.

^c 1 Kin. xi.

^d John xiv. 16.

Truth. That this *Promise* was fulfilled to the Apostles in the most strict and literal Sense of it, is allowed : But that all Sorts and Conditions of Christians, should be at all Times equally the Subjects of it, does not follow, nor is it necessary. The *Measure* of the Spirit was ever suited to the particular Seasons and Exigencies of the Church : and surely, if ever there was a more than *ordinary Degree* necessary, it must be at that Time, when this spiritual Commonwealth of *Israel* was to be established, which was to last for ever. That the Apostles were the *Superintendents and Directors* in that great Business, cannot be denied ; nor that they had an extraordinary Assistance of the holy Spirit for that Purpose. If such a *Measure* were not necessary, why was it given them? If it were necessary in the *same Degree to all*, why only to the Apostles? Why also, on the same Principle, those different Orders of Governors in the Church? Why those different Dispensations of the holy Spirit to different Persons, if an equal Distribution were absolutely necessary for every Individual? But such Assertions are inconsistent on any other Principle, than that *levelling Babel* of Quakerism, whereby all Order and Rule is dissolved—and a *headless Anarchy*, or a Body of *all Heads*, with many other Consequences, as absurd and contradictory in Practice, as in Terms, is introduced. And I must observe to him, that as *political* Bodies cannot subsist without those various Subordinations and

Degrees, so neither can the *spiritual*. Such a Principle, were it possible, could produce no other Effect, than an universal *Equilibrium*, where nothing can *preponderate*. Hence would all the Ends of Society, of whatsoever nature, be defeated—All concentrating in one Point, whereby every Thing would be *adjusted*, and cease to act—All Ingress, Egress, and Regress would be destroyed: And consequently all the Life, Energy and Force—All the Principles of Motion and Action in any Society, stagnated. The *natural System* points out this—which consists in a continual and universal Exchange of Condition, Influx, Efflux, and Re-flux of *Light and Spirit*—Precedence, and Re-cedence of Atoms, by which the Machine itself is upheld; and the Action and Re-action upon itself, and every thing else in Nature, is continued. Would *All* be *Light*, where is the *Spirit*? Would all be *Spirit*, where is the *Light*? Such is the *natural Body* of the World—Such is the *political*; and such is the *spiritual* Body. ^e *Various are the Administrations, but the same Lord—Various the Operations of the Spirit, but the same God: Various the Manifestations to different Persons, and at different Seasons. But we are all baptized by one Spirit, into one σῶμα Body, or Corporation. Various are the Members, and various their Uses—and even those that are the least honourable, are yet Members, and have their Use and Station allotted them, and all*

• 1 Cor. xii. pass.

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this, that there should be no Schism in *the Body*. And that there might be none in *the Church*—*God hath appointed some Apostles, some Prophets, some Teachers*—*To some the Gift of Miracles; to others of Healing; to others of Tongues, &c.* But are they therefore *all equally* such? And yet such they must be, according to their own Pretensions—and such in Fact is the Condition of this false Quaker-Church, established and subsisting on those very Principles, they reject and deny in the Church of Christ. *All are Apostles—all are Prophets among them: at least on the Principle of immediate Revelation—all Quakers may be, which is the same Thing, and tends to the same End, viz. the Destruction of all Order and Government, and the Introduction of endless Confusion.* And we may truly and safely affirm, that as the Church of Christ did never subsist without such *Subordination* in the Government of it, so neither can it, nor ever will.

Concerning his *Three Queries*, we shall be very short in our Answer to them. Who this *Comforter* is, we need not the Information of the Quaker. We know, and are full in our Acknowledgment, that it is the Holy Spirit, and no other—The Spirit of Truth, the third Person in the most sacred Trinity—who sheds his blessed Influence, his calm and gentle Irrigation on the Hearts of those, who render themselves capable of so great a Blessing: Even on such as faithfully and devoutly wait on him

in his Ordinances, with Hearts and Affections spread out ^f *like Gideon's Fleece before him.*

2. That he is in us also, is certain—by a most serenely persuasive Operation. This divine Guest chusing *not* to make himself known by a boisterous and peremptory Assertion of his Presence—*not* by vain Boastings of *immediate Revelations*, and presumptuous *Prophecys*; but by those infallible Characteristics, the genuine Fruits thereof—^s *Love, Joy, Peace, &c.* discernible in the Deportment and Conversation of the truly Regenerate.

3. What his Work is, must be more particularly and discriminately considered. His Assertion, ^h *that he will guide you into all Truth; he will teach you all Things, and bring all Things to your Remembrance*—is allowed in the fullest Sense of the Words, in respect to the Apostles themselves: It being absolutely necessary, that they should have such an extraordinary Measure, in order to a full Accomplishment of that great Work, they were the chosen Instruments of. That they should be guided into *all Truth*, who were to oppose *all Error*—That they should be taught all Things, who were to teach all Things to the *Gentiles*—That they should have all Things brought to their Remembrance, who were to be puzzled by the vain Disputations of the Heathen Philosophers, and to encounter the Gainsayings of all Mankind: That they, I

^f Jud. vi. 37. ^s Gal. v. 22. ^h John xvi. 13, 14, 26.

say, should be furnished with such supernatural and *immediate Assistance* from the Holy Spirit, was no more than adequate to the mighty Difficulties they were to meet with; neither could any thing less have answered the Ends of infinite Wisdom—When ¹*the Wisdom of the Wise was to be destroyed, and the Understanding of the Prudent brought to nothing.* But this stupendous Revolution being effected, and the frothy Ebullitions of human Invention overborn, those extraordinary Effusions were no longer necessary. The Garden of Eden being thus planted and watered, the ordinary Refreshment, and constant *Dew of his Blessing*, is sufficient to keep the Plants in a flourishing Condition. We therefore deny that *immediate Impulse* of the Holy Spirit upon each Individual, at this time of Day—Forasmuch as the *Cause* which made it necessary being ceased, the *Effect* must have ceased of Course also. We have, from that Period, an external *written Means*, whereby we are assured of the Truth and Completion of all the Types and Predictions; and that this was *recorded* by the Assistance of the Holy Spirit, by which they were guided into all Truth—were taught all Things, and had all Things brought to their Remembrance. Thus have we, by comparing the one with the other, undoubted Evidence of the Truth of both Testaments—and that the sacred Penmen of each were directed

¹ 1 Cor. i. 19. Is. xxix. 14.

by the same unerring Guide, the Spirit of Wisdom and Truth itself.

But those Passages of the Evangelist, in respect to the general and common Condition of Mankind, must be understood with due Qualification, and as suitable to their present Exigencies and Occasions. For there is no Doubt, but that, if we make a proper Use of *those Means* the Holy Spirit has been pleased to afford us, his gracious Influence will attend our Endeavours, and crown our faithful Petitions with Success. But there is a wide Difference in the Application of those Words, when considered in respect to the Apostles, and when in regard to us. For they had such a superabundant Measure, as enabled them, though *illiterate*, to speak instantaneously *all Languages*—though but Men, to *work Miracles*—to *prophecy*, and *discern the Spirits* of Men—and many other extraordinary Privileges, as Christians, now-a-days, do not presume to boast of. And therefore, to bring this *Query* to a short Issue, I do demand of *any*, or of *all* the *Quakers* now living—whether they will affirm the most *Sanctified* and *Illuminated* among them to be so *immediately inspired*, as that, exclusive of all *outward Means*,—they can *speak all Languages*—*prophecy*, and *discern the Spirits* of Men—and can *work Miracles*, and *heal Diseases*—whether, I say, they have any or all such supernatural Qualifications; if they can give rational Evidence of
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the same to the World, I am content to become a Quaker. If they cannot, let them cease from such arrogant, and presumptuous Claims—such blasphemous and open Attacks upon the sole Prerogative of God! What an Absurdity is it, to think of attaining the End, without making Use of intermediate Means? What a deplorable Perverseness does it argue, to assert an *immediate Inspiration* of the Holy Spirit, and yet remain in a total Ignorance of those very Languages, wherein the same Spirit has been pleased to give forth, and record the Oracles of God?

As his further Arguments in support of this Assertion are built on a false Foundation, and his Conclusions drawn from mistaken Premises, we shall pass on to his second Argument, and the Proofs depending thereon. His first is—
** As for me, this is my Covenant with them, saith the Lord, my Spirit which is upon thee, and my Words which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, saith the Lord, from henceforth, and for ever.* Doubtless, here is the Promise of the Spirit, and the Perpetuity of it: and that this was immediate also in regard to the Subject of the Prophecy, is not denied. For our Saviour had ¹ *the Fullness of the Godhead in him bodily, or essentially*: And therefore the Spirit being in him without Measure, he need-

^k II. lix. 21.

Col. ii. 9.

ed not any *outward Means* whatsoever. But notwithstanding this, he was so far from slighting the *outward Institutions*, that he complied with them all. He frequented the Synagogues, and made an open Profession of that Religion, which by Circumcision he had been initiated into, until he had ^m *fulfilled the Law and all Righteousness*. But though he had the essential Indwelling of the Spirit in a manner very superior to those even of the most regenerate Nature, yet he did not attempt the Conversion of Men to his Holy Religion, by a mere internal and *immediate Impulse* upon their Minds—(if so, the Christian Religion had not been a Matter of Choice, but of Compulsion, and themselves not Free-Agents:) But he constantly made Use of the Agency of the *written Scriptures*, and through that only Mean, he expected an Impression upon their Hearts. ⁿ *He taught in their Synagogues, and, as his Custom was, stood up for to read, on the Sabbath-Day*. What, I beseech you, did he *stand up to read*—was it not in the *written Scriptures*—even in the Prophecy of *Isaiab*? How did he endeavour to teach them, but from thence? and if he that had the *Spirit of Wisdom and Understanding* in the highest Degree, did take no other Method *to teach*, how do these Quakers dare *to teach*, or presume *to be taught* without them? ^o *He began at Moses, and all the Prophets, and expounded to them all the Scriptures concerning himself;*

^m Matt. iii. 15. ⁿ Luke iv. 15. ^o Ib. xxiv. 27, 32.

and made their Hearts to burn within them, while he opened to them the Scriptures. Now, this Method of our Saviour had been most tedious and ill-chosen, had there been this imaginary Passage to their Hearts, by presenting all Knowledge *immediately and objectively* to their Minds. And before his Arguments drawn from this Passage of the Prophet can stand him in any Stead, he must prove there ever was a Time, when Information was conveyed to the Mind after this Manner, exclusive of any *outward Means*—or, which is the same Thing, when Knowledge came by *Intuition*, or Man knows as God knows. And therefore, as we are well assured, this never was God's Method of acting with his Church—We may very safely conclude it is not at this Time. But that we are to wait on him in his Ordinances and Institutions, and thence with Humility to expect his gracious Influence on our Hearts. That, as I observed above, being more perceivable by its Effects on our Lives and Conversations, than by a pretended *enthusiastic Impulse*, or sensible Co-habitation with us.

We pass on now to his second Proof, which he draws from the Nature of the new Covenant, cited by the Apostle, viz. *For this is the Covenant that I will make with the House of Israel after those Days, saith the Lord, I will put my Laws in their Minds, and write them*

^p Heb. viii. 10, 11. Jer. xxxi. 33.

in their Hearts, and I will be to them a God, and they shall be to me a People, &c. It may not be amiss to ask the Quaker a Question or two here by way of Preliminary to our Answer; since he concludes from this Passage, that the *Jews* were so gross and *carnally minded*, as to be captivated by a mere *external Apparatus*, that had in itself no further Meaning. But setting aside the Absurdity as well as the Blasphemy of such a Supposition—was not the *Law written in the Heart*, from the Impression the outward Scene made on *the Eye*? Did they not perceive the Analogy between the *Type*, and the *Thing typified*—and in the Death, Sacrifice and Offering of the *Legal Birth*, see the *Death of him*, who is the great *Sacrifice and Propitiation* for Sin, and the Object, at which all the *Ritual Service* pointed? Did they not, by Faith, make an inward Application, of the outward Exhibition, in their Hearts? If this were the Case—what Ground is there for this supposed Pre-eminence of the present Dispensation, beyond the former? Neither indeed does it become Christians to make any—Both being sufficient and proper for their respective Seasons, and equally the Result of infinite Wisdom and Goodness. What says the Apostle, *Is the Law Sin? God forbid. The Law is holy—the Commandment holy, just and good. We know that the Law is spiritual (therefore was written in their Hearts.)* ¹ *They did all eat of*

¹ Rom. vii. 14. and xii. 14.

² 1 Cor. x. 3, 4.

the same spiritual Meat, and drink of the same spiritual Drink; and they knew that that spiritual Rock was Christ.

Apol. p. 50. The Object here, he says, is God's Law placed in the Mind, and written in the Heart: And in this is the *Law* distinguished from the *Gospel*. In other Words—The *Law* was *outward*, consisting of Types, Sacrifice, &c. and was written on Tables of Stone, therefore was merely such, and had no *inward Meaning*. This is not only arguing in a very perverse and ridiculous Manner, but involves *the Gospel* in as low a Degree of Contempt, as he does *the Law*. For if this Argument operates at all, it will prove thus much, *viz.* That as the *Law* was merely outward, the *Gospel* is merely *inward*—otherwise there is no Ground for the *Distinction*. What then becomes of the *Gospel*, *viz.* as outwardly written by the Evangelists? The *Quaker* is no ways sollicitous about that Consequence, though of the utmost Import to the *Christian*: His *Gospel*, (though so artfully disguised under the *Lex indita*, the *Implanted Law* of *Tho. Aquinas*) being no other than *immediate Revelation*—And his Expression, being *written in the Heart*, no more than the Result of that delusive Principle. And this is the real *Quaker-Gospel*, whatsoever Shuffles, or *Simulations* they may pretend to the contrary. And they are never so much to be suspected, as when they approach us in our *own Terms*;

Terms; nor at a wider Distance from us, than when they personate the Garb and external Appearance of Christians. But to argue this Point a little closer—Wherein did *the Law* (by which I undoubtedly understand the Substance and intrinsic Virtue of it, the *Letters or outward Characters* not being the *Book or the Meaning* of it) differ from *the Gospel*? The *εὐαγγέλιον* or Gospel of *glad Tidings*, was the Substance of the Covenant of Grace, and was contained in the Law; which, considered in its external Capacity of *Types, Sacrifice, &c.* gave a visible Delineation—and they, as *Characters*, an infallible Prospect of their Redeemer, and the Work of Redemption. That he was then to come makes no Difference; there being some who were just as far from that Period of Time, then future, as we are from it, now past. Faith is a noble Perspective, that has no Regard to Time or Distance, but presents all Objects, whether past, present, or to come, in the same Point of View. † *Abraham*, though so many Ages before the Incarnation, *rejoiced to see the Day of Christ, and he saw it and was glad.* St. Paul says, they † *preached none other Things, than those which Moses and the Prophets did say should come.* Where is the Difference then between the *Law* and the *Gospel*? Or what Room is there for Comparison between Prediction and Completion?

† John viii. 56.

† Acts xxvi. 22.

But

But to come to the Consideration of the Passages he mentions. They are cited from the ^v Prophet, and are predictive of the *New Æra*, or Christian Dispensation, when the Typical Parts of the *Law*, and the Emblematical Service was to cease—and the Apostle does accordingly apply them to that End. ^w *If that first, says he, had been faultless, then should no Place have been found for the second.* What does he mean by *faultless*? Can it be imagined, he intended to charge a Divine Institution with a *Fault*, or the People with Sin in performing the appointed Service? Doubtless, he spake consistently with himself, as well as with Truth. *The Law*, says he, was *spiritual, just, and good*. He is speaking to *Jews*, and to such only: to such as persisted in the Use and Sufficiency of the *Types*, notwithstanding they were all fulfilled in the Appearance of Christ. He is by no Means derogating from the Worth and Excellency of their *Service*, nor for cancelling the Obligation, they till then lay under to it, by any arbitrary Act of his own: But he is only shewing them, that those Things, howsoever right and necessary before, were then become obsolete, and of no longer Use. And it was their willful and obstinate Perseverance in them, that obliged him in other Places, to speak in a degrading Manner of them—^x *It is not possible that the Blood of Bulls and of Goats*

^v Jer. xxxi. 31. ^w Heb. viii. 7.

^x Heb. x. 4, 5, 6, 7, 8. 14. 16, 17, 18.

should take away Sins. Now Sacrifice and Offering of Blood was an Institution of God's Appointment, and the Neglect of it highly criminal—And the Apostle is only urging the Deadness and Invalidity thereof, when the Substance of them all was come. *Wherefore, when he cometh into the World, he saith, Sacrifice and Burnt-Offerings thou wouldst not, but a Body hast thou prepared me. In Burnt-Offerings for Sin thou hadst no (longer) Pleasure; then said I, lo! I come to do thy Will, O God. He taketh away the first, that he may establish the second.* The End of the Apostle's Reasoning, and of the Citations above, is manifestly to convince them of the Absurdity of continuing any longer under the *Ritual Service*, and of resting in the Persuasion of the Sufficiency thereof, when the Design of it was fully accomplished. *For by one Offering he hath perfected for ever them that are sanctified.* Therefore he says, *Behold! the Days are coming, when I will cut off with the House of Israel, the New Berith, Covenant, or Purifier, (in Opposition to the Old typical Berith) I will put my Laws into their Minds, and write them in their Hearts; (disengaging them from all further Obligation to the external Service) and their Trespass-Offerings and Sin-Offerings will I remit, and will remember them no further. Now, where Remission of these is, there is no more Offering for Sin.* The Drift of the Apostle is so plain, that it needs no Comment.

בְּרִית הַדְּשָׁה י

Their

Their religious Service consisted in a daily Offering of *something*, that was to be לזכרון for a Memorial to Jehovah—*Something*, that was to remind him of what Christ had undertaken to do, and to suffer on our Accounts, by which the *Trespass* was to be atoned for, and the Wrath of the Deity appeased—He, by the one Offering of himself, is become the ² Propitiation for the Sins of the whole World. He is our זיכור Remembrancer, that causeth us to be remembered by God. He taketh away the first, (viz. the Typical Service, by which the Atonement and Satisfaction of Christ was exhibited) that he may establish the second *. So that we are now absolved from the Performance of the Typical Representation, and are to address the Father, through the Means and Intercession of the Son, and Holy Ghost. ^a For through him we have Access unto the Father by one Spirit. ^b He is the New and Living way, which he consecrated through the Veil, that is to say, his Flesh. But though all this be true, how should we have known this, but by the outward Means of Knowledge, viz. the written Word of God? And by the same Means also have we the Knowledge of God, from the greatest to the least—Forming our Practice in this respect on the Model of the wisest Man that ever

² 1 John ii. 2.

* Viz. the Sacrifice of himself, as the only Means we now have of Salvation.

^a Eph. ii. 18.

^b Heb. x. 20.

lived. ^c *Train up a Child in the Way, wherein he should go, and when he is old, he will not depart from it.* And by a due and constant Attention to this Direction—Christian Children have an early Impression of all the great Truths of Religion upon their Minds, whereby they have the Knowledge of God, as soon as they have any other Knowledge whatsoever. But if *these Means* are thought, either to be improper, or at least unnecessary, to attain *the End*—why do the *Quakers* follow us in the same Custom, and thereby make their *Practice* so inconsistent with their *Principles*?

But if, according to them, the Knowledge of God be solely *immediate and objective*, exclusive of any outward Means—how comes it to pass, that they use any such Means to attain it? If the *anointing wherewith they pretend to be anointed*, be of itself sufficient for this Purpose—why do they make Use of any Means of Instruction, one among another? But setting aside such ridiculous Absurdity, if this were the Case, the Apostle's Advice in the following Part of the Chapter, would be altogether needless—

^d *Not forgetting the assembling themselves together, as the Manner of some is:* (alluding, perhaps, to the Sect of the *Essenes*, a Sort of *Quakers* among the Jews.) And this, even after *having their Hearts sprinkled from an evil Conscience, and their Bodies washed with pure Water*—that they were to *draw near and assemble*. What

^c 1 rov. xxii. 6.

^d Heb. x. 22, 25.

does

does the Apostle mean by this Expression, but an outward assembling together in an appointed Place of Worship, and *drawing near with our Hearts, in full Assurance of Faith*, that the blessed Influence of the Holy Spirit would attend on the outward Ordinances, and sanctify them to the desired Purposes.

Apol. p. 51. “ How much are those Men deceived, says he, who instead of making the Gospel preferable to the Law, have made the Condition of such as are under it, far worse— For doubtless, it is far better to converse with God *immediately*, than *mediately*? And yet, he says, we allow, that many under the Law, had immediate Converse with God, whereas they now cry it is ceased.” As to the different Conditions of Mankind, under the Law, and under the Gospel, it is no part of a Christian’s Duty to make Comparison between them— Each Dispensation being suited to it’s particular Season, and Salvation equally attainable by the appointed Means, under each. The same was the Object of their Faith then, as of ours now, and the ultimate End of both the same, though the outward Exhibition be diverse. Why there have been those different Dispensations, perhaps, the *Spirit of the Quaker* has not helped him to discover— Nor that there was, before the Creation, that stupendous Transaction between the **Divine Peers*, for the Redemption of Mankind: from which Act, the sacred Persons are thus

* אלהים.
E 2

deno-

denominated by *Moses*, in his History of the Creation, and by all the succeeding Prophets throughout the Old Testament—*The Denouncers* of the אָלָה or *Curse*, for the Salvation of those that *believe*, and *accept* the Benefits of it, and for the Destruction of those that *reject* it. The Christian Religion has always depended on this divine Original; though the outward Administration of it must be diverse, in respect to the particular Dispensation, under which Mankind has lived; as well as also to the *different Parts*, the *Aleim* were at different Seasons acting. But why there should be any superior Excellence in any different Part of the same gracious Concatenation, we are neither by Reason, nor Revelation informed. Though thus much is certain, that all the faithful Confessors under each, as with Humility and Reverence have embraced the proffered Riches thereof, have not failed of accomplishing their desired Purposes. If in the *Covenant of Redemption*, One of the sacred Persons should demand Satisfaction—a *Second* should undertake to make it in a determinate Time, by taking on him the Nature of the *Offender*, and therein to suffer for the *Offence*—and a *Third* should endue him with suitable Qualifications for so astonishing an Undertaking; by inspiring him with such Knowledge, as would give him a perfect View of the Malice and Temptations of the great Enemy he was to vanquish—with Constancy to persevere in his Conflict with him; and finally with

with Courage and Resolution sufficient to animate him to that prodigious Catastrophe, when the immense Pressure of the Divine Wrath was upon him, taking Vengeance for the Sins of the whole World—If such was the Nature of that Covenant; the Religion of Mankind, as to the outward Exhibition of it, could consist in nothing but what was strictly prelusious to that grand Event—viz. a visible Representation of the respective Parts of the Sacred Peers in the Oeconomy thereof; and typical Scenes of the Actions and Sufferings of Christ, till he should come forth in human Nature, to perform what he had undertaken, and disclose the Substance of the ritual Enigma. The *Cherubim* represented the Sacred Persons in a *Covenanting* Posture, respecting the *Blood and Incense*, by which the Atonement was made by the *High-priest*; and at the same Time the undoubted Personality in the *Jehovah*, whereby alone a *Covenant* could be made. In this Representation and Service, is demonstrated the Impossibility of Access to the Deity, but through such a *Medium*, as by himself appointed—This awful and tremendous Presence being placed in the *Adytum*, דביר the *most holy*—Separate from the profane and un-sanctified Approach of the great Aggregate of Sinners. Nor was it possible to obtain a Sight thereof, nor to make any Application thereto, but by Means of the *High-priest*, the typical Intercessor. In the *Cherubim* is exhibited the Divine Essence in the most holy Residence,

and inviolable Separation from every Thing unclean: In the Body of the People—the infinite Distance they are removed therefrom, not only by their Sins and Iniquities, but by the inexpressible Purity of the Divine Nature: In the *Higb-Priest*, the Real כהן Intercessor—^c the One Mediator between God and Man, the Man Christ Jesus. Nothing but ^f that Holy Thing could be capable of executing that mediatorial Office—or be a fit Instrument in the grand Work of *Reconciliation* but He, who by being God as well as Man, was a proper **Interpreter and Orator* for us! Nothing but He, who was ^g *One with the Father*, could fill up that immense Chasm between God and Man, and thereby bring us again into that blessed *Union* from which our Sins have separated us! Nothing but He, can be detached from the polluted Mass of human Nature, that can approach within Degrees innumerable of that most pure Essence! Nothing but He, that had our Nature in Perfection, and was absolutely free from Sin, was capable of that ineffable Junction, by which, like *Double-headed Janus*, he looks into *both Worlds*, presents our Necessities, from a feeling of our Infirmities, and obtains for us that Relief we stand in Need of.

“ Under the Law, he says, the *Higb-priest* did enter into the *Holy of Holies*, and receive the Word of the Lord *immediately* from between

^c 1 Tim. ii. 3.

^f Luke i. 35.

* כהן יחיד.

^g John xvii.

the *Cherubim*—So that the People could then certainly know the Mind of the Lord : But now, they have nothing to depend upon, but *Guessing* and *Divining* from the outward Letter of the Scripture, concerning one Word of which, scarce any two can be found to agree.” He cannot forbear giving us a Specimen of his Malignity against *the Written Word*, even before it comes in Course for him to do it. It is evident from this Passage, and his Application of it, how utterly ignorant he was of the Intention of that *annual Approach* of the *High-priest* to the *Cherubim*, as well as of the whole Plan of the *Mosaic-Dispensation*—otherwise, he could not have drawn it into Precedent for the Support of *immediate Revelation*, and that also, to the Bulk of the People. For, admitting the *High-priest* to have been *so inspired*, it does not follow that the *People* were, but the direct contrary—as they had it but at *second hand* from him : For, according to this Assertion, they had no other Foundation for their Inspiration, but the *Ipse dixit* of the Priest. What we shall reply to him concerning the Scriptures, will be referred to the next Proposition ; only observing to him here, that neither himself, nor any other Person whatsoever, could have had any Knowledge of the *Mind of the Lord*, without those outward instituted Means of conveying it.

Apol. p. 52. His Third Argument is drawn from St. *John*, viz. “^h *But the Anointing,*

^h 1 John ii. 27.

which ye have received of him, abideth in you, and ye need not that any Man should teach you. It is sufficient for Answer to this, to observe, that whatsoever this *Anointing* were, that the Apostle speaks of, it is certain no *Quaker* can be the Subject of it. But however, we will not seem to shuffle off the Objection, as if it were an unanswerable Proof of his Principle, of *immediate Revelation*. As an Introduction to the Meaning of those Words, let the Occasion of them be briefly considered. It has been generally supposed by learned Commentators, that this whole Epistle was levelled at an impious Sect of pretended Christians at that Time of Day, called *Gnosticks*; who were the Broachers of many strange and extravagant Tenets, which the *Quakers* have adopted, almost without any Alteration. And from the frequent Allusions to those unchristian Tenets, it is pretty evident, that that was the principal Intention, as well as the general Drift of this Epistle. And I cannot but remark it as a peculiar Unhappiness in our *Apologist*, that he should alledge this Passage in Support of a Point, which the Apostle himself has been so full in the Confutation of. But though this Epistle be, as he observes, a general one, and consequently *the Anointing* not confined to the Persons or Times of the Apostles; yet it is plain, that the Caution he administers to his faithful Converts, arose intirely from those arrogant Boasts of *supernatural Illuminations*, and uncommon Privileges, as those

Gnosticks then, and Quakers now-a-days, blasphemously lay Claim to.

Secondly, he says, that “the Apostle proposes this *Anointing*, as a more certain Touchstone for them to discern and try Seducers by, than even his own Writings”—which is the most artful and disingenuous Inference that can possibly be drawn from his Words. For he says, ⁱ *Brethren, I write no new Commandment unto you, but an old one which ye had from the Beginning — the OLD COMMANDMENT is the WORD, which ye have heard from the Beginning.* Now if the Apostle writ nothing new, but only the old Commandment—and that that also was the Word; (i. e. the Substance or Purport of the Law and the Prophets) then is it very certain, that the *Anointing* is no new Thing—much less, the inward and *immediate Revelation* of the Quaker. But there are other Tests, and very different too from this imaginary *Anointing*, that are mentioned in the Course of this Epistle, to try and examine the Spirits by—They are both positive and negative, and such as we cannot be mistaken in. Of the first kind, ^k *who is a Liar, but he that denieth that Jesus is the Christ? He is Antichrist, that denieth the Father and the Son — and, hereby know ye the Spirit of God: Every Spirit that confesseth that Jesus Christ is come in the Flesh, is of God.* Of the latter, the succeeding Words will afford an Instance—*And every Spirit that confesseth not*

ⁱ Ch. ii. ver. 7.

^k Ibid. ver. 22. ch. iv. ver. 2, 3.
that

that *Jesus Christ is come in the Flesh, is not of God.* ^a *We are of God, says he; he that knoweth God, beareth us; he that is not of God, beareth not us. Hereby we know the Spirit of Truth, and the Spirit of Error.* But if hearing of the Apostle, and attending to *the old Commandment* which he taught, be the *Criterion* whereby to distinguish the *Spirits*; then is not their pretended *inward Anointing*. The Quakers would do well, timely to consider, how far themselves are concerned in these important *Characteristicks*—of *the Spirit of Truth*, and of *the Spirit of Error*, and Delusion.

Hitherto we have rather warded off the Blow, than acted offensively against the Argument—which we shall now do, by briefly considering, *what this Anointing is*, and how we receive it. The Apostle tells them, ^b *it is the last Time*—which in respect to the *Day*, is the *last Hour*—in respect to the *World*, the last ^{*} *Age*. The *World*, and the Continuance of it, may be divided into three *Ages*—The *first* ~~is~~ from the Creation, (but *retrospectively* considered, from the Foundation of the *Covenant in Heaven*) to the End of the *Mosaic Oeconomy*. The *second*, from the Incarnation of our blessed Saviour, to his Ascension into Heaven. The *third*, from that Period, to the End of all Things, (and *successively* considered, to Eternity itself.) There was something in

^a Ch. iv. 6.^b Ch. ii. 18.^{*} ~~is~~ or *ages*.

each, that was peculiarly adapted to the Nature of the Covenant, as well as to the Divine Parties acting in the *Oeconomy* thereof, that distinguished it from the *other*. The visible Scene throughout the *first Olam*, was Wrath taking Vengeance by Fire on the *Type*, exacting the Life of it, and acting even to the absolute Consumption of it. That of the *second*, was the Coming forth of *the God-Man*—substituting himself in the Stead of all Mankind—Giving his Life as a *Propitiation for their Sins*, as well as a Satisfaction to the Wrath—so fulfilling, and consequently putting an End to, that *Olam*. That of the *third*, was first, from that extraordinary, though visible Descent of the *Holy Spirit* in the Form of Fire, and with the Sound of Wind, on the Apostles after the Ascension, according to the Promise of our blessed Saviour—whereby they received that ineffable *Unction* which enabled them to perform what no human Means could accomplish; nor other, than that stupendous Work, the Conversion of the World, could render necessary. From that Period, *Oeconomically* speaking, we date the Commencement of the *third Olam*—so far, I mean, as it can be considered as distinct from the *second*. We are now under the Rule, or Dispensation of *the Spirit*—who carries on the external Administration thereof, under the visible *Symbol of Water*, whereby he confers the inward and spiritual Effects on those who bear that sanctifying Impres—and whereby alone

alone we receive the Spirit of Adoption, crying *Abba Father!* Christ came by *Water and Blood*--The sacrifices also came by *Water and Blood*, (though the Order was inverted) being washed, or baptized, before they were offered. We come also in like Manner--We make our Entrance into spiritual Life, being symbolically sanctified by *Water*--As we do our Exit, by the subsequent Redemption by *Blood*. * *But ye have an Unction from the Holy One, and ye know all Things*; or, as another Reading has it, $\kappa\grave{\alpha}\ \omicron\iota\delta\acute{\alpha}\tau\epsilon\ \pi\acute{\alpha}\nu\tau\epsilon\varsigma$, as ye all know--or, and ye all know--which seems, I think, the better Reading, as it evidently alludes to an external Symbol, as *Baptism by Water* was; and was and is the *only Mean*, whereby all are initiated into the Christian Religion, and through which the *sanctifying Grace* of the Holy Spirit is conferred upon us. This is the *Unction*, or *Anointing*, which we Christians all know, and glory in, and this *the Manner*, whereby we receive it. And this also *abideth in us*, except we grow Reprobate and Infidel--*sanctifying* our Reason in the Application of it to spiritual Objects, and *illuminating* our Understandings in the Mysteries of Divine Revelation. But the *Anointing* they lay Claim to, and whereby they blasphemously pretend to *know all Things*, is so far from being true, that it does not enable them so much as to understand, even those very Languages the Holy Scriptures are written in.

* Ch. ii. 20.

And as we are certain it is the *last Time* or *Olam*, we have no further Revelation to expect, nor other *Means* to direct us, than the *written Word* of God, nor is other needful—^d *God, who at sundry Times, and in diverse Manners, spake to the Fathers by the Prophets, hath in these LAST DAYS, spoken to us ἐν υἱῶν by the Son, whom he hath appointed Heir of all Things, and by whom also he made the Worlds* *.

§ 13. Apol. p. 53. “The most usual Objection, he says, against these Revelations is, that they are uncertain”—And this, notwithstanding the supposed Ignorance in the Opposers, is so strong an Objection, that no Quaker will ever be able to get over. His Distinction between *Thesis* and *Hypothesis*, seems to be introduced on Purpose to serve the present Turn. “It is one Thing to affirm, that the true and undoubted Revelation of God’s Spirit, is certain, and infallible; and another, that this, or that Person, or People, is infallibly led by it.” There is no one Point of Controversy, wherein they shuffle and evade, more than in this. For though it be undoubtedly their Principle, that they are *immediately inspired*, yet whensoever they are pressed hard in this Particular, they evade it after this Manner, *viz.* That they do not affirm it of themselves, but that “the Revelation of God’s Spirit is certain, and that others among them are, or may be, infallibly

^d Heb. i. 1, 2.

* Τῶν αἰῶνας, the Ages, or successive על.

led by it." But to what Purpose is such an Assertion, except their *own Leadings* by it, are infallible? That is unquestionably their Principle—For it is not Matter of Dispute between us, whether Men ought to be led by the Spirit or not. But they are so inconsistent with themselves, and with one another, on this Head, that they ought to come to a general Agreement and Subscription herein, before they presume to dispute on a Point so uncertain, at least so undetermined among them. They should not hesitate, I say, to subscribe a fair and open Confession of their Doctrine, and what they will abide by also in this Particular—and not to betake themselves to such mean, and disingenuous Subterfuges to beguile the unwary. For I require them to ascertain, whose *Revelations* among so many *Quaker-Prophets*, as have been given forth, *immediately*, as they pretend, *from the Lord*, as wide from the Truth, as contradictory to one another—whose, in such a Labyrinth, are to be followed, for they cannot all be true, and consequently some must be false, though all are affirmed to be given forth by the *Spirit of Truth*? *Quakerism*, as held by *George Fox*, *George Whitehead*, and that blasphemous *Boanerges*, *Edward Burroughs*, is widely different from that of *Robert Barclay*; and I am not doubtful, that that * *antient Apostle*, would have excommunicated him, had he preached,

* *George Fox.*

as he has written. If *Fox* were a true Quaker, then *Barclay* was not, and *vice versa*: Though I must do that poor befotted Wretch the Justice to acknowledge, he has acted less contrary to his Principle than *Barclay*. This, like a true *Jesuit*, has insisted upon *immediate Revelation* being the true Doctrine, yet allows it may be called in Question—whereas the other, through a long Series of Blunders, Contradictions, and Nonsense, never departs one Tittle from it. He asserts, with a most invincible Assurance, that “all the Papers, and Books given forth by Friends, are of the same Weight, as the Scriptures of the Prophets, &c.” If so, why is he not to be credited, when he asserts his *Equality with God*? as in like manner *James Milner*, in saying, *He was as holy, and just, and good as God*—the Blasphemy makes one tremble, even to cite it! As does also that of *James Naylor*, in saying, he was *the Son of God, the Christ*, and suffered himself to be *Hosanna'd* into *Bristol*, as such! These Things, I suppose, will not be denied by them; neither is there any Doubt to be made, that they were strongly assured of the Truth of them *in their Minds*—for *Naylor* suffered for his Blasphemy. But *Milner* had no other Censure from the *old Apostle*—than, that *his Mind had run out a little, but that he had, nevertheless, a pure Seed in him*. But does it follow, that because they were *inwardly mov'd* to believe such Delusions—that they were therefore *immediate Revelations*? I believe

believe no Quaker at this Time of Day will say it—I am sure the sober-minded, among them will not. How then are we to judge of the *Certainty* of these Revelations? And by what *Mean* are we to distinguish, betwixt a real Inspiration, and an enthusiastic Impulse? It is evident in the Cases abovementioned, they could not by any *inward Experience*, except they will positively justify they were such indeed—which yet I am persuaded, few among them will abide by. Neither could they by our Apologist's Proof, *viz.* The Self-evidency of the Thing—Because they have proved to be, not *Divine Revelations*, but *Diabolical Delusions*.

He needed not have undertaken to prove the *Certainty* of the leading of the Spirit against us; since it is so far from being denied by us, that it is as strenuously insisted upon by us, and upon much more warrantable Grounds of Assurance, than by themselves.

Apol. p. 54. We come now to the other Part of his Proposition, which is his most sure Bulwark against all Assaults, *viz.* “That these divine and inward Revelations, which they establish, as absolutely necessary for the Foundation of the true Faith, as they do not, so neither can they at any Time, contradict the Scriptures Testimony, or sound Reason.” And they do moreover boldly affirm the intrinsic and undoubted Truth of this Assertion, from their own certain and blessed Experience. “That
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this Spirit never deceived them—never acted, nor moved them to any Thing amiss, but is clear in it's Revelations, &c.” There never was an Assertion, in Appearance more openly, or fully made ; and yet they have, even here, a secret Reserve, to bring them off at a dead Lift. For, whatever horrid Blasphemies—flat Contradictions to common Sense, and to one another—false Prophecies, or the like, they are charged with, as they are Things too flagrant to be denied by them, they are ever ready with Salvoes for them : So that if they admit of the Facts, they are under a Necessity of admitting their Minds, in such Instances, to have *run out a little*, and to have departed from *the Leadings of the Spirit*, at such Times. But it was many Years before they would admit any such Charge against them, *Fox* peremptorily standing for it to the last—never once acknowledging it of himself, though daily guilty of some palpable Absurdity, or horrid Blasphemy. And it is certain there were other deep Melancholists among them so powerfully *possessed*, as seldom, if ever, to have any Intervals for the Exercise of their rational Faculties, whereby they might discover the Extravagancy, and fatal Tendency of such Opinions—as that blasphemous Letter of *John Audland* to *George Fox*, bears witness : where he addresses that ignorant Wretch in no mean Stile of Adoration—professing, he *lived and moved by his Spirit*. Now, there is no Doubt with us, of

his being *possessed* of the Certainty of such a Belief, any more than there is, *by whom* he was *so possessed*. But this is genuine Quakerism notwithstanding, and must ever be the natural Result of such a Principle, as a mere *internal, immediate, and objective Impulse*. And whosoever undertakes to reconcile Quakerism, either with *Scripture*, or *Reason*, will infallibly bestow his Pains to little Purpose; and every such Attempt will be an Instance of his Departure from their own Principle. I will therefore in my Turn, as boldly affirm, howsoever new, or unaccountable it may seem to them, that the Spirit of Quakerism does not exist, but in the deep *Melancholist*, and confirmed *Enthusiast*. And he is only a *Nominal Quaker*, nor deserves to be otherwise reputed by them, who is not such by Nature and Complexion. Hence it is, that *Enthusiasm* being always seated in melancholy and adult Constitutions, their Blood abounding with dark and *bilious Principles*—the *Animal Spirits* being but the natural Secretions therefrom, and the Seat also of all the *Affections*; it must necessarily follow, that those *Affections* must be tinged with that Nature, from whence they proceed. And all their Imaginations and Notions, arising from such a Principle, are undoubtedly as perceptible as all the other Sensations of Love, Joy, Grief, or any other Affection common to the *Natural Man*. Hence it comes to pass, that *Sanguine* being the predominant Ingredient in
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the Constitution of a *Real Quaker*, he is disposed to the greatest Degrees of Audacity and Confidence, venting all such complexional Suggestions, as certain and *immediate Revelations* from God. Add to this also, a strong Propensity towards high and abstruse Matters of Divinity—an habitual Use of Scripture Expressions, and a dextrous Application of them to their own Purposes—an inviolable Attachment to a certain Peculiarity of *Garb*, nay, I will venture to say, of *Aspect* also, so visible in a *Real Quaker*—Such plausible Solemnities, and Pharisical Accomplishments, as they beget in others below them a Reverence for their Persons; they fail not also of moulding themselves into a full and intire Persuasion of an internal and surpassing Degree of Sanctity; whereby they supersede all outward Means of attaining it, disdainfully deserting the Communion of Christians, and betaking themselves to a most intimate Union and Fellowship with the Deity—into the highest Exaltation above such low and carnal Dispensations, as we are held under. Thus by divesting themselves of all outward Assistances, and persisting in a most contemptuous Disregard of them, they become a most easy Prey to the Snares of the apostate Spirit—who narrowly watches the strong Byas they are under, and blinds them by such Delusions, as they are by Constitution, the most prone to. And by withdrawing themselves from all Obedience to God's Institutions, they

quench the Operations of the Holy Spirit, and incapacitate themselves for that blessed and benign Influence.

But to come a little closer to the Examination of this bold Affirmation and certain Experience of theirs, whereby they would so presumptuously distinguish themselves from the rest of Mankind. If they should prove mistaken in this grand Point, on which Foundation the proud Edifice of Quakerism is erected, this mighty Bulwark will not prove impregnable, but must yield to such Assaults, as we shall make against it from that irresistible Battery the Holy Scriptures, and such Arguments as are deducible from thence. And in order to this, it will be proper to consider, who that *Spirit* is, and what his *Nature* is, whose Operations and Actions are here said to be so certain and perceptible. This *Spirit* then, is none other than * the THIRD HYPOSTASIS in the everblessed *Trinity*—whose most holy Nature and Essence, as he is in himself—that Modus of Being, by which he exists, is to us most incomprehensible, and utterly removed from human Conception. But that such a Being does exist, we are infallibly assured from the repeated Revelations of that blessed Spirit himself. And an Idea of it (though not an adequate one, that being impossible; yet as far so, as we are capable of conceiving) is given us in

* The *רוח הקדוש*, πνεῦμα τὸ ἅγιον.

the created *triple* Substance of the * Heavens— which Fluid is modified into three distinct Conditions of FIRE, LIGHT, and SPIRIT—the universal ruling Agents in the material System. 'The Heavens, (whereof the Spirit is one) declare the Glory of God, and the Expansion sheweth the Operation of his Power : and thence only have we any sensible and active Idea. The Unity of Substance, yet *Triplicity* of Condition, does sufficiently declare the Unity of the *Jehovah*, and the *distinct* Personality therein. This is the † *Book of Nature*, wherein alone we can read and see any Thing of this (otherwise) incomprehensible Mystery. This is *the Glass*, through which we see, though darkly at present. Since therefore we can know nothing of the immaterial Spirit, but from *his Type* in this Fluid—we will consider a little the *Nature, Power and Operation* of the *created Agent*, that we may from thence form some Idea of the *uncreated One*, and in some Measure judge of his Actions and Influence upon our Souls. The created material Agent is called by *Moses* רוּחַ *the Spirit*, and is the THIRD NAME in the *Material Trinity*—emblematical of that secret Person in the *Jehovah* who bears the same Name, and whose Actions and Operations, so far as Matter can hold Resemblance with Spirit, are represented by it. By *Nature*, it consists of small Atoms, so fine and imperceptible, as

* שְׁמַיִם.

† Psal. xix.

‡ רוּחַ.

not to fall under the Cognifance of our Sences, except by their Effects on our Bodies. By *Power*, as the Instrument of Impulse, on all Bodies, whether folid, or fluid, it has univerfal Dominion throughout all Nature. By *Operation*, as extending to every Thing both animate and inanimate in the Creation—pervading fuch as will admit thereof, and acting on thofe as will not, by external Faction; thus affecting them all according to their refpective Capacities—compreffing folids in the hardeft manner, and giving that fmall Degree of Adhefion to Fluids, which is neceffary to keep them in their State of Fluidity. Acting in the Tubes of Plants, and conveying fuch Particles of the * vegetable Mould, as are neceffary for their Support and Increase—So alfo *in and on* the Bodies of all Animals; circumfcribing their Subftances, and preferving their Form by it's outward Compreffure—*Inwardly*, by conveying Air to the Lungs, whereby Refpiration is carried on, which is the material Agent, by which *we live and move*. In fhort, there is nothing in this System, but is fubject to it's Influence and Operation; and by it, is every Thing in Nature *generated*, by being feparated to it's refpective Office and Condition.

And though this external, univerfal Agent be but *material*, and can act only on *Matter*, yet are it's Operations of fo fubtile a Nature, as not to

be cognisable by our Senses, except by their Effects upon us. " *The Wind (Spirit) bloweth where it listeth, and thou hearest the Sound thereof, but canst not tell whence it cometh, nor whither it goeth.* Thus do we in every Instance, perceive the Influence and Activity of this Agent, in the various Productions and successive Gradations of Nature—but we perceive it no otherwise: We see not the Agent, though it be material, nor discern it's Modus of Action, though it be continually within, without, and around us.

If therefore the *Manner of Action* be so concealed from us, as that we cannot with Certainty affirm, at what particular Instant of Time, an Atom of Matter is added to our Size, so that we *sensibly perceive* it to be increased—with how much less Certainty must the Quaker maintain any particular Impulse he feels, to be an *immediate Inspiration* of the Holy Spirit upon his Soul, when at the same Time he is utterly ignorant of the Nature of his Soul, and after what Manner it can receive spiritual Impressions? The Essence of that Principle is as much unknown to us, as that of the Deity himself, and we can affirm no more with Certainty about it—We only know, that it is * an immaterial Principle, infused into us at our Creation—Not a Part of the Divine Essence, as the Quakers have dreamed: But *something* that is a Figure and Image of the Deity, wherein we

" John iii. 8. * An *Halitus immortalis* נשמת חיים.

are said to be erected. Nor know we any Thing of the Nature or Manner of it's Support within us — otherwise than as we take an Idea of our animal Life being supported by the continual Circulation of the Air, and it's Pressure upon us, whereby we are supplied with *Heat and Moisture* to maintain it—So we argue by Analogy, that the Soul, as a created, though spiritual Being, must stand in Need of some Support: And that some Effluence like this, from the Deity, though inconceivable by us, must support it. If this be the Case, how can the Operation of the Holy Spirit, on an immaterial Principle, be so *sensibly* felt, and certainly perceived?

But this bold and certain Experience of theirs, plunges them into further Difficulties than they are aware of. For as they know nothing of the Nature of their Souls, so neither do they, I suppose, that they have two Souls within them — one of a *mortal*, the other of an *immortal Nature*; and consequently, for the want of that Knowledge, they ascribe those Things, which are the natural and sensible Suggestions of the *one*, altogether to the *other*. St. Paul tells us, that we are a Compound of a *Body*, and *two Principles* within us — * For he prays, that the *Thessalonians* might be sanctified wholly — καὶ τὸ πνεῦμα ὑμῶν ὁλοκλήρῳ, your whole Spirit, viz. the immortal Principle — καὶ ἡ ψυχὴ, and Soul, viz. the animal Frame with the Affections, the

* 1 Theff. v. 23.

Life of the Body, and which is to die with it — τὸ σῶμα — *and Body*, &c. Either these Distinctions of πνεῦμα and ψυχὴ are certain, or the Apostle is guilty of a ridiculous Tautology. But the Truth is, the distinct Senses of these two Words are clearly seen in the *Hebrew*, and are never confounded. The τὸ πνεῦμα answers to the Hebrew רוּחַ, the *immortal Spirit*; and the ἡ ψυχὴ to the נַפְשׁ *mortal*: one Instance will be sufficient to set this Matter right. *David* says, *my Soul is always in my Hand*—the Soul here spoken of is the נַפְשׁ—the Frame, with the animal Affections, which is always in our Power; which would not be true of the *immortal*, which is never in our Power. The same Soul also must be understood, when our Saviour says, ^b περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου, which could be true only of that Soul which dies with the Body.

I cannot conclude my Observations on this Proposition, without remarking the Falseness and Perverseness of the Consequences of his own Premises. Apol. p. 54." " That because some p. 36. E wicked Men, have committed wicked Actions, and have yet more wickedly asserted, that they were led into those Things by the Spirit of God; therefore no Man ought to be led by, or lean to it." He has not told us, who those wicked Men were, therefore I must help him. We know negatively, who they were not—the most reprobate of our Communion, (to the best

^b Matt. xxvi. 38.

of my Knowledge) never asserting any such Thing. But I am certain *James Naylor*, *Prophet Eccles*, and others amongst them, who have been guilty of the most enormous Actions, have committed them in direct Consequence of that *Gnostical* and Quakerly Principle of *immediate Revelation*. It would be a difficult Matter indeed to convince Wretches so possessed, that any of their Actions are wicked, since they think they are led into them by the Spirit—Neither does it appear that *Naylor* ever thought his riding into *Bristol* a blasphemous Act; nor did *George Fox* censure him from any other Motive than an Apprehension of his own *Equality with God*, being endangered by so bold an Assertion of *Naylor's*, that he was *the Messiah*, which would have greatly interfered with *Fox's* Claim.

But because those wicked Wretches have asserted their being led into those Things by the Spirit, does it therefore follow that no Man ought to lean to the Spirit, or be led by it? Who, beside himself, could have thought of so childish an Objection, much less, that it could deserve an Answer? He might have spared then those Arguments he draws from so fallacious a Consequence, in those Instances of *Tradition*, *the Scriptures*, and *Reason*, which the *Romanists*, *Protestants*, and *Socinians*, do respectively make the Rule of their Faith—to each of which we shall briefly reply something. It would seem somewhat strange to see three such different Persuasions of Mankind thus jumbled

jumbled together, did not the proud Spirit of Quakerism place them all in the same contemptible Point of View. What the *Socinians* make the Rule of their Faith, who have no Faith in *Christ as God*, is no ways material to us, nor to themselves — though, I think, how little soever the *Romanists* deserve at our Hands, it must be acknowledged, that the *Tradition* of the Church, bears a much better Aspect, than the *Imagination* of an Enthusiast. His inevitable Argument *ab Incommodo*, i. e. from the Inconvenience of the Thing — if it prove any Thing, will prove too much: For if there be no Certainty in following, either *Tradition*, *Scripture or Reason*; neither is there in their Spirit, any more than their presumptuous Confidence in asserting it—So that it will prove there is none any where. But what though the *Romanists* and *Greeks* do differ in their Pretensions to Tradition, this only proves, they might both be in an Error, and that others, as well as the *Quakers*, have made false Boasts of Infallibility. The Uncertainty of Tradition does not make their Pretence to *immediate Revelation*, any Thing the more certain; nor the Differences about the Celebration of a Festival affect us, who lay no Stress on any such Matters. There have been as sharp Disputes among the *apostate Jews* (from whom the Church of Rome had their Traditions) about Matters of much lower Concern,

In regard to the Holy Scriptures, which we do deservedly make the Rule of our Faith—The Differences of the *Lutherans and Calvinists*, and of whatsoever other Persuasions that Differ from the Church of Rome, and the different Points of Doctrine they respectively draw from thence—These opposite Opinions and Tenets, do indeed demonstrate the Ignorance of those several Persuasions in the Sense of Holy Scripture, but argue nothing of Uncertainty in the sacred Word itself. But we shall forbear enlarging here on this Head, reserving that for the Consideration of the next Proposition.

As to *Reason*, which the *Socinians* and modern *Deists* alledge as a sufficient Guide—the Weakness and Invalidity thereof is manifest from the Writings and Assertions of the greatest Pretenders to it. But this does not help the Quaker: For howsoever deficient that may be for the Purposes they intend it, yet it derogates nothing from the Use and Excellency of that Principle—it only shews the Uselessness of it, when applied to unworthy or improper Objects. And the only Quarrel the Quaker has with it is, That he can't be possessed of *that* and *immediate Revelation*, at the same Time: And were he to admit a free and proper Exercise of that Faculty, the Absurdity of such a Principle, together with the strong Delusion they are under, in this respect, would soon be as evident to themselves, as it is to others. For how is it conceivable,

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they should be actuated by an internal Impulse, whose Suggestions they assert to be so perceptible, and yet not be able to afford any rational Account, or certain Grounds of Conviction to others? Or how is it to be imagined, they should be possessed of such an *inward Anointing* as they pretend to, and yet remain, as to the generality of them, in a deeper State of Ignorance, than is to be met with in any other Persuasion of Men whatsoever? I would not hereby be understood to detract from the natural Faculties of their Minds, nor to suppose they are born with meaner Capacities of acquiring Knowledge, than other Persons: But that by a voluntary Resignation of themselves and Faculties, and a blind Submission to a mistaken Impulse—They are led to embrace the wildest, and most extravagant Notions, an Enthusiastic Imagination can suggest—and from the *Sensibility* of those animal Impressions, they are deluded into a full Persuasion, that they are *immediate Revelations* from God. Under such Circumstances as these, as a Suppression of their Reason, and a total Disregard to the Holy Scriptures, as a Rule whereby to judge of such inward Operations; it is the less Wonder they should persist in such an immovable and peremptory Assurance—Such a wilful and unaccountable Opposition to such rational Motives, as the Christian World has ever been swayed by.

§ 14. p. 57. But since he descends to Practices, we will follow him a little in those Particulars

lars also. He is very ready to condemn those of the *Anabaptists of Munster*—especially as he thinks, he can find Company for them among those, who have leaned to *Tradition, Scripture and Reason*. Whether as bad, or worse Things have been committed by such, is nothing to the Purpose. The Question, so far as it concerns us, is, whether the Scripture does in it's own Nature, direct to any such wicked Actions—For otherwise it will not follow, that because some wicked Men of our Communion, (if such can be said to be of any Communion, who are a Scandal to all) have committed most wicked Actions, that it was because they were of that Communion, except it were proved, that the Principles thereof did naturally direct to such Actions. For the Fault in these Cases, is in the depraved Habit of the Will, and not in the Scripture, or any Thing therein directing to them. It is well known on what *Principle* those of *Munster* acted—and their Actions were consistent with their Principle. But before he can draw his Parallel, he should have been more particular in his Instances, as to the Tumult, the Time, the Persons, and the Principles of those that committed them. For there is a wide Difference between such Actions, as are the natural Consequence of a certain Principle, and such as are only said to be lawful from that Principle.

If by those Tumults and Seditions, he alludes to the Times of the great Rebellion, it will appear

pear they were acted by Persons of a very different Spirit from *true Protestants*—even by such *Fanatic* and *Puritanical* Persons, as the present Quakers, did at that very Time, take their Rise from. And among those, we find *George Fox* as active an Instrument therein, as so mean a Station and Capacity would permit—^c Witness his Letters to *Oliver Cromwell*, “to pursue through Christendom, to the very Gates of Rome, and he should not want Abettors, and such as were of his own Stamp and Principle.” Neither were those Men *hired*, or *forced* into the Quarrel, but were such as were interested therein *by Principle*. Such *Fifth-monarchy-men* as *Burroughs*^d, “who had chosen the Son of God to be their King—who were to be dreadful to the Wicked, (i. e. all those who were not *enthusiastically* mad) and their Fear—whose only Right it was to RULE in Nations, and their Heirship to possess the uttermost Parts of the Earth.” It is plain this was the Belief and Principle of the Quakers at that Time—and all their Fightings in their own Persons, and Persuasions of the Powers then in being, to take up Arms, were in Consequence of that Principle. And it is natural for those, who then were, and now are, under such a Conviction, viz.

^c Coun. and Ad. p. 26, 27. 36, 37. 1657. Burr. Word of Ad. p. 540. 1659.

^d Dec. Qu. p. 8. 1659.

the Possession) of the Earth"—It is natural, I say, for such, to "fight for that Possession, whensoever they are *inwardly moved* for that Purpose. And though the said *Burroughs* did not seem to think the Lord would make that Use of them, but that for the present, they were rather given up to *bear, and to suffer*—yet, I say, what Security has the rest of Mankind against them, or how do they know when, or how soon, they may *be moved* to attempt it? What the Opinion of the present Quakers is, taken generally, is hard to know—and I am persuaded, they are much divided herein, though

* It highly behoves the present Quakers of *Pensilvania*, to consider the Absurdity of their own Conduct—not only in respect to the Inconsistency of it with their original Principle, but also to the Consequences thereof in regard to the neighbouring Colonies. For should the *French* avail themselves of such an unnatural Behaviour, and thereby open themselves a Port to the Ocean, (as is very easy to suppose they will) it will be a great Step towards the Accomplishment of their ambitious Views: by rendering their Passage to *Quebec* by *Montreal*, &c. much easier than by the *Gulph of St. Lawrence*—by facilitating a Junction of the *Canadians* and *Indians*, with a *French* Fleet and Forces on this Side, and by the same Means, keeping *Crown-Point* supplied from Time to Time; whereby all our Back-settlements will be continually annoyed by them—the Products, and Trade with the western *Indians*, rendered very precarious, and the Colonies themselves, by Degrees, become of little Value. Is it fitting then, that the Government should be vested in such Hands, who do not think their Liberties and Privileges worth defending? And what is still worse, that their Neighbours also, nay, and the Mother-country itself, should be involved in Ruin through the Supineness of an obstinate and wilful People?

Unity

Unity is an essential Point of Quakerism too: But those that are of a contrary Opinion, viz. against *all Fighting*, are, in this Particular, departed from their Principle, and consequently not Quakers.

Apol. p. 61." " But they argue very ill, he p. 42. Ed.
says, that despise any Principle, because Men, pretending to be led by it, do evil, in case it be not the natural Tendency of that Principle, &c." That is the very Point in Hand, and which I doubt not we both have, and now shall fully prove upon them. For what can be said in Justification of those horrid Blasphemies, viz. the *Equality with God*, as Fox asserts—Or as *Milner*, that he was *as holy, as just, and as good as God*—Or that of *Naylor* who rode into *Bristol* as *the Messiah*, and accepted of divine Honours accordingly? That these Things are true, cannot be denied—nor that they were the genuine Result of that Principle. So also of their false Prophecies which they have given forth as—^f " Directly from the Lord," and proceeding from — " the Eternal Spirit;" and you are answered (as says that Medley of Blasphemy and Ignorance) from— " The Mouth of the Lord!" If those Things were the Consequences of that Principle, they will not allow them to be evil,—though in this, they do not chuse to be open, lest that should bring them into an Acknowledgment of the Truth of them, and an Acquiescence in the

^f G. Fox and R. H. Truth's Defence, p. 2. 104. 107.

same Sentiments with those that uttered them. If they were evil, they should openly, and universally have disavowed them—and 'till they have so done, they are undoubtedly chargable with it. But that they were evil, and in the highest degree too, is not to be denied. And whatsoever Crimes, or wicked Actions, they may charge Protestants with, such as Murder, War, Bloodshed, &c. they are in Degree, vastly inferior to those of so shocking and transcendent a Malignity, as those abovementioned, which are but the natural Result of this Quaker-Principle. For what are the Sins of Murder, felonious Offences against Society, or any immoral Actions whatsoever, if compared to such, as do, at once, directly assault and blaspheme the very Being and Attributes of God? They are indeed Sins—because they are Transgressions of those Commandments, which are to keep us within the Bounds of our Duty: But then only ourselves, or some other Members of Society, can be injured by them. They hold no Manner of Proportion with such, as are levelled at the most holy Nature, and inconceivable Perfection of the Deity.—These are involved in so many Circumstances of Aggravation, as that all others do, as it were, lose their Sinfulness by the Comparison.

We do not assert, nor believe, that the Spirit is to be rejected on this or that, or any Account whatsoever, but that in all Things, we are to follow the blessed Dictates thereof. We know,

know, that it is of God we are enabled, ^ε both to will and to do, of his good Pleasure.—It is by his ^h special Grace preventing us, that he doth put into our Hearts good Desires:—And we know, we are led by the Spirit, when we bring forth the Fruits of the Spirit. But it is by and through that only Medium, the Holy Scriptures, that we know this. And hence by comparing all our Principles both of Belief and Practice, by that given Rule, arises a most sure and indubitable Persuasion in our Minds, (the only rational Evidence of a Christian) that *we walk by the Spirit*, when we abound with the Fruits thereof. It is observable in the Passage above, that the Apostle, in speaking of the Opposition between the *Flesh* and the *Spirit*, says—*the Works of the Flesh*—which are *manifest and perceptible* enough — But he does not in like Manner, say, *the Works*, but *the Fruits of the Spirit*, or the *Effects* thereof, whereby alone he can be known: For we cannot discern his Operations in *primâ Instantiâ*, or without a certain *Medium*, though perhaps our *spiritual Senses* may be allowed to be as quick as those of the Quakers themselves. If that were the Case, the only Method of the Soul's taking in it's Ideas, is superseded,—the Exercise of Reason secluded,—the Free-Agency of Man (the only Foundation of Merit) destroyed,—and the *Impulse* of the Holy Spirit irresistible and coercive. Whereas this blessed Influence, though voluntarily offered to all through

^ε Ph. ii. 13.

^h Gal. v. 22. Eph. v. 9.

the *instituted Means*;—yet is it efficacious and operative only on *such*, as qualify themselves for so great a Blessing. In like Manner, does the Influence of the *material Spirit* extend to every Thing in this System;—yet neither is that effectual, but on such Subjects, as are fitted for it's Reception;—nor, in respect to the *Manner* of it's Operation, is it otherwise to be known by us, than by it's Effects in Vegetation, and other various Subjects of Nature.

§ 15. p. 62. “ The Spirit of God, he says, cannot contradict the Scripture's Testimony, nor right Reason.” One would think, by the Term of *right Reason*—the frequent Use, and general Appeal to it, in all Matters of modern Controversy,—that it were some sovereign independent Principle; of sufficient Power and Authority to determine all disputable Points, both in Religion and Philosophy; and of itself, to establish the Certainty of all Things, as well of a spiritual and invisible, as of a material and sensible Nature. Whereas, the *Holy Scriptures* are the only Standard of that Kind—the infallible *Criterion*, whereby all *Spirits*, Truths and Doctrines must be tried. Doubtless, the Interposition of Reason is absolutely necessary for that Purpose—But *they* are the *Basis*, the Subject, whereon *that* must work. There lie all the Depths of Science, divine and natural, enveloped, as it were, in their first Principles—in one glorious and complicated Mass! Reason is the Tool—the Means, or Faculty, whereby those

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important Mysteries are investigated—their respective Uses assigned, and a proper and faithful Application of them made. *Reason* therefore, by itself considered, is nothing—it is neither Truth, nor Knowledge, nor Religion, but a Faculty, a Capacity only, whereby they are apprehended—and, consequently, can be no Test or Standard, nor an Object of Comparison or Distinction, between either the *Holy Scriptures*, or what the Quaker calls, the Testimony of the Spirit.

The Spirit of God, he says, cannot contradict, &c. By this he means, the Quaker-Spirit—But whether this be true or not, may appear in those blasphemous Instances abovementioned, and to which I refer p. 81, &c. However, there needs no other Reply here, but this—That if those *inward Revelations* be so *certain and perceptible*, the written Scriptures are altogether superfluous, and the Exercise of Reason, no longer necessary. “But it will not follow, he says, that they are to be subject to the Examination either of Scripture, or Reason—but they are self-evident, irresistibly forcing the Understanding to assent, by their own Evidence and Clearness, even as the common Principles of natural Truths, do bow the Mind to a natural Assent.”
Ibid.

If they are not to be subject to such Examination, how shall we know whether they are agreeable to either or both? Their pretended Clearness and Self-evidency cannot demonstrate

that. The several Instincts and Sensations of the Brutes, are undoubtedly evident and perceptible enough to themselves—but they cannot comprehend, either a Consonancy or Repugnancy to any Thing else, for the want of that superior Faculty we are endued with. That the Quakers are sensible of such Impressions, is not denied, as being the Affections and Passions of that animal Frame we have in common with the Brutes—and these they mistake for the Operations of the Holy Spirit upon their Souls: But that they can be known, either to agree or disagree with Scripture or Reason, without the Interposition of that Faculty, is utterly denied; and as such Knowledge can be obtained no otherwise than by Comparison, it is absurd to talk of their *Clearness and Self-evidency*. For if these *Revelations* be such, as irresistibly force the Understanding, (besides what I observed above of it's destroying the Free-Agency, and thereby making the great Truths of Religion no longer a Matter of Choice, but of Compulsion, besides all this, I say) there must be Knowledge in the Soul without Means, which is absurd in itself, as well as an Infringement on the sole Prerogative of God.

By denying the first Part of the Proposition, he says, “ We must needs affirm, either that the Spirit of God neither hath, nor can manifest itself to Man, without the Scripture, or a distinct Discussion of Reason—Or that the Efficacy of this supernatural Principle, working upon

upon the Soul, is less evident, than the natural Principles in their common Operations—both which are false.”

Whether the Spirit can manifest itself without the Scripture, is not the Question—his meaning is, That it hath been the common Method of Manifestation, without any *outward Means* whatsoever, which is denied. For there never was a Time, from the Fall, through what is called the Patriarchal Dispensation, to the written Law, wherein there was no external Means of Revelation—and therefore, though there were particular Appearances to several of the Patriarchs, yet that alters not the general Design, neither are they any Proof, that the Object of their Faith was solely *immediate and objective*—nor does it any where appear, that they knew them, only by their *own Evidence and Clearness*; but rather by a Discussion of their Reason, and whether they were agreeable to their general Expectations. ^a *Three Men*, for instance, *appeared to Abraham*—But by what *Clearness, or Self-evidency*, could he take *three Men for God*? Yet he immediately addresses them as JEHOVAH. Does not the most rational Presumption lie, that he had a previous Knowledge of a *Trinity in the Godhead*—whereon the Covenant of Redemption subsisted—whereon all his Hopes of Mercy and eternal Happiness were built—and that all this

^a Gen. xviii.

comprehensive Plan was visibly exhibited in the *Cherubim* from the Beginning? Was it not rational then to conclude that God might assume a *threefold Appearance*, and be strictly and properly addressed, as—*Jehovah in Trinity*? But though probably there may be Reasons, why there were, as here, *Three*—in another Place *Two*—in another *One*, rather than either of the other Appearances; yet none of those Revelations contained any Thing contrary to the original Belief—But are rather to be looked upon as Incentives, to encourage them to a Perseverance in that Faith, which lay under all the Disadvantages imaginable: And that though they were a ^b *little Flock*, yet they were not to be afraid, as trusting in him, who would give them ^c *their great Reward*, and be their *Shield* against all Adversities. That *great Reward*, was the Messiah, the ultimate End of their Faith, whose Advent was then indeed very remote, though they had a constant Exhibition of it in the Sacrifices, and other Appendages, which were all to be considered as one complicated Type of his Actions and Sufferings for us. But those immediate Appearances did not direct them to any new Object of Faith—but were rather to be esteemed as so many Instances of the divine Goodness, and sundry Precautions for the Safety of those ^d *wandering Pilgrims* in

^b Luke xii. 32.

^c Gen. xv. 1.

^d בְּנֵי עֵבֶר

Sons of Heber, true Sons of Shem. Gen. x. 21.

the discouraging Circumstances under which they laboured. The Mind of Man is naturally prone to Jealousy and Suspicion—especially in regard to such Promises as are of a Nature merely spiritual, and so remote as to their Accomplishment. And doubtless, a Disposition less sincere and confirmed than that holy Patriarch's, would too readily have yielded to such Motives, as those Numbers of Revolters round about him, were influenced by. Under such Circumstances, as a Separation from his Kindred, and Banishment from his native Country, and no other Prospect, but such as operates but little on the natural Man—There must needs be the severest Exercise of all those Passions and Affections whereby the several Relations of Mankind subsist! Those supernatural Manifestations therefore, though *immediate*, as to particular Times and Occasions—were not the only and original Foundation of their Faith, but certain necessary Soothings to their agitated Minds, which stood in the utmost Need of such gracious Refreshments, and kindly Interposition of the Deity.

In regard to the Efficacy of this supernatural Principle working upon the Soul, the Quaker has dealt a little *jesuitically* with us, for that is not the Point in Dispute between us—the Question is, concerning the Nature, Perception, and immediate Manner of that Operation; which we have sufficiently shewn, not to be perceptible, otherwise than by it's Effects. And

therefore those Inferences he brings in support of the Self-evidency of the Spirit, are nothing to the Purpose. For can he imagine the Psalmist invites us, ^e *to taste and see the Goodness of God*, by our natural Senses? No one but a Quaker, could have entertained so gross a Conception. The Psalmist well knew, that the real Essence of the Deity, was not the Object of any of the Senses—And therefore when he would represent the infinite and unlimited Goodness of God, he is obliged to make use of such Ideas, as arise from material Comparisons. And indeed all the Perfections and Actions of the Deity, and all spiritual Things whatsoever, are exhibited to us by borrowed Ideas, and thence only can be known. How also does this Instance of St. Paul prove it, viz. ^f *That nothing could separate him from the Love of God?* That Apostle, was before his Conversion, so zealously attached to the Religion of his Fathers, that nothing but a miraculous Appearance and Voice from Heaven, could remove him from it. His Attachment therefore before this Miracle, was every whit as strong, as it was afterwards—And whence did that arise? Not from any *immediate Revelation* surely; but from a diligent Attention and needful Consultation of the external Means, even the Holy Scriptures, which both to *Timothy*, and on all other Occasions, he speaks so highly in the

^e Psal. xxxiv. 8.

^f Rom. viii. 35. 39.

Praise of. But this of St. *John*, he thinks full to his Point; ^g *Hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit.* But the Apostle tells us immediately before, that *no Man hath seen God at any Time. If we love one another, God dwelleth in us, and his Love is perfected in us.* So that it is evident, that it is by reciprocal Acts of Love and Charity, and other Fruits of the Spirit, that *we know God dwelleth in us, and hath given us of his Spirit.* We will therefore, take the Advice of the same Apostle in the former Part of the Chapter, viz. ^h *Not to believe every Spirit, but to try the Spirits, whether they be of God, because many false Prophets are gone out into the World. Hereby know we the Spirit of God: Every Spirit that confesseth that Jesus Christ is come in the Flesh, is of God. But every Spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God.* One would think, there could not be a plainer Criterion—how far therefore the Quakers are concerned in this Confession, or Denial, I leave to themselves to consider. But if this Rule of the Apostle be the Test, it necessarily follows, the Spirit, which they pretend to, must needs be subject to some Examination, either of *Scripture, or of Reason*, and it is not to be depended upon for the Self-evidency thereof.

^g 1 John iv. 13.

^h Ver. 2, 3.

That the Spirit of God cannot contradict, either the Scripture or sound Reason, is certain—But that those pretended *Revelations* of the Quakers, are from the Spirit of God, is quite another Point—It is very evident they are not; because they have contradicted both Scripture and Reason; and have not only failed to lead them aright, but have misled them into the most blasphemous Assertions, and shocking Impieties imaginable; infinitely beyond all other Sins and Immoralities whatsoever. And it is incumbent upon them, (as the Facts are true) either to shew, they were not Blasphemies, or else to disclaim the Authors of them, as Quakers, and no longer defend them. But it is very remarkable, that this Apologist throughout this whole Proposition, does not alledge one single Instance, among the great Number of Pretenders to it in their own Sect, when his Subject did so fairly invite him to bring Examples for the Proof of it; which is a good Argument of the little Stress he laid on the Declarations of the most *Illuminated* and *Bi-godded* among them.

But after all, his Conclusions, in regard to it's *Self-evidency, and Perceptibility*, do not follow from his Premises—“The Efficacy of it, he says, is as *perceptible*, as the common Principles of natural Truths.” These, according to him, should be discernable *in primâ Instantiâ, at the first Blush*, without any *Medium*, or Deductions of Reason. But the Calculation of an Eclipse

Eclipse by an *Astronomer*, is by no Means, an Instance of the *Self-evidency* of that Eclipse—If so, what need of a Calculation? Neither can mathematical, or geometrical Demonstrations (though infallibly true) be known to be so, but by the Help of those intermediate Means, and rational Inductions, whereby alone they are acquired. And though these be natural Truths, yet are they not *self-evident*, nor do they irresistibly force the Understanding to assent, in Respect to those who know nothing of the Nature of them—Nor does the Certainty and Infallibility thereof appear, but from the Interposition of such elementary *Principles and Media*, from which only Demonstration can arise.

§. 16. But to come to the Conclusion of the Proposition, which is, “ That inward and immediate Revelation by the Spirit is that, which all Sorts of Christians are forced ultimately to recur to.” But this does not help the Quaker—For though the Holy Scriptures were originally given forth by immediate Inspiration; yet since they have been given, and were intended as the only Rule both of the Faith and Practice of Christians—no Mortal can assign a Reason, why we, who faithfully expect the blessed Influence of the Holy Spirit, through the Dispensation of those very Scriptures, should be less likely to obtain it, than those, who with the most daring Boldness, reject all *outward Means* whatsoever.

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Wherefore they have well said, whosoever they are, That we believe the Scriptures, because in them, we know we have the Mind of God revealed to us by those, who were immediately inspired by the Holy Spirit, and gave infallible Testimony, by many supernatural Qualifications, that they were SO INSPIRED. And till the Quakers can give unquestionable Evidence by the same sort of Proofs—notwithstanding their unparalleled Claims to those extraordinary Privileges, we shall not scruple to assert, that in this particular Point of Doctrine, they are not led by the *Spirit of God*.

But we do not render it uncertain, or dangerous to follow the Leadings of the Holy Spirit, being well assured, there is no other Guide to direct us in the Way of Knowledge here, and thereby of Happiness hereafter. But then only can we be certain that we follow this blessed Guide, when we bring forth the Fruits thereof in our Lives. We do not pretend that every *sensible Impulse*, though in Matters of the highest Importance, is an *immediate Revelation* from God—For I hope, we have, in the Course of this Proposition, sufficiently shewn, that as the Nature of our Souls, as well as of the most Holy Spirit, is utterly unknown to us, we cannot be sensible of the Operations thereof—nor by what Means, nor after what Manner, a spiritual Principle can be affected.

We may therefore safely conclude against them, even from the Nature of their own Principles,

Principles, and Assertions themselves, viz. the *Sensibility and Palpability* thereof—And consequently, that all such Perceptions, are so far from being immediate Revelations, that they are no more than enthusiastic Impulses—mere animal Sensations, and complexional Suggestions, whereby they are so grossly deluded.

PROP. III. *Concerning the Scriptures.*

From these Revelations of the Spirit of God to the Saints, have proceeded the Scriptures of Truth, which contain,

1. A faithful, historical Account of the Actings of God's People, &c.

2. A prophetic Account of several Things, whereof some are already past, and others are yet to come.

3. A full and ample Account of all the *chief Principles*, (observe here the Subtlety of the Quaker—*all the chief*, not *all* the Principles—that would have left no Room for the Revelation of the Quaker-Spirit) of the Doctrine of *Christ*, &c.

Nevertheless, because they are only a Declaration of the Fountain, and not the Fountain itself—Therefore they are not to be esteemed the principal Ground of all Truth and Knowledge, nor yet the adequate, primary Rule of Faith and Manners. But they may be a secondary Rule, subordinate to the Spirit—that is, to the *Quaker-Spirit*.

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That the Holy Scriptures are the most excellent Writings in the World, we of the Church of England do most firmly believe, and inviolably maintain, against all Quakers, Romanists, Socinians, Reasoners, and all other Opposers whatsoever. And notwithstanding his specious Acknowledgment, (of their Excellency) he is still chargable with that high Crime of traducing them, and of detracting from that Authority, for which only they are valuable. And whatsoever Apology he may think such thin Professions of Esteem, may be for him, yet does all this terminate in nothing less, than the rankest Equivocation and Deceit. For if they have a superior Principle within them, which is subject neither to *Scripture*, nor *Reason*, but both these to the Controul of *that*—it is manifest, that the Authority we ascribe so justly to them, is thereby superseded; and instead of being esteemed as a *secondary Rule*, would deserve to be esteemed, as *no Rule* at all. This is absolutely true upon their own Principles. For if *immediate Revelation* be the only adequate Rule, there is then no other necessary, nor indeed possible. For what need can there be of a *second*, when that *first*, whereby they are taught all Things, &c. must, of itself, be sufficient to all Intents and Purposes? *A second* therefore would not only be superfluous, but this Consequence would follow, viz. That if the Scriptures cannot maintain that *prime* Rank and Dignity, which with the strictest Justice has ever been

been allowed them by all Christians, Papists excepted—then can they not with any Propriety claim the *second*. For the only Reason, why they have had the Pre-eminence in the Estimation of Christians is, the absolute Certainty of their being of Divine Inspiration, as well as sufficient also for the Purposes of such Inspiration. If therefore they are deficient in either of those Respects, as that would greatly reflect on the infinite Wisdom and Goodness of God, they would deserve to be treated, not only as spurious, but even as most pernicious Writings, by which the Faith and Practice of the Christian World, had been so long, and so grossly abused. There can be no Medium in respect to the Authority of these sacred Writings—For as their Claim is to the *highest*, if they fail in that, they deserve not the Esteem, even of human Writings. These lay Claim to no higher Authority—But those, if they are not of Divine, (or which is the same Thing) if they are not capable of answering the Ends, for which they were given—By being convicted of false Pretences to the *highest*, would deserve to be treated with the *lowest* Regard, or rather with the utmost Contempt. And it is fairly, and rationally to be presumed, (if not demonstrated) that the Quakers, to say the least, do undoubtedly entertain the *lowest Esteem* for these holy Writings. And their Principle, above treated of, does in it's own Nature, directly lead them to such an Opinion. For if that alone be sufficient, what Need can

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there be of any *outward* Direction? Or what Opinion can they entertain of *that Thing*, which they look upon as merely indifferent, at least, if not altogether useless? They must needs be presumed, (as acting solely on an *internal* Principle) to look upon all Writings, those of the Holy Scriptures not excepted, as Things of no Manner of Concern to them. And therefore it is not to be wondered at, that he here allows them to be *the most excellent Writings in the World*, (since he may safely do this on their own Principle) and to go so far also, as to bestow some cold Compliments, and negative Confessions of Merit and Worth in them—as, *their not wanting a Majesty in the Style, a Coherence in the Parts, and a good Scope in the whole.*

But such Confessions, how plausible soever in the Mouth of a Quaker, can yet amount to nothing, unless they act inconsistently with their first Principle. For it is simply impossible they can follow *two infallible Guides* at the same Time, or indeed believe them *both* to be such: And if *immediate Revelation* be that Guide, it is plain, the *Scripture* cannot—If it be not, I know not what Use it can be of to them. Those therefore, among them, who have stuck the closest to their Principle, have always been open, and unreserved, in the vilifying and debasing of them—Calling them by the most opprobrious Appellations, as, *Serpents Meat — Death, Destruction, Dust*, and the like—nay
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and affirming, they are ^a *not the Word of God*, as *George Fox* blasphemously does, though he asserts his own Books to be so. And though there seems, at first Sight, to be a wide Difference between those two great Luminaries of Quakerism, and that our Apologist, in Appearance, comes nearer to us in this Point—yet it will be found upon Examination, that the real Principle of both, is much of the same Nature, though somewhat differently maintained by them. *Immediate Revelation* is alike asserted by each: And the Consequence thereof, the Usefulness and Insufficiency of the *written Scriptures*, may as fairly be supposed to be at the Bottom of the one, as openly asserted to be of the other. We will see then wherein, and how much, they differ. *Fox* says, ^r “Writing-paper, and Ink is not infallible, nor the Scripture the Rule of Faith.” *Barclay* says, “he cannot go the Length of such Protestants, as make their Authority to depend on any *Virtue or Power* in the Writings themselves.” One is the free and open Assertion of an illiterate and confident Enthusiast—the other, of a more reserved and jesuitical one. What does he mean by the *Virtue and Power* in the Writings themselves—does he not secretly and covertly understand the same Thing, as the other openly, even the *Ink and the Paper*? Who was ever so gross as to imagine we laid any Stress on such Things? The

^a Letter to all Friends, p. 60, 61. 1671.

^r Gr. Mystery, p. 302.

only Reason why we so justly prize the Holy Scriptures is, That the Will of God, in every Thing that concerns us, is therein fully revealed; that the *Paper whereon*, and the *Ink wherewith*, every thing is written, do exhibit to our Understandings, whatsoever is necessary to regulate our Faith, and direct our Practice—and, that it is the *Power, Life and Spirit* of those Writings, which we mean, by the *Word of God*; and that by them only his blessed Will is conveyed to us, even as the Mind and Meaning of a Person is conveyed to another by a *written Epistle*. And I desire to be informed, why the Authority of any Writings should not depend on the *Virtue and Power* that is in them? I must ask him also, what that Power and Virtue is—or on what the Authority of *Homer, Virgil*, and other celebrated Heathen Writers rests; if not on the *Power and Virtue* of the Writings themselves, whereby the Meaning and Intention of their Authors is clearly conveyed to us? By what other Method has all Mankind hitherto agreed in the Sense and Understanding of them—or what other *Spirit* has revealed it to them, than the *Virtue and Power* of the Words themselves? Is not the Purpose of all Authors as well understood by their *Writing*, as by their *Speaking*—or a written Word, as a spoken Word? The Sense of all Authors is clear and determinate from the Force of the Words themselves, and will ever be so, as long as those Languages, wherein they are written, continue to be understood.

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The like may be observed of the Sacred Writings, as to the external Authority of them, which depends upon the *Virtue and Power* of the *Hebrew and Greek* Languages, and the general understanding of them. But there is a wide Difference between the Authorities of the sacred, and prophane Writings—the latter having no other, than what is deducible from the Construction and Order of the Sentences, and the general Agreement of Mankind in the Sense and Meaning of them: whereas the Holy Scriptures have an Authority of a very different and superior Nature, and that too, without recurring to the *immediate Revelation* of the Holy Spirit for it. For they being by Divine Providence, and the avowed Intention of the Spirit of Truth, both Predictions and Completions, there arises a most sure and indubitable Evidence, both retrospective and successive, for the mutual Confirmation and Establishment of them, by such Comparison. And this is an Authority which all other Writings must want, as being foreign to the Nature and Intention of them. And on this Account, though the Scriptures were given by *immediate Inspiration*, and their internal Authority does depend on that, as without which they would not be infallible—yet have we thereby a more certain and rational Evidence for the Truth of them, than other Writings are capable of. And though their Authority be unquestionable on that Principle alone, yet we are not driven to admit them on any immediate

and coercive Impulse; but are left to be swayed by such Motives, as reasonable Creatures should be influenced by. And indeed there cannot be a more noble Use, nor sublime Employment of that Faculty, than in the serious Investigation of those important Truths, which all Mankind are so immediately concerned in. Of what Use is *Revelation* to those Persons, who do not understand it—or how indeed does it appear to be a *Revelation* to them? To the understanding a written *Revelation*, doubtless a competent Knowledge of those Languages, wherein it is written, is absolutely necessary—and without which no one ever did, nor ever can, give any rational Account: And of this Truth, the great Body of Quakers is a most convincing Instance, as well as of the Falseness of their Pretensions to *immediate Revelation*, whereby they should be informed of all Things. For there are many Things therein, and such as are of the utmost Necessity to a Christian, which they are as ignorant of as the Heathen themselves, but with this unhappy Difference, and grievous Aggravation—that *that* of the one (as far as we can judge) proceeds merely from a Want of the *outward Means*; whereas *that* of the other is the Result of a most inveterate Principle—a stubborn Opposition, and contemptuous Disregard of them. Knowledge without Means, is the most absurd Position in the World—It is like seeing without *Light*, or hearing without *Sound*, or the judging of any Sense, without it's pro-

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per *Organ* to convey it: For what Idea has any Person of Light and Colours, to whom Nature has denied the Sense of Seeing?

That these *holy Writings* are of divine Inspiration, we need not undertake to prove, as it is granted by our Adversary—though I must observe to him, that it is quite inconsistent with their fundamental Principle. That their Authority does not depend on any Councils or Canons of the Church, we agree with him against the *Romanists*; nor that they are to be subject to the fallen and corrupt Reason of Man: But this is very cautiously and subtly asserted—his real Meaning and Principle being, that they are not to be *understood by Reason*, but are to be subject to the Quaker-Test of *internal Revelation*. Their Authority indeed, is not to be subject to *Reason*, as made Use of by the *Socinians and Deists*—but yet they are not to be understood without *Reason*. The Scripture says, *the Spirit witnesseth with our Spirit*—which is, doubtless, here to be understood of the *rational Faculty*. So that the Exercise hereof must precede the inward Testimony, and blessed Co-operation of the holy Spirit. But the Quaker Tenet inverts this Order, and makes the Testimony of the Spirit prior to all outward Means, and impels us to assent, without any rational Conviction. “They are not to be subject to the fallen and corrupt Reason of Man,” he says, and very truly too. But here we must distinguish between the Abuse of

Reason, and the true and real Use of it. The Abuse consists in an Application of it to unworthy or improper Objects, as by our *Reasoners and Deists*, in Respect to such Matters, as can be known no otherwise, than by *Revelation* *; and by others, as employ it only on the mean and transitory Pursuits of the animal Life. Now in both these Respects, Reason does not lose its Faculties or Powers of Operation, but yet must needs be tinged with that Principle, from whence it proceeds. So that the Fault is not so much in the Degeneracy and Corruptness of our Reason, as in the setting out on wrong Principles, by which it becomes under a false Bias, and is deflected to oblique Purposes. Whereas the true Use of it is, to direct us in our Search after those important Truths contained in the holy Scriptures—whereby all the Dispensations of Providence to Mankind, will appear to be but one regular and consistent Scheme—All gradual and necessary Emanations of superabundant Goodness—All centering in this salutary Point, the Redemption of lost Man! By such sublime Disquisitions, Reason becomes truly illuminated and sanctified—Emerges out of the Abyss of animal Affections into its native and angelic Purity; and so becomes a fit Instrument † to collect those divine Irradiations upon our Hearts.

* *Viz.* the Essence, and Personality of the Deity—the Covenant of the אלהים sacred Peers for the Redemption of Mankind—the Creation of the World, and the like.

† בואר.

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But, he says, "We confess indeed, there wants not a Majesty in the Style—a Coherence in the Parts, and a good Scope in the whole"—What a heavy Censure does such an envious Compliment, and diabolical Sneer at the sacred Volume deserve! I appeal to all the World—whether such a pitiful and negative Confession of Merit, when applied to the Performances even of *Homer* or *Virgil*, or any celebrated human Writings, would have testified any high Esteem, or Approbation of them? Does he consider then, that it is the immutable Word of the Spirit of Truth (not one Jot of which is revealed in vain) that he is thus treating? Can he so coldly approach the *lively Oracles*, which are able to make us wise unto *Salvation*, and in which all the Attributes of the Deity are so wonderously, and beneficently displayed? With what Sort of Affections was this Man possessed, that could behold with Indifference, those very Scriptures, (the opening whereof made the Disciples Hearts to burn within them) which the Christian World has always (the Reign of Popery excepted) with the utmost Reverence embraced? Such Professions of Esteem, are too thin Disguises for the Venom they would endeavour to conceal—And it ever manifests the highest Degree of Virulency, when Praises are bestowed with such *Jesuitical Abatement*.

Whether they are Vilifiers of the Scriptures, and what Value they set upon them, may best

appear from those *distinguishing Titles* above-mentioned^a. And though our Apologist be not so direct and open in traducing them, as those above; yet that is not owing to any higher Opinion he entertained of them, but to those^b *acquired Artifices*, that enabled him the better to dissemble it. We shall soon see that his Sentiments, differed nothing from the most malignant among them. For they have all professedly acted upon that same previous Principle of *immediate Revelation*, which being once admitted, the Authority of the Scripture is, of Course, superseded. And, as I observed above, there cannot be *two infallible Guides* to the same Thing—Either the *Scripture* is that Guide, or *immediate Revelation* must be: If the latter, then is the former of no Manner of Use. This being the Case, such Compliments may very well comport with their real Meaning, in regard to those Expressions, viz. of the Scriptures being the most excellent Writings in the World. For to what Purpose are the highest Degrees of Comparison in relation to such Things, as they make so small Account of—as indeed they do of every Thing, when brought in Competition with that darling Principle? He cannot, he says, agree with such Protestants, as would make their Authority depend upon any *Power or Virtue*, that is in the Writings themselves—but would ascribe all to that Spirit, from whence they proceed. Hence it is evident from his own Confession, that if *all* be to be ascribed to the

^a P. 78.

^b In the *Scotch* Convent.

Spirit,

Spirit, there can remain nothing to be attributed to the Scriptures—and, consequently, their Authority being thus dissolved, the Use of them must be altogether vain and unprofitable. But, notwithstanding this, he is willing to agree with us against the Error of the *Romanists*—that their Authority does not depend upon any *Councils and Canons*; nor yet (what is stranger still) upon any Power or Virtue in themselves, but is altogether to be attributed to the Spirit, viz. to *immediate Revelation*; which is the same Thing in Effect, as if they had never been revealed. For what Account can they make of those Writings, which they make no Scruple of departing from, whensoever they are contrary to their immediate Director? And this has been the Case on many Occasions, which they cannot be ignorant of—and in all such Instances they do not hesitate boldly and peremptorily to affirm, that the Prophets, or Apostles have never asserted such Things, or, if they have, that they are mistaken. Which Practices, though of so blasphemous a Nature, as the charging an inspired Writer with a Falsity, are yet no other than the natural and genuine Result of the first Principle of Quaker-Divinity.

He goes on and says, “ But seeing these Things are not discerned by the natural, but only by the spiritual Man, it is the Spirit of God that must give us that Belief of the Scriptures, that may satisfy our Consciences”—and then alledges the Testimonies of those several Protestants’ and Churches’ Confessions, in support

port of his Proposition. The Apostle says, *the natural Man receiveth not the Things of God, neither can he know them, because they are spiritually discerned.* Neither can any one rest in a full Assurance, and firm Belief of the Scriptures, but through the Assistance of the Holy Spirit. We are as zealous in asserting this as the Quakers—but this will be no Furtherance to his Argument, our Controversy not being about the *Matter*, but the *Means* of Knowledge. We have an undoubted Assurance, that the Scriptures do contain a most compleat Revelation of the Will of God, and every Branch of Knowledge and Duty, that any ways concerns us. And this rational Conviction we obtain, not only as they have infallibly proceeded from the Holy Spirit, but by such other Evidence and Authority, as they have both in common, and beyond that of all other Writings. As this sacred Institute*, consisted of Types, Emblems, and Substitutes of a certain Archetype—of Predictions, and prophetic Descriptions of the Person, Actions, and Sufferings of *One*, many Ages after to be born—If by a careful Attention to this Oeconomy, and a diligent Comparison of the Completions with the Predictions, it appears there was born, in the Fullness of Time, a Person to whom all this typical Service had Relation—It is Evidence to Demonstra-

^s 1 Cor. ij. 11.

* כל מוצא or whole proceeding from the Mouth of the Lord.

tion, that the Holy Scriptures are, not only of Divine Authority, but that they are the WHOLE and intire *Proceeding* from the Mouth of the Lord: which effectually precludes all future Expectations of that Nature, and happily secures us from such presumptuous *Succedaneums*, as would usurp the Authority, and magisterially dictate as the Spirit, of Truth.

In regard to those Testimonies and Confessions of *Calvin* and several Protestant Churches, they do not greatly serve his Cause in this respect (though if they did, it were no ways material to us) how plausibly soever they are alledged by him. They amount to no more in general, than those of *Luther* and *Melancthon* already considered: and are to be taken no otherwise, than in relation to the Church of *Rome*, against which they were all intended. The tyrannical Practice of that Church obliges all her Members to embrace that only for the Word of God, which she presumptuously defines to be such, exclusive of the Exercise of private Judgment, which she will, in no Case, permit them. And therefore as all the Members of that Communion, are obliged to rest their Faith on the Traditions and Authority of the Church—it is well observed of *Calvin*, (and directly to the Point too) “that for the quieting of our Consciences, and avoiding of Doubts, our Persuasion should be of a higher Nature, than any human Reason, Judgment and Conjectures,” (such as their *Traditions*, &c.)

viz.

viz. the secret Testimony of the Holy Spirit.” But where, or how, is that Testimony to be obtained? It would lie hard upon the Quaker, to prove it to be exclusive of any *outward Means*, which yet he must do, before it can be of Service to him. That *Reformer* took no other Method to acquire this inward Persuasion, than a diligent Consultation of those Scriptures, which that imperious Church forbids the Use of. And it was that firm and undoubted Assurance that arose from thence, that he calls the Testimony of the Spirit, in Opposition evidently to their blind Affiance and Trust in the *Traditions and Authority of the Church*, which he calls *human Reason, Judgment or Conjecture*. “This is a Judgment, says he, as cannot be begotten, but by a heavenly Revelation”—evidently hinting at the Holy Scriptures, which in a kind of Extasy he alludes to, after so long an Imprisonment of them, by that tyrannical Church.

The like may be observed of the Confession of the *French Churches*, viz. “We know these Books to be canonical, and the most certain Rule of our Faith—not so much by the common Accord and Consent of the Church, (viz. of *Rome*) as by the Testimony and inward Persuasion of the Holy Spirit.

So also of the *Churches of Holland*, viz. “We receive these Books for holy and canonical—not so much because the Church (viz. of *Rome*) receives and approves them, as because the Spirit of God doth witness in our Hearts, that they are

are of God." But by neither of these Confessions is to be understood, an *immediate Revelation*, exclusive of the *outward Means*. For on what did all the Churches, then *reforming*, found their Separation from the Church of Rome? was it not on an Acknowledgment of the Infallibility and Sufficiency of the *Holy Scriptures*, as the only Rule of Faith, in Opposition to *Tradition*, and an *implicit Faith*? what else could have justified their Separation? But if the *Testimony of the Spirit*, which those Churches claim, did not arise from an outward Comparison and Examination, *witnessing in their Hearts, that they were from God*—I would desire to know, why the Authority of the *Church of Rome*, be not as good a Foundation to rest our Faith on, (especially as she claims *Infallibility*) as the *immediate Revelation* of the Quakers? Neither indeed, is there any other Difference between them, than this—That the *Infallibility* of the Church of Rome is lodged, either in the POPE ALONE, according to some—or else in the POPE and COUNCIL together assembled, according to others—or else, as others of them hold, in a GENERAL COUNCIL singly. Whereas, the *Infallibility* of the Quakers is lodged in every *Individual*, by the Possession of *immediate Revelation*. This is far more absurd and presumptuous than the other; and is an Improvement upon the *Romanists*, though they know not whence they had it.

The same Observation also will hold good of those Divines assembled at *Westminster*, than whose, a nobler and truer Confession hath not been made, though he is pleas'd to asperse them with Willfulness, in drawing it up with less Clearness and Honesty than they were able. "Nevertheless, our full Persuasion and Assurance of the infallible Truth thereof, is from the inward Work of the Holy Spirit, BEARING WITNESS by and with the WORD in our Hearts." Other Revelation than this, has no Man—Nor would it have displeas'd the Quaker, had not those Divines unfortunately made the inward Work of the Spirit, to bear witness with the outward Word of the Scriptures.

As to those Disputes that have heretofore been, and still subsist, concerning the Genuineness of those Epistles of *St. Peter*, *St. James*, and *St. John*, and the canonical Authority of the *Apocryphal* Books—it does not amount to an Argument in his Favour, nor oblige us to recur to their Spirit for Certainty in the Matter. The Evidence of our holy Religion does not rest there—neither is there a single Point of Faith, that is deducible from *thence only*. And as those contested Epistles do contain no Doctrines, nor Positions, but what are warrantable from other Parts of Scripture, it seems not so material, who were the Authors, as what is the Matter treated of therein; though it be far more probable, they are really the Compositions of those inspired Pen-men, whose Names they bear,

bear, than that they are to be attributed to others—Except the Quaker, by Virtue of *immediate Revelation*, can set us right in this Point. It would puzzle his Inspiration, I believe, to give mathematical Demonstration, that the Gospel of St. *John*, or either of the other, (though never contested) were penned by those Evangelists, whose Names they bear. It is sufficient for us, that those received by our Church, *as canonical^d*, do contain all Things necessary to Salvation. If that be true, ten Times more could not make our Faith the more certain, nor our Duty the more plain. Those we embrace, have been universally received, and carry with them evident Marks of their Authenticity—as containing an intire Revelation of the Will of God, in every Thing that respects our Condition here below. If the *Church of Rome* receive others, it is for Reasons very notorious: Though that does not render ours the less certain, as containing all necessary Knowledge; nor theirs, the more valuable, as more is not required. The *Apocryphal* Books undoubtedly, are not of Divine Authority, as is apparent from the many vain, fabulous, and unsound Positions therein contained—though at the same Time it be unquestionable, there be many scattered Passages of revealed Truth, discernible by their sublime Import, and exact Conformity to some Parts of the inspired Code. And the excellent Wisdom and Penetration of our Church is very

^d Art. 6. Ch. of Eng.

discernible in it's select Appointment of particular Portions of those Books on certain Occasions. "And though she doth not apply them to establish any Doctrine, or Article of Faith, yet she doth read them for Example of Life, and Instruction of Manners^c." Hereby securing to us whatsoever may be of Use or Comfort, and at the same Time preventing us from building any Opinions, or Tenets, on a Foundation not Divine.

Concerning the Controversies in regard to the above-named Epistles, it had been good for the Church, if those learned Cavils had never existed—as they have given a Handle to loose and sceptical Imaginations, to attempt the Subversion of all Revelation. It is plain how greedily the Quaker has caught at this Bait—which, it must be confessed, has a very specious Appearance, and has been always urged, both by Reasoners, and Quakers, for their respective Purposes, viz. The Pre-eminency of the *Light of Nature*, on the one Hand, or the Necessity of *immediate Revelation*, on the other. And could they establish this Point, it must be acknowledged, that either the one, or the other, must then be embraced by all Mankind, as the only Means of Knowledge here, and Happiness hereafter. But this is not the Case—nor if it were, would it affect us, as they imagine. For if those holy Writings (to put the Case in the strongest Light, yet with the utmost Reverence

be it assumed) were either spurious, or had never been at all—we should not have been driven to the Necessity of espousing their Principle. For, (as I observed above) the Evidence of our Religion does not subsist there only—we are every where referred by our blessed Saviour, and the Apostles to the Hebrew Scriptures, as the Record, and indisputable Evidence, of what they assert —^f *Search the Scriptures* (viz. the Old Testament, for there was then no other) *for they are they which testify of me.* ^g *Saying none other Things, than those which Moses and the Prophets did say should come.* So that had these, and even all the other Epistles never been extant, there had not been wanting whereon to found our Faith—yet we would not have it maliciously inferred, that we hold them to be either useless, or unprofitable: Far be it from us so to judge. Their Use and Benefit will always be very apparent, and with the utmost Humility and Thankfulness we embrace them. They abound with such holy Precepts and ghostly Advice, as the common Circumstances and Conditions of Christians, will at all Times render necessary for them.

But doubtless, the principal End of the New Testament, is to assure us of the Reality of the Birth, Death, Resurrection, and Ascension of *Christ*, and of his performing, and suffering in a visible Manner, every Thing incumbent on the predicted Messiah. That he came forth,

^f John v. 39.

^g Acts xxvi. 22.

as he had covenanted to do * *in human Nature*, and offered himself as the Accomplishment of all the Types, and the Completion of all the Predictions. That he proposed himself as the Object of their Faith, the End of all their Hopes, and ^h *the Fulfiller of the Law*. That if they would not believe him on his own Account, they should yet ⁱ *believe the Works*, that they had seen. That he laid no Restraints upon their Wills, but referred himself to those Works for Evidence of his Divinity. Those that had their Minds seasoned with a previous Knowledge of the Works he was to do, did on that account, receive him as the promised *Messiah*. Those who were either ignorant, or disbelieved, rejected him—And this is the Case still. That after ^k *it was finished*, (as he said on the Cross) he ascended to the Place from whence he came, and sent the Holy Ghost, as he had promised; who then began visibly to act his Part in the Oeconomy of the Covenant, by his miraculous ^l *Appearance and resting on the Apostles*: by inspiring them with all Knowledge and Utterance—with all Power and Fortitude, to accomplish the great Work of their Commission, viz. the Conversion of the Gentiles; and to furnish them with such Directions, as were necessary to continue them in the Faith and Doctrine of *Christ*. And that all these Things should be recorded under the unerring Influence and Inspiration

* מְבִיאֵם.

^h Matt. v. 17.ⁱ John x. 38.^k Ibid. xix. 30.^l Acts ii. 2.

of the same Spirit. Thus do the two Testaments become the mutual Evidence and incontestable Support of their Divine Authority.

And as those sacred Records do contain in them, the Sum and Substance of our Faith and Duty, they are undoubtedly to be esteemed, not only the *principal*, but the *sole Ground* of Truth—there being no Truth, nor Knowledge, either physical, moral, or divine, but is to be found therein. And whatsoever is built on any other Foundation, is to be rejected as vain and imaginary. If this be the Case, his principal Argument will soon fall to the Ground—For if every Thing be therein contained, there can remain nothing further to be expected. But how perversely he reasons — “They are not the principal Ground of Faith and Manners, because they are not the Truth itself.” Let us see how this will hold in other Cases. The written Testament of any Person, (though ever so well attested) is not to be esteemed the principal Ground, or Direction, how to dispose of his several Requests, because it’s Authority depends on another, and is not the Testator himself. The Laws of the Land are not to be esteemed the principal Ground of our civil Faith and Practice, because they are not the Legislature, from whence they proceeded. In the same Manner does his Argument operate—That the Word of God, is not to be esteemed the principal Ground or Rule, because it is not God himself. But admitting the Scrip-

tures to be the Word of God (as the Proposition fortunately does) I desire to be informed, why they should not be so esteemed, as well as if the Quaker had heard the Holy Spirit deliver them? For doubtless, the Holy Spirit would not be inconsistent with himself—neither would he dictate any Thing in *propria Personâ*, (as we may say, and without any *Medium*) that would be contradictory to what he has already delivered in the two Testaments. For what were the Prophets and Apostles, but the Instruments or Means, whereby he was pleased to convey his Revelation to Mankind? Their Writings therefore, are not to be regarded as the Writings of mere Men, (as this Proposition would suggest) but of Persons acting under the immediate Impulse of the Spirit of Truth, which enabled them all to agree in every, even the most minute Points of Doctrine: Though it is evident, he laid no Force upon their natural Faculties, as Men, from the different Diction, and Modes of Expression, by them made Use of—and whereby, I doubt not, the general Design of the Gospel, became better accommodated to the different Capacities of Mankind, and consequently, the Ends of infinite Wisdom, the more universally answered.

This then being granted, his Argument will wear but a very vague or equivocal Aspect, viz. “That whereof the Certainty and Authority depends upon another, and is received as a Truth, because of it’s proceeding from another, is not

to be accounted the principal Ground and Origin of all Truth, and Knowledge." But why is it not? If the Scriptures were given by the Holy Spirit *acting in and speaking by* the Prophets and Apostles—their Authority and Certainty does not depend upon another; neither are they received as proceeding from another, but as the very and express Sayings of the Holy Spirit himself. How then, in this respect, can their Authority be said to depend upon another? Not on the Prophets, *as Men* surely, but as chosen Instruments only of the Revelation of God.

But however, the manifest Drift of the Argument, is to lessen and curtail the Authority of the sacred Writings, though built on so sandy a Foundation, to make way for their blasphemous Principle, of *immediate Revelation*. For if the Scriptures be of Divine Authority—the infallible Dictates of the Holy Spirit, surely they are to be received *as such*, though they be not the Spirit, from whence they proceeded. And further, if they be also the whole Manifestation from the Mouth of the Lord, (as we are assuredly informed) then is their *darling Principle*, the Foundation of Quakerism, not only unnecessary, but even impossible. And both this will plainly appear, if we attend to the Holy Spirit speaking by *St. Paul*, howsoever contrary to the Doctrine of our Apologist. That the Scriptures are a compleat and intire Rule of Faith, let us learn from that great Apostle to

Timothy. ^m But continue thou in the Things which thou hast learned, (of whom?) and hast been assured of, knowing of whom thou hast learned them; and from a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, through Faith, which is in Christ Jesus &c. that the Man of God may be perfect, thoroughly furnished unto all good Works. If the Scriptures are sufficient to effect this, then are they a compleat Rule of Faith and Manners. If that be the Case, there can be no other necessary, nor possible. That no other is possible, let us learn from the same Apostle to the Galatians; ⁿ I marvel that ye are so soon removed from him that called you into the Grace of Christ, unto another Gospel; which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an Angel from Heaven, preach any other Gospel unto you, than that we have preached unto you, let him be accursed. He asserts in the former Proposition, p. 54. That their *inward Revelations* never contradict the Scriptures, nor sound Reason. If they never contradict Scripture, one would be apt to imagine, they should always agree with it. If they do always agree with it, to what Purpose do they wait for *fresh Revelations*? If they either expect, or pretend to have received, any thing *new*, that is contrary, both to the Words of the Apostle, and his own Assertion. If they wait only for a *fresh Revela-*

^m 2 Tim. iii. 14, 15. 17.

ⁿ Gal. i. 6, 7, 8.

tion of Things already *revealed*, that would be subjecting the Holy Spirit to the continual Task of a fond and ridiculous Tautology. If they assert any *Revelations*, that are either *new* or *contrary*, or *foreign* to what is already *revealed*, it is easy to see, from what Spirit they proceed.

But as little as he likes the *Schoolmen* (especially when they seem not to favour him) he has here borrowed a Maxim from them, which he thinks of great Service to his Argument, viz. *Propter quod unumquodque est tale, illud ipsum majus est tale*: That for which a Thing is such, that Thing itself is more such. The Authority and Credit of the Scriptures depend on the Spirit—therefore the Spirit himself is more to be depended upon. But there is no Ground for the Argument—For if the Scriptures have their Authority from the Spirit, and the Authority of the Spirit be from himself, nothing can here preponderate—the Authority of both is equal, or rather, there is no room for Comparison. His Argument therefore is chimerical and imaginary, and he is controverting a Point, without any Thing to controvert upon. He is talking of the Spirit abstractedly, and without any relation to his Business of dictating and revealing the Scriptures, and his continued (though imperceptible) Assistance to Believers in the Understanding of them. If this, and whatsoever other Relation the Holy Spirit stands in towards us in the Covenant, be withdrawn, there are no other Instances, whereby his Authority

thority can be judged of. What the Spirit is, or what his Authority, except by his own Revelation in the Scriptures, and by their Means, would puzzle the Quaker to discover. And though we are well assured of his blessed Influence, and Co-operation with our Spirits; yet how that is extended to us, and by what Means such Impressions are made upon us, is what no Mortal can conceive.

To assert therefore, that the Scriptures are not the primary Rule, because their Authority is from the Spirit, (that is, the highest possible) is almost a Contradiction in Terms. For what higher can there be than this, which the Quaker also is obliged to allow? Or wherein does the Authority differ--whether it were, as he fondly imagines, from the Spirit immediately, or from the Scriptures confessedly given by him? The Authority is still the same, viz. of the Spirit, whichever Way it comes unto us.

But he says, the Scriptures cannot be the primary Rule of our Faith in believing them, but that must arise from the Spirit altogether. The Evidence for the Holy Scriptures, and of what Nature and Kind it is, I have already largely shewn, and therefore shall have no Occasion to add any Thing here. But this does not oblige us to have Recourse to *immediate Revelation*. For that Principle, does at once seclude the Exercise of Reason, and leave neither Room, nor Use for it--So that all our Faith and Practice must be like that of the Brutes themselves, by
Instinct,

Instinct, without any reasonable or deliberate Choice of the Will, but the mere Effect of a coercive and irresistible Impulse. But though we believe not the Scriptures, exclusive of the Assistance of the Holy Ghost; yet it does not follow, that they are not therefore the primary Rule of Faith, but rather the contrary; because we believe them on his Authority, and to be his Inspiration, who cannot err, and who alone is able to give us such a Rule.

Perhaps he will say, this is giving up the Point, and acknowledging the Thing he contends for. Not at all—For though we allow the Authority of the Scriptures to depend on the Holy Spirit, yet it does not follow, that the Spirit is the primary, nor indeed any Rule at all. For in what respect does he appear to be a Rule to us, otherwise than by those Directions he has been pleased to give us in his own Revelation? And howsoever he may act within us, though we know nothing of the Manner of that Action—yet thus much we may safely affirm, that his Influence will never lead us to any Thing contrary to his *written Word*. Though he is the same Holy Spirit, as to his incomprehensible Nature and Essence, whether he act at all in regard to us, or not, yet, as such, he is not the Rule of our Faith—it is absurd to say he is. He is indeed the gracious Giver of that Rule, and our comfortable (though imperceptible) Assister in the Understanding of that Rule—the Illuminator of our Minds, and the Sanctifier

fier of our Affections, in such Divine Undertakings. The Apostle tells us, ° *All Scripture is given by Inspiration of God, and is profitable for Doctrines*, (therefore a Rule) *that the Man of God may be perfect, thoroughly furnished unto all good Works* (consequently a compleat and effectual Rule.) He every where confounds, and makes no Difference between the *Inspirer*, and the *Inspiration*. The Scriptures must not be the Rule, but the Spirit, from whom they have proceeded. But after all, it comes to this short Issue, whether their *pretended Inspiration* from an imaginary Impulse, be the primary Rule of Faith, as they assert—or as we say, the infallible Inspiration of the Spirit of Truth itself—which is the most probable, let Christians judge.

Next, he says, the very Nature of the Gospel itself declareth, that the Scriptures cannot be the only chief Rule of Christians, else there would be no Difference between the *Law* and the *Gospel*.

As the Weight of this Argument depends altogether on that supposed Difference, the Force of it will be best discerned by stating that Case, and shewing wherein the Difference consists. St. *John* tells us, † *the Law was given by Moses*; which has induced many to believe, there was no Law, or Revelation prior to that, whereby the Faith and Practice of Mankind was to be directed—But that the Deity was pleased at cer-

° 2 Tim. iii. 16, 17.

† John i. 17.

tain Intervals, and on emergent Occasions, to reveal himself to this or that Patriarch, and to leave others without any other Rule than what has (on this Mistake) been called the *Light of Nature*, or *Reason*. The Fondness of this Notion has been already shewn above⁹, viz. That immediately after the Fall of Man—the Covenant * for the Redemption of lost Man began to take Effect: and the second Terms, on which, and by which only, he could be restored, were emblematically exhibited in the *Cherubim*, in Paradise, which contained in Substance, the intire Faith and Duty of a Christian. The different parts of the sacred Persons in that Covenant, were visibly manifested in that Figure. The Scene indeed was dreadful, as the Occasion of it was melancholy. Wrath, Fire, and forfeited Life, the Object of it—Mercy, Love, Compassion interposing in the Offender's Stead—Strength, Perseverance, Fortitude to the voluntary Substitute, the Θεάνθρωπος first, and to as many of his Brethren, as will accept of those Terms, to the End of the World. The Faith of Man consisted in a firm Belief, that the sacred Persons would assuredly perform their Part, that he might be admitted to eternal Bliss on this stupendous Plan, consistently with every Attribute of the Deity. His Duty consisted in a constant Attendance on the instituted Service,

⁹ P. 14, 15.

* Or אלהים (from whence the Divine Peers are denominated אלהים.)

to give daily Exhibition of the grand Atonement, and by Types and Emblems to pourtrait the Actions and Sufferings of *Jehovah-incarnate*, who was to make it. He had no more to do, but thankfully to accept the gracious Means—to love the *Aleim* who gave them, and all Mankind as Brethren through *Christ*. This was, in brief, the Substance of the Law, which continued from the Fall, to the Dissolution of the *Mosaic* Oeconomy. And whatsoever Variations there may be in the *written Law*, they are to be considered as no other, than such *Additions*, as their particular Circumstances had rendered necessary. † *The Law was added, because of Transgressions, till the Seed should come.*

Now though the Law in this Respect was *outward* (as he affects to call it) had it therefore no *inward Meaning*? There was not a single Type, nor Ceremony in all that *Ritual*, but directed their Views to that same Object, in which the Hopes of Christians center. † *Christ was the End* (or Completion) *of the Law*—The Substance of their Types—The Reality of the legal Shadow. And their whole Apparatus was a Picture that represented him in the most lively Colours, and striking Characters to their Minds. Nor is it any ways material that the Administration was different, as there was the *same Faith, and the same Lord*. Various are the Administrations, but the same Spirit. What though the outward Scene were Fire, Wrath, &c.

† Gal. iii. 19.

† Rom. x. 4.

the then only Way to the Tree of Life; yet they knew to what all this tended, and the Minds of the Faithful were ever fixed on what it represented.

Though the Dispensation we are under be different, as the Types must have ceased of Course since the Fulfilling of them; yet the Faith both of them and of us, is the same— They trusted in, and looked at the same Messiah, the same Redeemer, then to come, as we are assured, has been born, suffered, and [†]risen again for our Justification. There is then no other Difference, than what arises from Point of Time, between their Faith under *the Law*, and ours under *the Gospel*. It is evident, it was the same, because the *Gospel* was contained in the *Law*— otherwise St. Paul had not spoken Truth; when he said, They preached [‡] none other Things, than what Moses and the Prophets did say should come. It was not intended to reveal any new Doctrine, but to give us a faithful, historical Account of the Completion of all the Predictions, in respect to the Messiah— That by the Comparison of the *one* with the *other*, we might obtain such rational Evidence, as would create the most indubitable Conviction of the Truth of them both, and of the Immutability of the divine Council.

But some Difference he is resolved to find— and such, either a perverse Imagination, or a real Ignorance has supplied him with. “ The

† Rom. iv. 25.

‡ Acts xxvi. 22.

Law, says he, being *outwardly written*, brings under Condemnation, but hath not Life in it to save," p. 73. What then, it brings under Condemnation indeed, by pointing out the Forfeiture, and the Penalty annexed; in which respect, it may properly be called, a *Sin-Law*, which will rescue a Text he has pressed into the Service of this Argument, viz. *"Sin shall not have Dominion over you: for ye are not under the Law, but under Grace.* It is pretty plain, from comparing this Passage, with another in the next Chapter, that the Apostle, by *Sin*, does not mean an absolute Exemption from actual Sins, which the present does no more secure us from, than the former; but rather a Disengagement from that *Service*, which exhibited the *Sin*; otherwise his Reasoning does not seem conclusive—*Sin shall not have Dominion over you*—Why? *because ye are not under the Law*, (or Dominion of the *Sin Law*) *but under Grace.* The other Passage is, ** But now we are delivered from the Law, that being dead, wherein we were held;* (or under whose *Dominion* we before were) *that we should serve in Newness of Spirit **, and not in the *Oldness of the Letter*—*ὃ παλαιότητι γράμματῶν*, not in the *Obsolescency of the descriptive*, or typical Service. Old Things are done away—all Things are be-

* Rom. vi. 14.

* Ibid. vii. 6.

* Respecting the *Condition* we are in, as under the Dispensation of the Spirit, by whom we are *renewed*, and not the *Nature* of the Man.

come new. But though the Law had not *the Life*, yet it pointed out him that was *the Life*:
^y *The Law was their Schoolmaster, that shewed them the Way to Christ.* His Notions are so *spiritualized*, that I am afraid he entertained a very low Opinion of the Law. Else what does he mean, by the Law bringing into Condemnation, but not having Life in it to save? Does he consider the Tendency of such an Assertion? Were all those who lived under that Dispensation, so brought under Condemnation, as to perish like Brutes? Were they *condemned*, without a Possibility of being *saved*? Was it consistent with the Divine Goodness, to deal thus with Mankind—to give them a Law, by which they must perish? Let us hear the Apostle, as to this Point, who lived under the Experience of both Dispensations. The Quaker says, “the Law is outward, carnal, bringeth under Condemnation, hath not Life to save.” St. Paul says,
^z *the Law is holy, just, and good* — ^a *We know that the Law is spiritual.* Is the Law then against the Promises of God? God forbid: For if there had been a Law given, which could have given Life, verily Righteousness should have been by the Law. Hence he imagines, that the Law must bring under Condemnation, but had not Life to save. His Conclusion is much too hasty—not considering the Intention of the Apostle in this Chapter. He is, by no means, derogating from his former Character of the Law, (as to

^y Gal. iii. 24.

^z Rom. vii. pass.

^a Gal. iii. 21.

the *spiritual Sense* of it) but representing to the *Galatians*, the monstrous Absurdity of their Conduct—who being converted from *Heathenism*, to the *Faith of Christ*, had notwithstanding, apostatized from it, to *Judaism*. And as the *Law*, (still speaking of the *external Part* of it) howsoever excellent in it's Institution, and worthy as to its Intention, was then become a *dead Letter*, nothing could be more inconsistent, as well as criminal, than such a strange Revolt. He might therefore well demand, (as a Proof of the Justness of his Charge of Folly) whether ^b *they had received the Spirit by the Works of the Law, or by the bearing of Faith?* (not a Word of *immediate Revelation*.) Hence he infers, the Spirit did not extend his blessed Influence to the Faithful under that Dispensation. But the Meaning of the Apostle is, that it was unreasonable in them to expect the Holy Spirit in those *forsaken Ordinances*, which were no longer of any Use or Obligation to Mankind. It argued therefore an Excess of Folly in them, ^c *after they had known, and were known of God*, to return again to those *weak, and beggarly Elements*—Elements they were to direct them to *Christ*, so long as the *typical Service* continued; but after the Abrogation of it by the Death of *Christ*, most properly stiled *weak and beggarly*.

The *Law*, in all the Reasonings of the Apostle, was *holy, just, and good*—the Result of infinite Wisdom, and sufficient for the Pur-

^b Gal. ii.

^c Ch. iv. 9.

poses, for which it was intended. And whensoever he is obliged to speak of it in Terms degrading and contemptible, it is never but of the *outward and ceremonial* Part of it—nor of that neither, till that Use of it was become obsolete, and they absurdly attempted their *own Justification and Righteousness by the Works thereof*. In these Cases it was proper to say, ^d *That by the Deeds of the Law, no Flesh shall be justified in his Sight*. Depending on ^e *the Blood of Bulls and Goats*, (which then had no Meaning) was resting their Faith on a wrong Object, ^f *For Christ is the End of the Law for Righteousness, to them that believe*.

“The Law, or Letter which is without us, kills; but the Gospel, which is the inward, spiritual Law, gives Life — for it consists not so much in Words, as in Virtue.” He does not here understand any such Distinction between *the Law* and *the Gospel*, as we Christians do—nor does he mean by either, or both, any thing more, than the *mere written Words*, without any *spiritual Sense* or Virtue belonging to them. So that on this Footing, the *Jews* must look upon the *Book of the Law*, as a dead unmeaning Mass, and all their *Hieroglyphics* and *Emblems*, as lifeless and unprofitable Pictures—Such as would convey to them no Ideas of spiritual and future Affairs, nor raise their Expectations above the common Concerns of Earth and Corruption. What a miserable Prospect does such

^d Rom. iii. 20.

^e Heb. x. 4.

^f Rom. x. 4.

a Scene afford! Wretches in a most fervile and abject Condition—bewildered in the Depth of Ignorance—condemned to the daily Repetition of the same Labour—threatned with Death, or Captivity, for the Breach of an intolerable *Law*, which, in itself, had neither *Spirit* nor *Meaning*. What an impious Hypothesis is this, that represents those poor Creatures, (though the chosen People of God) as mere Beasts of Burthen! And what is still worse—such as reflects the highest Dishonour on the Deity, utterly inconsistent with his glorious Attributes of Wisdom, Clemency, and Goodness, and in every respect unworthy of the Divine Author of it.

“Such, he says, as come to know this inward Gospel, and be acquainted with it, come to feel a greater Power over their Iniquities, than all outward Laws, or Rules can give them.” To reply nothing to this vain and enthusiastic Boast—what childish Reasoning is here, and what Room for any Comparison? The *mere Letter* both of the Law and the Gospel, considered only in that Light, can be of no Manner of Force to any one—neither can it be any Rule, but from the Virtue and Power of it, impressing our Understandings. Just so is it with the Laws of the Kingdom; which, with respect only to the Letters of them, as they stand in Books, are of no sort of Signification, till the *Spirit*, and internal Sense of them enforce their Obligation upon us. But he every where makes the Opposition so strong, as must convince any impar-

impartial Person, that he considers the Scriptures in no other Light, than a mere *dead Letter*, of no Force or Virtue, and intirely different from what they call their *inward Gospel*—which, as, in his Opinion, it is the *primary Ground* of Faith, so does it totally destroy the Use and Authority of them. For if they be not the *principal Rule*, but a *secondary* only—they are then no Rule at all; for our Faith does not rest on two Foundations. And this is the direct Tendency of this Proposition—the natural Consequence of this Quakerly Principle.

§ 3. p. 74. The Scriptures, he says, cannot be a Rule, because there are many hundreds of Things, with regard to their Circumstances, which particular Christians may be concerned in, for which there can be no particular Rule had in Scripture. How weak and disingenuous is this—unworthy both of the Candour, and the Honesty of a Man! If there are various Circumstances (and there are many, doubtless) in the ordinary Concerns of Christians, for which there are no particular Directions in Scripture, nor can be; therefore the Scripture is not the Rule of Faith and Manners—because it gives no particular Charge in regard to such Things, as are no ways Objects of it's Notice. This is the Drift of the Argument—They are not a Rule in such Matters as are foreign to them, therefore they are not in such, as are professedly their Business—They are not a Rule in every Thing, therefore they are not in any Thing.

As to those Instances he mentions, they are such as he is obliged to alledge in support of their own Principle, since they pretend to such Things, as are altogether unwarrantable from Scripture—consequently, they must have recourse to *something*, which they make their Rule, in such Cases. And if that Rule were not, in their Judgment, distinct from, and superior to, the Scriptures, they could never so serenely proceed in such an open Opposition, and contemptuous Disregard of them.

Some, he says, are called to the *Ministry*, and instances in St. *Paul*, and the Necessity that was upon him, to preach the Gospel—*Wo unto me if I preach not!* This is the most unlucky Instance, among all the Apostles, he could have pitched upon for his Purpose. That there was a Necessity laid upon him, and that he had a *Call* also to the Ministry, is most evident. But till the Quaker can prove a *Call* of the same Nature, and convince us of the like Necessity—his Pretensions thereto deserve to be treated as a blasphemous Presumption, and bold Intrusion into that holy and separate Function. There is a notable Instance of Quakerly Presumption in the Affairs of ^h *Korab*, *Dathan*, and *Abiram*, who set themselves in Opposition to *Moses*, the Prophet of the Lord—notwithstanding *his Call*, one would think, might have secured him from such an Attempt, considering

^a 1 Cor. ix. 16.

^b Numb. xvi.

the Nature of it. Those Men alledged, (as these Quakers do now) ⁱ *they were all holy, and the Lord was among them.* One of them, indeed, viz. *Korab*, had a more plausible Pretence than the Rest, inasmuch as he was of the Sons of *Levi*, and, on that Account, was ^k *separated from the Congregation of Israel, and to do the Service of the Tabernacle of Jehovah.* This was the Privilege of his Office—but he was not content with his Station; but must needs *seek the Priesthood also* *.

“ If it be necessary, he says, that there be Ministers now, as well as then, there is then the same Necessity upon some more than upon others, to occupy this Place; which Necessity, as it may be incumbent upon particular Persons, the Scripture neither doth, nor can declare. Further also, as to the Qualification of Ministers—where they shall preach—whether they shall confirm the Faithful — reclaim Hereticks — convert Infidels—or write Epistles to this or that Church.” Such *romantic* Stuff deserves no Answer in this Place. It was Pity, at their first *setting out*, that they had not found a *Necessity* upon them, to have claimed the Crown, and the Administration of the Government; (especially as the Inheritance, though not the Possession, of the Earth is theirs) as, probably,

ⁱ Ver. 3.

^k V. 9.

* Viz. כהנה *the Intercessorship*, which Office was solely appropriated to the High-Priest, who was herein, a Type of the real *Intercessor, Christ.*

the Powers then in being, would soon have been rid of their *Treason*, as we should have been of their *Blasphemy*. This poor Wretch is so unsettled, from the Scripture Account, as to those Particulars—that had it not been from an *inward Revelation*, he had continued for ever in Suspence, as to these interesting Points—whether he should *preach, prophesy, or exhort*. In this Instability of Mind, he was driven (by the Spirit I suppose) from *Scotland* to the Convent in *Paris*, where he acquired those rare *Abilities*, as enabled him to *modernize*, that old, barbarous, Gothic Edifice of Quakerism, and to build it up in as fashionable a Taste, as it would admit of. And indeed, it must be allowed, to the Credit of this *Roman Architect*, that he has embellished it with all the *Ornaments*, so plain and *rustic a Structure* could receive. Though I must observe, that to shew a Singularity of Skill in that *Science*, he has erected his whole Fabric, on those *extraordinary Columns* of the ¹ *Doric Order*, which have NO FOUNDATION.

He seems, p. 76. to lay great Stress on this Passage of the Apostle, viz. ^m “ Having then Gifts differing according to the Grace that is given us; whether Prophecy, let us prophesy according to the Proportion of Faith; or Ministry, let us wait on our Ministry; or he that teacheth, on Teaching; or he that exhorteth, on Exhortation; (I will add the remaining Part,

¹ The old *Doric* had no Base.

^m Rom. xii. 6, 7, 8.
which

which he purposely omitted, as not suiting his Argument) he that giveth, let him do it with Simplicity; he that ruleth with Diligence; he that sheweth Mercy, with Chearfulness." He perversely imagines, that these different Gifts, are alike possessed by every Christian: and that on that Supposition, the Scripture affords no Rule, whereby we should know, to which of those Gifts, it would be our Duty to give Attention. But this is not the Case—The Apostle himself was not concerned in all these different Respects. He had nothing to do with *ruling*, for instance. His Drift is to shew, that every Person should have a due regard to that Measure of Faith and Grace, that is given to him to profit withal, in whatsoever Station it has pleased God to place him. That though he had an extraordinary Measure, and therefore could prophesy, yet he considered himself in no other Light, than as a Member of that aggregate Body, of which *Christ* is the Head. That the Rest in like Manner, should act according to that Measure, in their several and respective Capacities, and for this Purpose, *this*, and other Passages of Scripture, are undoubtedly a competent Direction. But in respect to *Prophecy*, *New-Revelations*, and other Quaker Claims, as Christians are not concerned therein, it is confessed indeed, there are no particular Rules to be found in Scripture.

Next, he says, the Scriptures cannot assure us, whether we be in the Faith, and Heirs of
Salvation.

Salvation. ⁿ *Examine yourselves, whether ye be in the Faith; prove yourselves &c.* by what? Must not this be done by some Rule or Test? How else can there be any *Examination*? It cannot be by *immediate Revelation*, for that would not be an *Examination*, but an *Appeal* to something, which no one, but the Person possessing it, could be a Judge of. But this would be altogether inconsistent with what the same Apostle says elsewhere, to be the Design of the Scriptures — to be *profitable for Instruction*, (and that of the highest kind) *that the Man of God may be perfect, thoroughly furnished unto all good Works*—which shews that they are a *complete Rule*, and consequently, that the *inward one* of the Quakers is imaginary, or if it were real, would be superfluous. Another Apostle says, ^o *Give all Diligence to make your Calling and Election sure — All Diligence to what?* Undoubtedly to those Means of Knowledge and Grace, which the Holy Spirit has given us in the Scriptures, and by which only he is pleased to co-operate with them in our Hearts, and from whence only the Evidence of our *Faith and Salvation* does arise.

But the Heart, it seems, is a very improper Judge in this Case. What strange Inconsistencies, does a Bigottry to this Principle lead them into? Have they then this *inward Evidence* in Contradiction to the Sentiments of their own Hearts? Will the Heart, after due Examination,

ⁿ 2 Cor. xiii. 5.

^o 2 Pet. i. 10.

from the Holy Scriptures (which is the only *Mean*, through which we have Reason to expect the Influence of the Holy Spirit upon it) Will that, I say, give Assurance, on the one Hand, and the Spirit contradict it, on the other? Or, does this Testimony arise from their Spirit within them, in Conjunction with the Faculties of their Soul? If so, then is it not from the Spirit alone—And though they deny the Scriptures to have any Share in this Evidence, yet they are obliged to admit their own Reason to it. But either Way it destroys his Assertion, that it is by the *Spirit alone*, they have this inward Assurance. The Scripture, he says, is a mere Declaration of the Threats and Promises, but makes no Application. Mark the Perverseness of the Man! Can a Rule apply itself? Is it not our Part, to consult and judge of that Rule by the Interposition of the rational Faculty? And do we not by the same, make the Application to ourselves? There can be none made without—and the Spirit does undoubtedly co operate with our faithful Endeavours, in making the Application. Therefore by comparing the Scripture Marks of Faith with my own, I can assuredly know they are the true ones. It is in the Scripture I find those Marks—it is by the Faculties of my Soul, that I can make such Comparison. If I find, I have those Marks, I can safely make this Application to myself—the *Holy Spirit bearing witness with my Spirit*, that if I believe, I shall be saved. But here I am unfortunate

fortunate in my Conclusion—the Assumption, it seems, being of my own framing. Strange Perverseness again! Though it be true so far, that *I Thomas*, or *I Robert*, be not, *totidem verbis*, in Scripture: yet is it more or less, than the Consequence of those Words, *he that believeth shall be saved*? Surely, I can tell whether I believe, or not—If I cannot be assured of the Certainty and Integrity of my own Faith, I can be of nothing at all. Though the *Heart be deceitful*, and without due Examination may suggest false Grounds of Assurance, and unwarrantable Notions of Faith and Salvation—yet surely, it is a most unreasonable Consequence, that with such previous Accomplishments, and the sincerest Endeavours, it should be always deceitful and mislead us. His Citation from the *Westminster Confession*, is of the same Nature with that already considered, and is so far from being a Proof of the Uncertainty of the outward Rule of Scripture, or of the Necessity of their inward Guide, that it is neither more nor less, than what every faithful Christian experiences, viz. an infallible Assurance of Faith, founded upon the Divine Truth of the PROMISE of SALVATION*, the inward Evidences of these Graces, unto which these Promises are made †;

* But where is that Promise to be found but in the Scriptures?

† The Assistance of the Holy Spirit attending the outward Means, whereby the *spiritual Man discerneth*, and to whom only they are made.

the

the Testimony of the Spirit of Adoption, (which is no otherwise dispensed, nor to be received, but by the Sacrament of *Baptism*, whereby alone we can cry Abba Father—Consequently no Quaker can have that Testimony) witnessing to our Spirits, that we are the Children of God; which is the ^p *Earnest of our Inheritance**, whereby we are sealed (by the aforesaid Mark of a Christian) to the Day of Redemption. Such an Earnest has every good Christian—Such had the Ephesians; but it was after they had heard the Word of Truth, the Gospel of Salvation; (preached by the Apostle) after which *preaching, they believed, in Christ*; after which Belief, they were sealed with the Holy Spirit of Promise—and such a sealing will undoubtedly accompany such a Belief; which plainly shews the gradual Progress of his blessed Work, and intirely excludes immediate Revelation from any Share in the Matter.

§ 4. p. 79. “ But, he says, that cannot be the only, principal, nor chief Rule, which doth not universally teach every Individual that needeth it, to produce the necessary Effect—and instances in *deaf Persons, illiterate People, Children and Ideots*.” Concerning the two last, the Infancy of the one, and the natural Defect of

^p Eph. i. 13, 14.

* *Sonship* is the only Tenure on which we can claim—if Sons, then Heirs, Joint-Heirs with Christ, our elder Brother; but *Baptism* is still the only Mean whereby we receive that Earnest.

the other, render them incapable of being the Subjects of any Rule: For wheresoever there is a Rule, there are Conditions annexed, which must be performed:—These are incapable of performing any Conditions, therefore not under the Obligation of any Rule. The Scriptures, then, could not be intended for a Rule to such, as cannot be the Subjects of it. It does universally extend to every Individual that needeth it, and is to them a Rule, and that is sufficient. But it cannot be supposed that those should need any Directions for the Performance of Terms, where no Terms at all can be required of them. And, doubtless, the Obligation, which others lie under in this respect, will be dispensed with, in such Instances, in Proportion as the Capacity, or Means of performing it, has been withheld from them. How far the Scripture may be a Rule to *deaf Persons* is a different Consideration; inasmuch as such are not absolutely without the Reach of it's Influence, though in a secondary Manner. For though Nature has denied them the Sense of Hearing, and, consequently, the Organ of Speech, yet she has, in some Measure, supplied that Defect by a more than ordinary Quickness of Apprehension; whereby it is manifest, how capable they are of receiving Impressions, almost of any kind, from those they are conversant with, either by Signs, or some other outward Manner. And so far as they come to the Knowledge of the great Truths of Religion, contained in the Scriptures, though
by

by the Relation, and on the Credit of another, are those Scriptures a Rule to them: and they will undoubtedly be entitled, either to Rewards, in Proportion to their Measure of Faith and Obedience, or Punishments suitable to their Degrees of Infidelity and Disobedience. In regard to *illiterate Persons*, and how far the Scriptures are a Rule to them, will best appear by considering them in a twofold Condition: First, such as have never had the Benefit of a liberal Education, consequently unacquainted with those *learned Languages*, wherein the holy Oracles of God are written, and by the Knowledge whereof, they may assuredly, by the Grace of God, be the better understood.—This does not fall to the Lot of every Rank and Condition of Men, neither is it of indispensable Necessity to all Men—nor does it follow, that those who have it not, shall not be happy without it hereafter. But our Saviour tells us, ⁹ *In my Father's House are many Mansions*; from whence it is most probable, there will be different Degrees of Happiness; And that those of the lowest Condition in this Life, and of the least acquired Endowments, may be happy.—Yet it follows by a Parity of Reason, that those who have extended their Researches farther into the sacred Field of Knowledge, and directed them to such Ends, as are worthy of a Christian, may be still happier, without Prejudice to the other. And though we cannot speak of that

⁹ John xiv. 2.

State, and the Nature of it, from our own Experience as yet—we may safely conclude, that our Happiness therein, will be proportionate to the knowledge we acquire, and the worthy Application of it in the Course of our Lives. The natural Consequence of such Acquisitions, as it is an Increase of our Faith, and an Enlargement of our Conceptions of the Divine Nature—so is it the Foundation, on which that inconceivable Happiness, we hope for hereafter, is built. Secondly, there are others who are *illiterate* through some unavoidable Accident or Necessity—either the Indigence of their Parents, or the want of Means or Opportunity. Though the want of Means, (provided there be a previous Inclination in the Party) can hardly be pleaded in a Christian Country, and it is generally criminal in such. But the *Illiterateness* of the Quakers proceeds from a very different Cause, viz. their Principle of *immediate Revelation*, which supersedes the Necessity of all *outward Means*, which confirms them in a most contemptuous Disregard to every Thing, that appears under the Name of Learning. To such, I doubt, the Knowledge of the Scriptures will be no Rule, though I may venture to assure them of the fatal Consequence of so willful a Mistake—and that the Faith and Duty therein set forth will be required of them, and their Conformity thereto, will be the Test of their Obedience at the great Day of Trial. But granting him the Weight he lays on those *few*

Instances

Instances—it would not affect the Argument, as to the general Design of the Scriptures, and of their being the principal Ground of Faith and Manners. For granting, I say, there were those few Exceptions, yet it would be a very hasty Assertion, that that should not be a Rule in any Thing, which did not universally hold in every Thing. But if the Scriptures are in no respect a Rule in those Cases, yet it does not follow, that we must suppose such to be in a State of Damnation—nor yet that they are under the immediate Direction of the Spirit—nor indeed, under any Dispensation at all. For though they have an immortal Soul, yet, as the Exertion of it's Faculties is intirely suspended through a total Deprivation of proper Organs, it cannot be said to be a Free-Agent—If it be not a Free-Agent, it cannot be in a State of Probation—If it be not in a State of Probation, it cannot be the Subject of any Rule; neither of the Scriptures, nor of the Spirit, nor of any Thing else we know of. If they are not under the Terms of any Dispensation, we can pronounce nothing with Certainty concerning their future Condition: but must leave them (as they are no Rule to us) to the uncovenanted Mercies of their Creator.

Concerning such as found their Faith on the Relation of another *, as is the Case of all those who cannot read — or the *Papists*, who are

* Though St. *Paul* tells us, *Faith comes by hearing*, together with such an Obedience as follows it.

not permitted to read — or the Uncertainty of Interpreters, on which Account their Faith may be erroneous—This has but little to do in the present Dispute. Such Errors, undoubtedly, will meet with great Allowance, when every one has done to his utmost to inform himself, and made the best Use of such Means, as were in his Power. The Uncertainty of their Faith, does not, on this Account, necessarily follow—Since, notwithstanding the many Disputes, Cavils, and Corrections of the most eminent Critics, they have never ('till of late) been employed on such Subjects, as have rendered the Authority of the Scriptures suspected, nor any of the great Articles of Religion doubtful: but *those*, amidst all their Variations and Amendments, have been transmitted pure and unsophisticated, through all the Successions of the Catholic Church, and remain, even in the Translations, a sufficient Foundation for the Faith of a Christian. The Labours of those pious and learned Men, are of eminent Service to the Christian Religion; and more especially in the Support of those Churches, who have reformed from the Superstitions, and separated from the Dominion of the Papal Hierarchy. They are a standing Proof, not only of the Solidity of their Judgments, but, what is still of greater Value, the Honesty and Integrity of their Hearts. The Scriptures were the *only Rule and Plan*, they proceeded upon: And though there may be many Instances of a fallible and mistaken Judgment,

ment, in their Criticisms and Emendations—yet all their Attempts do manifestly both the Purity of their Intentions, as well as the Modesty and Candour of the Christian. The Integrity of the Text, was, on all Hands, (and that most deservedly) agreed on, as a first Principle—Neither would they, on any respect, render the Scriptures uncertain, howsoever they might differ in their respective Sentiments and Understanding of them. Difficulties there must undoubtedly be in the Scriptures—and they must also be great, in Proportion to the Sublimity of the Subject, and the Vastness of the Plan of Redemption, wherein all the Mysteries, both of Nature and Grace, are so stupendously connected. But they did not hastily conclude, and then peremptorily assert, those Passages of *Sacred Writ* to be CORRUPTED, whose Sense and Meaning they could not sufficiently comprehend—but acquiesced in a Conviction of their own Weakness, whensoever the Means they made use of proved insufficient for the Purpose. They directed them, however, to the best of their Abilities, and have hitherto received that due Share of Esteem from the Church, to which their Merit has so justly entitled them.

But there is a new Kind of Criticism, of late, sprung up amongst us, as remarkable for the Singularity of it's Nature, as for the Universality of it's Exercise and Influence. Hereby will those learned and edifying Cavils become far

more numerous, and the profound Critic's Skill be displayed on Subjects hitherto uncontroverted, nay, by Degrees I doubt not, on every Article of the Christian Faith. And this is the rather to be expected, as a competent Knowledge of the *original Language*, and the important Subjects of Divine Revelation, are no longer Requisites in the Constitution of *sound Criticism*. We have lately seen a Specimen of this sort of *Learning*, exemplified in the Dissertations of the *Rev. Mr. Kennicot* * —The Nature and Usefulness whereof is so very *striking*, as Posterity must stand amazed at, when they come to reflect, that Christianity was *then* the established Religion of the Nation! The Author has, with great Labour and Exactness, collected a long Chain of supposed *Corruptions* of the Text, and, with much Skill, drawn up the *inspired Writers* in Battle-Array against each other. That those alledged, are *Corruptions*, and that there are *others* also, not a few, but *many and very material ones* too, he is very sanguine, and attempts the Emendation of them accordingly —but on such a Plan, as tends intirely to the Subversion of the Hebrew Verity, and of all

* And since that, the Dissertations of Dr. *Sharp* on the Etymology of the Hebrew Words *Elobim* and *Berith*—his Defence and Replies—his Discourses on the Cherubim—and, lastly, on the Antiquity of the Hebrew Language: In all which Pieces, it must be confessed, the pious and learned Archdeacon has given evident Proofs of *very rare* Abilities, and an uncommon Skill and Labour in the *new Criticism*.

those Doctrines, that are the natural Result thereof.

But, however, had those Disputes been far more numerous, and the critical Licence been farther displayed, it would not at all have affected the Scriptures, as a Rule, nor rendered their Authority, in the least, precarious. It would, indeed, have been a fuller Argument of the Weakness and Diversity of human Opinions, and the Uncertainty of such Judgments, as (like the *Andabatæ* of the old *Persians*) have been exercised against each other, with so little Insight on either Side, into the controverted Subjects.

Apol. p. 80. His next Difficulty, he says, will affect those who are skilled in the original Languages, as much as the former does the *illiterate*, viz. that we cannot so immediately receive the Minds of the Authors, in these Writings, as that our Faith does not, at least obliquely, depend on the Honesty and Credit of the Transcribers, since the original Copies, are agreed on all Hands, not to be now extant. But neither does this Argument affect them—since, as he grants, the Holy Spirit was concerned in the giving them, it is most reasonable to suppose, that the Providence of the same Spirit (which is over all his Works) would interest him in the genuine and uncorrupt Preservation of those Writings, on which the Faith and Salvation of Mankind, would perpetually depend. But what would he infer concerning the Tran-

cribers, from *Jerom* and *Epiphanius*? — those Instances are of such a Nature, as to merit but small Regard; had he found any of Moment for his Purpose, we should not soon have heard the last of it.

As to the various Lectiōns of the *Hebrew Character*, as he says—it would have looked more like an Argument, could he have produced any from the Text: that might have argued something of that Uncertainty, he so much contends for. But it is highly remarkable, and what demonstrates the continual Providence of God, in the Preservation of that inestimable Treasure pure and unsophisticated, through the various Hands and Ages it has passed; that those *various Readings* (few as they are) have never been permitted to creep into the Text, but are, every where, placed in the Margin; and are of such a Nature also, as no way to affect the great Points of Religion, but are rather offered, as Emendations of such Passages, as they could not comprehend the Meaning and Philosophy of. But whatsoever *various Lectiōns* have arisen from the *Points*, as they are confessedly not of the Essence of the Text, they can be no Imputation to the Genuineness of *that*: and therefore any Argument, drawn from such a Foundation, must be, like all other masoretical Observations, trifling and impertinent. In this Particular, the Quaker seems to have lost his *Light*, and wandered into a Province, he was not at all acquainted with. However, as it carries

carries with it some Appearance of an Objection against their Certainty, and may serve also to startle the Ignorant ; he has taken Occasion from hence to display some of his *acquired Abilities*, which may be as well known by their *Intricacies and Windings*, as the Pourtraits of *Vandyke* by their *Drapery*. For, otherwise, with what Countenance can he alledge Uncertainty against the Scriptures, on account of the *various Lections* from the *Points*? What have they to do in the Case—or why the *Septuagint* against the *Hebrew*? That, at best, is but a *Translation*—and surely a Translation can never be urged to invalidate an *Original*? His Argument should have been directed against the *Original*, and doubtless would, had his Spirit helped him to any Knowledge therein: For it is evident from what follows, viz. that *Christ* would never leave Men to be led by *that*, (viz. the Scriptures, which was subject in *itself* to many Uncertainties) that his Drift in this Instance, is to derogate from the Certainty of the Scriptures, and to wound them by Means of such Circumstances, though foreign to them, as the *Points*, and a *Translation*, frequently clouded with Prejudices, and not seldom, with downright Dishonesty. He should have produced his Objections against the *naked Hebrew*, as it stands divested of all extraneous Matter, and thence have shewn such *various Readings*, as might justly have subjected them to Censure, and shaken that Authority we so truly ascribe to

them. For undoubtedly, notwithstanding the Remoteness of the Times they were given in—the various Circumstances they have been involved in by Wars, Captivities, &c. and the different Hands they have passed through: there was never yet any material Difference, or *various Reading*, of consequence, to be met with, in all the Copies extant in the World. And the more we consider this, the more visibly will the Hand of Providence appear in it. For, that the *Jews* should be so zealously concerned for the Preservation of this Book, is most strange and irrational to conceive, as it abounds with so many Predictions, and terrible Threatnings, of Sword, Famine, Pestilence, Captivity, and final Rejection of them, for their obstinate Disobedience of that *very Law* contained therein. But that they should preserve it in it's original Purity, notwithstanding the Divine Vengeance has so memorably overtaken them, and persist in an inviolable Attachment to it, seeing it is, at the same Time, such an astonishing Evidence against them, is not to be accounted for on any human Motives whatsoever. And it would indeed scarcely be credited, were not the sacred Writings their own Test, and so abundantly fraught with Prophecies of this unparallel'd Circumstance. And though they live so many individual Proofs of the Truth of Scripture, as well as the Obstinacy of their own Condition—yet do they continue impenetrable to all Conviction from it, and are almost the only People on the

Face

Face of the Earth, who have no Share in the promised Blessings of it. † *Their Understanding is darkened; God hath given them the Spirit of Slumber, Eyes that they should not see, and Ears that they should not hear unto this Day. The Wisdom of their Wise shall perish, and the Understanding of their Prudent shall be hid.*

That it has been preserved pure and uncorrupt to the present Times, is evident on many Accounts, but more especially on these, viz. the Nature and Genius of the *Hebrew Language*, and the Knowledge of the Christian Covenant, typically, emblematically, and by Writing, described therein. And indeed this, (setting aside the historical Books) was the principal Business of Revelation—so exhibited, by those different Means, whatsoever the * *Divine Peers* have mutually stipulated for the Redemption of Man; and the Terms to be performed on our Part, whereby alone we can be admitted to Favour. This once known, it is impossible to add any Article relating to the Faith, or Duty required of us, but what would be immediately discovered by it's Inconsistency, either with the divine Engagements, or the Conditions on our Part of the Covenant. The like insuperable Difficulty would lie against all Attempts to corrupt the sacred Language: For as all it's Ideas are taken from Nature—all the Descriptions from natural Things, viz. the

† Rom. xi. 8. Pf. lxxix. 23. Isai. xxix. 9 to 14.

* יהוה אלילים.

Powers and Operations of this visible *Machine*; and it's Effects on Matter — And as Nature is of itself invariable, and the same to all Mankind; this Language founded thereon, must ever convey the same Sentiments and Ideas to all Men, wheresoever it is understood. Hence would every Interpolation, nay even the Addition, or Change of a single Letter, make an Alteration in the Sense of the sacred Penman, and deflect it to a foreign Purpose; shewing, at once both it's Repugnancy to the Christian Covenant, and the Violence offered to the Genius of the Language. This is a complicated Evidence of the Certainty and Infallibility of the Hebrew Scriptures — that they not only *are not*, but even *cannot* be corrupted, by any Alterations or Additions, but it's own Nature would be abhorrent of.

On this Consideration, any Corruption of the *sacred Language* is impossible, after which it may seem superfluous to add any Thing farther. But however, we will mention another Thing, which though but a Circumstance, yet is it of such a Nature, as to carry a strong Probability with it, that there never was any: and that is, the very *Make and Design* of the Characters themselves; which are formed of such a Figure, Size, Beauty, and Proportion, as (among other Reasons of infinite Wisdom) particularly to answer this great Purpose, viz. of *long Duration*. I do not alledge this, from any slight or superficial Fondness for them, but for the Truth
of

of it, appeal to the Sight of every one. They are formed of such tall and broad Strokes, so elegantly proportioned, and generally of equal Height and Depth, (some Finals excepted) and of such different Angles, as easily distinguish the *Similar*s, and prevent Mistakes of that Sort. And indeed they are of so noble and majestic an Appearance, as are every Way worthy to convey those sublime and important Truths, and that System of Nature and Philosophy contained therein—and, in short, carry evident Marks of their Divine Author. It is indeed asserted by some, that the present *Characters* are of *Chaldee* Extract, and that the original *Hebrew* were lost, and of a very different Figure, such as are seen on some Jewish *Shekels*, which are supposed to be of great Antiquity. But those are undoubtedly spurious; and it is far more probable, that the *Chaldeans* should borrow their Characters from the *Jews*, (to whom they were at first revealed) than that the *Jews* should borrow their's from them. But were there nothing else, but what arises from the Comparison of them with all others, such as the *Arabic*, *Ethiopic*, *Syriac*, &c. the singular Beauty alone of the *Hebrew*, would be sufficient to convince any impartial Person, that they are the *Characters* given by divine Inspiration to *Moses*: And that those already named, are of so barbarous and inelegant an Appearance, and every Way so uncouth, as justly to exclude them from any Pretensions of that Kind. As

As the *Hebrew* is confessedly the Original of all Languages, and the immediate Result of infinite Wisdom, it cannot be supposed to be deficient of any Beauties, either in respect to the outward Character, or the inward Meaning conveyed thereby. And as it was *spoken* many Ages before it was *written*, so was it written long before any others; and therefore whatsoever Similitude there may be between some Characters in other Languages, and some in the *Hebrew*, that is only an Argument of their Descent, in those Respects from it. It is surprizing indeed there should be no greater, especially in the most antient ones, the *Arabic* and the *Greek*; though there is no other probable Motive whereon to ground the Priority of the *Arabic*, but that it is most likely some of the *mixed Multitude* (who were the Original of that Nation, as the Name imports) who followed the Camp of Israel, might, perhaps, see the *two Tables*, and aim at some Imitation of it afterwards. But this amounts to no more than a mere Possibility; for had they learned from that Original, and that very early too, there should have been a greater Similitude, as well as, in all Probability, Books extant in that Language much earlier. But, in this respect, all others are long before them. The most antient *Alphabets* have the greatest Resemblance; and it is most likely that lower down, they indulged a Liberty of refining, (as they thought) and finishing some Letters after a more agreeable

ble Manner to the Eye, whereby the Similitude became gradually less and less between them: though it is not so great in the most ancient, as to induce a Belief, that they wrote very early, or from any regular, or correct Original. Conjecture, probably, was the chief Instructor in the general—though the Assertion of the Greeks, that their's was the Invention of *Cadmus*, carries an Air of Antiquity in their Favour; that Word supposing, either that it came from *the East*, or from some *Precedent*, as has been observed by a very pious and learned Writer, [now living] on the Signification of the Word *Cadmus* *.

This Purpose of infinite Wisdom has been wonderfully answered in the pure and uncorrupt Preservation of this Language and Character, notwithstanding the Variety of Ages, Nations and People, through which it has passed; and the peculiar Providence of God, in this Instance, is worthy the singular Attention and Admiration of every Christian. And if we are not lost to the Weight of Reason, it is a most convincing Circumstance in Support of what is alledged, concerning the Certainty and Integrity of those divine Writings. For from the first Revelation of the Characters on *the Mount*, to

* In Hebrew קַדְמִי, with the Greek Termination *Cadmus*. Dr. *Hodges*, Provost of *Oriel Coll. Oxford*. If there was such a Man, it is likely he brought it to them: Or if not, it would answer the same Purpose in Mythology, viz. that it came to them from *the East*.

the present Time, there have passed no less than *three thousand, two hundred and forty six Years*, without the least Alteration, either in the Language or *the Character*. Whereas the *Greek* (the next, I suppose, in Antiquity) has suffered many and great in both Respects: the antient Character being, in many Particulars, so unlike the present, that it has rather been presumed, than certainly known, to be *Greek*. And as to the Language itself in it's present corrupted State, it is so adulterated by barbarous and foreign Mixtures, as scarcely to be intelligible by Scholars. The like or greater, has the *Latin* undergone, and very eminently in this our native Island; where encountering the old *British* and *Cornish*, those several Tongues stood long upon high Terms with each other, 'till our nearer Relation, the *Saxon*, compromised the Matter between them. Hence have we a greater Mixture of Tongues in our own Language, (and, I may add, of *Hebrew* Words too,) derived to us, from the *Phenicians* to the *Cornish*, and likewise from the old *Celtic*, the Grandmother by the *Gothic* to the *Saxon*. The Variation of the *Character* is sufficiently visible, by looking but a few Ages back on our own Books, more especially on the antient *Saxon*, and still more so, in the less polished Garb of the *Runic*.

Such has been the mutable Condition and Progress of those venerable Tongues—which, like all Things else in Nature, (unattended with a peculiar Providence) have accomplished their

their destined Periods! But the *sacred Language*, fit Emblem of it's eternal Parent, with whose first Works it is almost co-eval, lives through every Period immutable and unaltered, and expires but in the general Diffolution of Nature.

If this be the Case in regard to this Language, and the divine Interposition has so continually attended it, doubtless it must be to answer such Ends of infinite Wisdom, as are of the highest Import to Mankind; and those are, the Knowledge of God and Religion. The *sacred Writings* are the only Repository wherein this is contained, and are the outward Means, whereby alone we can acquire it. As that Knowledge will be ever necessary, so will the Means of conveying it: And there never will be any Time or Dispensation of Religion, that will supersede them. As all our Ideas of Philosophy, and Divinity arise from Nature; that only Book, which reveals to us the Origin and Powers thereof, must be always necessary: If it be always necessary, it will always be sufficient for those Purposes, for which it is necessary: And that is, a Rule of Faith and Manners. If the Knowledge of God and Religion be to be obtained, or dispensed without *outward Means*, why are the *Indians and Hottentots*, and other the more civilized *Heathens* without it? The natural Faculties of their Minds, and their *Capacities* of Knowledge, are, doubtless, as eminent as those of Quakers, nor is their *Light of Reason or Nature*, at all inferior. They want

the Possibility, the outward Means—there is no other Reason to be given: and the only Difference between *Quakers* and *Heathens* in this Point is, the latter have not the *Means*, the former despise them. But why have they not the same immediate Inspiration as the *Quakers*—why not the same *In-dwelling* of the Spirit, they so presumptuously boast of? Can any Thing limit the Operation of the Holy Spirit—Is he † *a God at Hand, and not a God afar off*? If they are within the Reach, why are they not within the Influence thereof? Are they less the Objects of his Compassion, who are without the Scriptures, than those who act in willful Opposition to them? If he be able to teach them, why should he be supposed to be less willing? If the Spirit be the only Rule of Faith, whereby they are to be *taught all Things, &c.*—Why is he not a Rule to those unhappy Wretches, in the same Respects, as to the *Quakers*, unless they are so totally *possessed* and *bi-godded*, as to leave no Portion to the rest of Mankind? These are Queries which naturally arise from their Assertion: And they are such as they may answer if they can.

The Power of the Holy Spirit is no Ways affected by the Christian Belief, that he acts in Conjunction with his own appointed Means, and *by them only*, wheresoever he is pleased to dispense them. That he does not extend his blessed Influence universally and indiscrimi-

† Jer. xxiii. 23.

nately—to those that reject, as well as those that embrace those Means, this does not argue a Limitation of that Influence, but an Incapacity in the Subject to receive it. For, doubtless, by Virtue of his absolute Sovereignty and Dominion, as יְהוָה, it reaches every Thing, whether animate, or inanimate of the Creation: But if we respect him in the Oeconomy of the Covenant of Redemption, (wherein he has voluntarily engaged himself on our Behalf) then is he not אֱלֹהִים to those, who are not within the Pale of that *Covenant*, nor will his sanctifying Grace irresistibly operate, where the Terms thereof are either unknown, or rejected. The Covenant was made for the universal Good and Salvation of Mankind, but is efficacious only on those, who accept the Terms thereof. It was accordingly offered to all Men, in the first Exhibition of it to our great Representative in Paradise; and would, as well as should have been, the Rule by which all should have walked, had there not been a fatal Deviation from it, whereby the greatest part of the Universe is still sequestered from the Benefits of it. The Offence in the first was willful Rebellion, a renouncing their Allegiance, and a disclaiming all Relation towards it: We cannot be at a Loss concerning their Guilt, nor the Punishment it justly deserves. But how far their unhappy Posterity (which is no less than the whole heathen World) who continue in the Apostacy, are involved in their Guilt, we are not informed,

neither does it concern us to enquire. There may be many involuntary, and unavoidable Circumstances attending those so remote from the original Treason, that, were we to be Judges, might admit of much Mitigation; since, possibly, there might, at all Times, have been some, that would have been Professors of the Christian Faith, had they had the Means, and Opportunity of embracing it. But of this we can determine nothing. For who can tell how long the Vengeance of God may pursue so prodigious a Crime—or how far their present Situation may be of Choice or Necessity; or whether, after their first Rejection, any second Means, may in Mercy be offered to convince them of their Reprobacy; or, finally, whether they be Objects of the divine Compassion, or not?

But though we cannot be certain what will be their Condition hereafter, yet we are expressly told, that *the Wicked shall be turned into Hell, and all the Nations that forget God.* Those Nations have undoubtedly forgot him: but the Crime, at first, was a willful Desertion from him, to the Service of the * *Heavens*, and worshipping the created Powers, not only as God, but as אלהים Aleim, bound in Covenant for their Salvation—hereby ^u *servng the Crea-*

^t Pf. ix. 17.

* The שמים in its threefold Condition of Fire, Light and Spirit—the material Trinity—the ruling Agents in Nature.

^u Rom. i. 25.

ture, more than the Creator, who is God blessed for ever. This was a direct Breach of the first Commandment, * *Thou shalt not have other* (or later Aleim) *before me* *. The Sin in worshipping the *mechanical Powers* was highly aggravated, by worshipping them as Aleim—It was not only robbing God of that *Glory*, which he *will not suffer to be given to another*, but absurdly supposing a divine Intelligence in them, and that they were capable of entering into *Covenant* for them, and so become proper Objects of Adoration. Whereas, though they are invested with an universal Empire in Matter, and made the Dispensers of all earthly Good to Mankind; yet are those Powers but *mechanical*, nor can they deviate one Tittle from their appointed Rule of Action: neither can they enter into any Kind of Compact on any Behalf—nor are they entitled to any Homage or Thanks from us, for the Dispensation of those Benefits, they involuntarily impart † to all Men. They are intirely subject to his Will—and therefore, to pay divine Honours to them, and supposing incontrollable Powers in them, they applied the *Name Jehovah*, (in Op-

* Exod. xx. 3.

* Hear, O Israel, JEHOVAH, our Aleim, is ONE JEHOVAH. Deut. vi. 4 —the same Yesterday, to Day, and for ever—Thou art the same, and thy Years shall not fail—With him is no Variableness, neither Shadow of turning. Pf. cii. 27. Jam. i. 17.

† He maketh the Spirits his Agents, and a flaming Fire his Ministers. Pf. civ. 4.

position to the third Commandment) to created Matter.

As Jehovah Aleim is *one* and the same *Essence*, though with *Three Persons*, so is the Christian * *Covenant*, which can subsist only on the Display of a *Trinity*, but *one*, and the same. As but ^y *one Lord*, so but *one Faith*—, notwithstanding the Diversity of the external Exhibition of it, under the different Dispensations of Religion. This Diversity of Service was unavoidable, from the Nature of the Covenant itself, between the Commencement and Execution whereof, a Succession of Ages was to intervene: during which, the Memory of the

* אלה the Oath—the Curse, Bann, or Execration, the penal Sanction thereof—Hence the sacred Persons are denominated—אלהים Aleim, those who have bound themselves under the highest Obligation; and denounced the tremendous *Alé* on all, who either reject, or break the Terms that are graciously offered them thereby—the physical Idea of *Alé* seems to be taken from that noxious Action of the *Al*, or the Fluid, (whether single or joint, is too subtle to be cognizable by our Senses, and not discernible but by its Effects) whereby both Vegetables and Animals, are instantaneously (as we may say) Death-struck—which may be better conceived by the Terms commonly used for those Effects, than by any *physical* Attempts to describe them: the Words are *Blasting* and *Blighting*. How applicable is the Word אלוה *Aluc*—*the blasted one*, or as Isaiah calls him, *the smitten of God*, to Christ, when under the Pressure of the divine Wrath—whereby the Fluids of his precious Frame were so excessively agitated, as to perspire in *Drops of Blood* at every Pore,—to fill him with the forest Amazement, and to make him *exceeding sorrowful, even unto Death*.

^y Eph. iv. 5.

gracious

gracious Complotment of the sacred Persons—of the great Atonement, and the future Advent of the *Messiah*, could never have been preserved, nor their Faith kept alive, but by a visible Representation of them, by Sacrifice, Type, and Emblem. This, with a suitable Faith attending it, was their whole Service, which neither did, nor could subsist in any other significant Form. ^z *He hath shewed thee, O Man, what is * good, and what doth the Lord require of thee, but to † do Justice, to love ‡ Mercy, and to walk humbly with thy God.* This is the Substance of a Christian's Duty still—there is no other Difference, than in the outward Manner of expressing it: They were to shew their Faith by the *Types*, we without them. Thus had they a *View typical*, of their Redeemer—a daily Earnest of what they expected from him; in like manner, as we, at this Period of Time, have a *View commemorative*, of the same gracious Person, who has fulfilled all those Expectations. But they knew that Service was to cease, and their Obligation to it, would be cancelled at his personal Appearance in human Nature.

^z Mich. vi. 8.

* טוב the good Thing—the Revelation of the Covenant of Grace.

† עשות משפט to typify the Object of Justice, or Judgment—till he came in the Flesh, which was the Business of the Law, or *Letter*—the graphical, or *descriptive Service*, as it literally was.

‡ דס"ר the *merciful one*, through whom we receive Mercy, and for whose Sake, we should extend it to others.

The determinate Time, then, being come, wherein, according to *Covenant*, he was to take Flesh, the *ritual Service* which led all to this End, could no longer continue; but like the Power and Intention of a *Representative*, must vanish at the Appearance of the great *Original*. Accordingly he himself informs us, viz. ^a *Sacrifice and Offering thou wouldst not* (i. e. the longer Continuance thereof) *then said I, lo! I come to do thy Will!* Then did he stoop from inexpressible Glory, to the lowest Form of human Nature, and therein suffer the Vengeance due to all Mankind, and made full Satisfaction for the Sins of the World. This done, ^b *there remaineth no more Sacrifice for Sin*. The Duty of a Christian under the typical State, was the same then, as is ours now, viz. to love the Divine Persons for concerting the great Plan of Redemption—to accept the Terms of it with Gratitude, and endeavour, to the utmost of our Abilities, to perform them—to bear a charitable Affection to all Men, as Brethren both by Nature and Grace, and capable of the Mercies of one common Redeemer. Though we cannot, like the Quakers, attain to absolute Obedience, sinless Perfection, and perform all Righteousness; (indeed to attempt this, would be the highest Presumption in Christians, precluding the Necessity of the Covenant, and rendering the Satisfaction of *Christ* abortive) we can yet perform such Terms, as will be accepted in-

^a Ps. xl. 6.

^b Heb. x. 26.

stead thereof. We can believe that they have sworn to save us, consequently, that we cannot save ourselves—that the Satisfaction demanded for the original Offence, was fully paid—that the Wrath of God was thereby appeased, and that the Suffering of our Surety discharged the Debt incumbent upon us.

But the *Covenant* does not operate on those, who do not acknowledge it's Obligation, nor submit to the Terms thereof. It's blessed Influence does not extend to *Infidels, and Sceptics*, to those that steer by no other Rule, than the *Light of Reason and Nature*—who endeavour to justify themselves by their *own Merits*, and depend upon *Morality and Sincerity*, exclusive of all Belief of the Scriptures, and the only Means of Salvation therein set forth. This does, in no respect, limit the Mercy and Benignity of the Deity: for though that, like every other Attribute be infinite, there are Instances, where it can have no Effect, and Causes which may suppress it's Influence. The Case is parallel between Prince and Subject—All earthly Princes are Aleim in respect to their own Subjects: They stipulate in that mutual Contract between them, to defend, protect and secure them, both in their Persons and Properties, from the Insults of foreign Enemies, and to dispense to them the various Blessings of Government, and preserve them in the quiet Enjoyment of them. The Subjects, on their Parts, promise a faithful Allegiance, and chearful Submission to his

Commands — a Readiness to oppose all that would insult his Person, or the Dignity of his Crown, and finally, an universal Obedience and Conformity to his Laws. These are the reciprocal Conditions of the contracting Parties. No Subject, after such an Engagement, has the Liberty of questioning his Prince's title, or of disputing the Legality of his Orders, or of refusing a due Obedience to them. Neither can that be called Obedience, nor will it be accepted as such, as is, not only not conformable to the stipulated Agreement, but even directly contrary to it. Neither will it avail them any Thing, to plead *Conscience*, or a superior Light within them, whereby they may think their Obligations to it may be dispensed with: nor the *Sincerity* of their Intentions, nor the *Uprightness* of their Actions in respect to the Community. These Considerations are of no account in the Case; for even the *Quaker* allows *Obedience to be better than Sacrifice*. But whatsoever is foreign to the Contract, is not Obedience, but *Willfulness*; and every Act proceeding from such a Principle, howsoever upright the Intention in performing it, is criminal; because it is a departing from, and Opposition to, that prescript Rule, which is the Ground of Obedience, and whereby alone it can be estimated. If such a Subject suffer for his Contumacy, or Treason, surely it is not for the want of Mercy in the Prince to save him, but because he has forfeited

1 Sam. xv. 22.

his Protection, by renouncing his Allegiance, and rendered himself, not only unworthy, but even incapable of his Mercy. I say incapable, because inconsistent with the Terms of that Agreement, whereby he is bound to punish Traytors. No Person therefore, who continues in a State of Rebellion, be it either civil, or religious, can be an Object of the Prince's Favour, nor even have the least Hopes to expect it; for it is altogether unreasonable for a Person to hope for Mercy and Protection from that Prince, whom he does not previously believe to be possessed of a Power to save him. This argues no Defect in the Covenant itself, nor in the Terms, through which the Benefits of it are dispensed. But whosoever perishes by it, perishes intirely through the Depravity of his Will, and the Obliquity of his Judgment. ^d *If the Gospel be hid, it is hid to them that are lost.*

As the whole of Religion is exhibited in the Covenant, so have we no Knowledge of that Covenant, but *in and by the Hebrew Scriptures*, as is evident from the Writings of all those who are either ignorant of them, or disbelieve them. It is manifest, the *Quaker* knew no more of it, than the savage *Indian* — nor that our modern Reasoners, and Men of Nature have any Knowledge of it, is as plain from their Writings and way of reasoning: and for the want of it, the Faith and Principles of Religion — the Rule and

^d 2 Cor. iv. 1.

Measure of Obedience, and whatsoever concerns a Christian to know, will ever remain unsettled, and liable to further Dispute among them. This has given Occasion to that Variety of Sects and Opinions, that prevails in the World. Hence proceed those different, false, and contradictory Apprehensions concerning the Deity—and those infinite Wrangles, and jarring Assertions concerning the Divine Attributes, which are seemingly inconsistent with each other, and not to be reconciled but by the PERSONALITY in the JEHOVAH, and the different Parts they are pleased to act in the Covenant of Redemption. For supposing (as the Deists do) but ONE Person in the Godhead, and him to be infinitely just—how can those Attributes of rigid *Justice* and relenting *Mercy*, be exerted by the same *one Person*, at the same Time, both to the Destruction and Salvation of the same Object? It is impossible, and will for ever be so, but on the previous Acknowledgment of a *Trinity* in the Essence—acting in the gracious Oeconomy of our Redemption, consistently with their own Glory—with the original Trespas; the Exertion and Satisfaction of *Justice*; the Interposition of *Mercy*; the Offer of *Strength and Assistance*, and every other Attribute of the Godhead.

All this, I say, is exhibited to us in the *Covenant*, and brought to sense by that expressive *Hieroglyphic* the * CHERUBIM: it was indeed,

the

* The Representation of the Trinity in Covenant—

See

the principal Business of the *written Revelation* to explain it—invisible Persons and Things, by visible Representations and Pictures, by Types, Emblems and Sacrifice. If these are *Shadows*, as the *Quaker* dreams, they are yet such, as without which, the *Substance* cannot be known: And by this Shadow, we may as certainly know what the Divine Persons have done, are still doing, and will hereafter do for us, as the *Height* of a Tower may be mathematically ascertained by it's *Shadow*. For they laid themselves under the Stricture of an Alê, to perform the Conditions of the *Covenant*—^c *For God more abundantly to shew to the Heirs of Promise, the Immutability of his Counsel, confirmed it by an * Oath, that by two immutable Things, in which it is impossible for God to lye, we might have a strong Consolation.*

And as it was necessary we should be informed of the Nature and Substance of the *Covenant*, so was it also, that we should be of those See the learned *Bate's* excellent Treatise on the Cherubim: where every Thing relating to this sacred Hieroglyphic, is judiciously stated, and supported by Scripture Proofs, against the futile Objections, and evasive Arguments of the present learned Archdeacon of *Northumberland*.

^c Heb. vi. 17, 18.

* By an אלהים Alê—which shews indisputably from the Name *Aleim*, which they were pleased to take from this Denunciation, that they laid themselves under the Obligation of it: And though it were impossible they could fail of their Engagements, yet did they condescend hereby to remove all Possibility of Distrust on our Part, that we might have a *strong Consolation*.

Sacred

Sacred Persons that entered into it. But as our Capacities are finite, and we can take in no Ideas, but through the Organs of our Senses—it was therefore impossible we should comprehend any Thing of that inconceivable *Modus of being*, whereby the sacred *Three* exist in perfect *Unity*, without some visible Representation to convey it to us. The *CHERUBIM* therefore was, from the Fall of Man, instituted as a standing and lively *Picture* of this important Truth—and to shew the perpetual Use of it during the whole *typical* Dispensation, notwithstanding the Revelation of Writing by *Letters* to *Moses*, was continued to the End of that State. The *Trinity in Unity*, (the Basis of the *Covenant* and the Christian Faith,) was hereby visibly represented by the Instances of such Creatures, as were the most excellent and chief of their respective Kinds—the *Bull* for the tame, the *Lion* for the wild, and the *Eagle* for the winged Species: the *Lion and Man-united*, for the Incarnation of the *second* Person—and all these * several Visages upon *one Body*. These awful Figures were placed on each End of † *the Ark*, (of which they were an undivided Part) in that innermost Recess of the Temple called the ‡ *Holy of Holies*, the Emblem of the separate and unapproachable Residence of the invisible

* Called פני יהוה the Faces or Persons of Jehovah.

† Called ארון ברית the Ark of Purification, whereon the Blood was sprinkled, by which we are cleansed.

‡ קדש קדשים the holy Place of the holy ones.

Persons. There they stood in a covenanting Posture, respecting the Blood and Incense which was sprinkled before their Faces, and which they would accept as a Figure of the great Atonement. Into this Place went the High-Priest *only*, and he but once a Year—which speaks so plainly, as needs no Comment. These Figures were the § *Model, Pattern, or Shadow* (so far as spiritual Things can be represented by Matter) of the *real* Persons in the Heavens, before which the typical Exhibition was made: and *Christ* was the real High-Priest, or Intercessor—the || *Minister of the holy ones and of the true Tabernacle*, of which the *Ark* was but a *Type*. Hence he is called, by the same great Apostle, ^f *The Mediator of a better Covenant—said to obtain a more excellent Ministry*—in this respect most truly so, inasmuch as his *real Blood* which he now exhibits in Heaven, and his personal Ministry is preferable to the *typical Blood and Priest* that offered it. And as all these Things were but figurative, he says again, ^g *the Law made nothing perfect*. It was not the Business of the *Law to make perfect*—but it was the * *Introduction of the better Hope*. Perfection and Completion was not the Intention of the legal Service — ^h *Christ was the End of the Law for Righteousness to them that believe*. He was

§ Ὑποδείγμα καὶ σμιᾶ τῶν ἑπερανίων. Heb. viii. 5.

|| Τῶν ἁγίων λειτουργός. Ib. 2.

^f Heb. vi. ^g Ib. vii. 19.

* Ἐπειταγωγή. ^h Rom. x. 4.

ON the *perfect one*—the Substance of, and in whom all the *legal Perfections* centered. And the Law directed to him, and was the *School-master*, by which that *better Hope* was introduced.

As the *Trinity* and *Covenant* do mutually confirm each other in the *Cherubim*—in like Manner do the † *Heavens* in their *triune* Capacity of *Fire, Light, and Spirit*, most fully demonstrate the *Personality* in the Godhead, and most explicitly point out the Administration of the respective Agents therein, in the *Covenant of Grace*. These have the Dominion throughout this System—their Power and Influence is in every Part of the World, and on every Subject of Nature. The Evidence therefore and Certainty of our Religion (as the *Cherubim* and *Shemim* are) does not rest on the vain Caprice of Disputants—the arbitrary Construction of Words, nor the imaginary Descriptions raised thereon: But on that immutable *Mirror, the Machine*, which will perpetually reflect the same Ideas of it's Antitype, wheresoever it's Actions are understood. The Administration in the *Covenant of Grace*, is represented by the Office and Operation of the natural Agents, which is descriptive of the whole Oeconomy,

† עֲמִימֵי הַשָּׁמַיִם the ruling Agents in Nature, the Heavens, or Names—whereby, as the Psalmist says, the Glory of God is declared, xix. 1. One would think this might afford some Idea of a Trinity, especially as the עֲמִימֵי, the fluid Substance thereof in Expansion, sheweth the Operation of his Power.

as far as *Matter* can hold Resemblance with *Spirit*. From the different Modifications, and Functions of the Powers and Actions of the *Heavens*, are the Terms of *Father*, *Son*, and *Holy Spirit* borrowed — the Administration of the Covenant worded — and our Faith in the *Creeds* expressed in Conformity to it. Though there are *Three* in the eternal *Jehovah* that became *Aleim*, under the conditional *Malediction*; yet there are immediately but * *Two*, whose Agency reaches us. And though every Act of the Divine Persons (abstractedly speaking, and without respect to the Covenant) may be said to be the Act of the *whole Trinity*, as the Essence is but *one*, and indivisible; yet oeconomically speaking, is it restrained to *one* particular Person in the Deity. So is it in regard to the *Shemin* or *Heavens*, considered in a *three-fold* Capacity: Whatsoever particular Act or Effect may be ascribed to the *Light*, or to the *Spirit*, may in some Sense be said to be the Act of the *whole Shemin*, as the *Fluid* is but one; yet relatively speaking, and from it's particular Effects on *Matter*, must be attributed to *one* only. And here likewise it is observable, that there are but † *Two* of the natural Agents, the *Light* and the *Spirit*, whose immediate Influence is perceptible in this System. The same Resemblance holds also in respect to the *Co-equality*, as we

* מלאכים Angels, or Agents, *Christ* and the Holy Ghost.

† שמש and רוח two of the material Agents.

have

have just seen in regard to the *Number* of the Agents. There is neither *Priority*, nor *Subordination* to be found in the *natural*, any more than in the *spiritual*: the *seeming* arises altogether from the Difference in Administration. The FIRE, the *first Name*, or Power in the material Trinity, subsists at the Orb of the Sun, and there only, as *such*—it could not act in quality of *Fire* throughout the System, as neither we, nor the other Subjects, could be able to bear it's Power. So neither could we the *Wrath* of the *Father*, of which it is the *Type*. The LIGHT, the *second Name* or Power, is the same in Substance with the *Fire*, but different in respect to Condition, or Office—consisting of Atoms somewhat more adhering; of a more benign and placid Influence, the Builder and Cherisher of our Bodies, and of every Thing else in Nature. This *Name* is *generated* by the Action of *Fire* at the Orb of the Sun, and thence sent out by it's violent Pressure for the Purposes abovementioned. Thence it ⁱ comes forth, as a * *Bride-groom out of his Chamber*. In them hath he placed a *Tabernacle for the Light*: In that Tabernacle the *material Fire* acts—as the *Divine Wrath* did in the Tabernacle of *Christ's* Body. The SPIRIT, the *third Name* or Power, is the *Ghost*, or *Breath*, proceeding from the former two: It is still of the same Substance with them, though different in respect to Con-

ⁱ Pf. xix. 6. Ib. 5.

* כהתן as a Son, מוהפנתו from the place of Generation.
dition.

dition, or Office—consisting of larger Atoms, (or rather of the same Atoms adhering in larger Masses) and therefore the better suited for the Purposes of preserving, and compressing all natural Bodies. This *Name*, in respect to it's natural Oeconomy; proceeds *immediately* from the * LIGHT, though *remotely* from the † FIRE, and *jointly* from *both*. This *Name*; by that immense Pressure of the Expansion upon the whole Substance of the Heavens, and upon every Atom of Matter, is returned, from the Confines of the System, to the Orb of the Sun ‡, the § *grand Focus* of Nature—
whence

* *Christ* breathed on them, and they received the Holy Ghost. John xx. 22.

† I will pray the *Father*, and he shall give you another Comforter. But the *Comforter*, whom the *Father* will send in *my Name*. John xiv. 16. 26. This is the *Procession* of the Holy Ghost—not in respect to *Essence*, or any *Inequality* of the Divine Persons therein; but altogether to the *Manner* of acting in the *Oeconomy* of the Covenant of Grace—and the *Idea* is taken from the respective *Offices*, and *Manner* of Action in the natural Agents.

‡ The תרומה, Theca Solis—the Pistrinum, where the Mill stands; the Place where the Corn is sent to be ground.

§ Here is the first Spring of Action—where all Heat, Vigour, Motion, and every thing short of spiritual Life commences. It is the Center, the Heart, through which the Spirit or *Halitus* passes, and becomes the *Light and Life of the World*. Here is the very *Essence* of the *Shemim* or *Heavens*, the TRINITY of NATURE—where the *Union* of *Substance* is so strict and intimate, that the *Distinction* of *Condition* is almost lost to our Conception. Here FIRE, LIGHT and SPIRIT, are so surprizingly *conjunct*, yet *di-*

whence that violent Collision, by which the Action of Fire commences — whereby the Masses of *Spirit*, or *storken'd Air*, are ground into Dust or Atoms of Light, as the Grains into Flower of Wheat. This *Name*, though *third* in natural Order or Succession, is no ways inferior in *Substance*, only different in *Condition*. For the Fire, though *first* in the customary Order of Speech, could not be supported, nor maintain it's Quality *as such*, but by the perpetual Influx of the *Spirit* to feed it: and the Emission of the *Light* is the necessary Consequence of that Action of the *Fire*. Thus do the *three* natural Agents exist the *same in Substance*, though *different in Condition*—They are in continual Circulation, Exchange, and mixing with each other, and in perpetual Ingress, Egress, and Regress: *Spirit* becoming *Fire*—*Fire* generating *Light*—and *Light* becoming *Spirit* again.

The Difference in respect to *Condition* in the natural Agents, is as necessary for the uniform Preservation of all the Orders of Beings, and Succession of Things in the visible *System of Nature*—as is the Distinction of *Office* and *Personality* in the Divine Agents, for the making of the *Covenant* at first, and for their acting pursuant thereto, in every Thing relating to the invisible *System of Grace*.

since, that (though Matter only) our Senses are almost lost in Astonishment at it.

The

The *Fire* could not act in that Quality throughout the System, nor be every where *substantially* present, without the Destruction of the whole.

The *Light* therefore interposes betwixt *it and us*—endures the *Severity* of it's Action, and transmits the salutary Effects of it's *mediatorial* Influence to all Things here below. It has, on this account, most deservedly, the Rule in this System—not from any accidental Cause, but from the very Nature of the Agents themselves. For as they subsist by a constant and immutable *Pressure* on each other—this *Pressure* has the same Effect on the Oeconomy of their Actions, as the Alê has on the *immaterial*. These will not vary, on account of the *Oath*—the other cannot, because of the continual *Stress* upon them. Hence is the *Light* the immediate, necessary Consequence—effulgent Brightness—and, as St. Paul speaks under the same Idea—^k *the express Image of his Person*; i. e. as *Light* is of the *Fire*. It has the * Precedence in this System: it's Office is to visit every Part of the Universe—to act upon and in all Animals and Vegetables—to touch every Atom of Matter—to pass between and in the Interstices of the Atoms, of which the hardest Solids are com-

^k Heb. i. 13.

* It is called מלך King, Ruler, Leader, and was worshipped as such, by all the Heathen World—and is often spoke of in the Holy Scriptures, by this Title, under several Terminations, as *Molech Milcom* &c.

posed, visibly between those of Diamond and Glass—to collect the Atoms, by which the Bodies of all Creatures, Trees and Plants, are formed, nourished and increased—by which they are continued of their proper Size, Figure, and Dimensions, and whereby they have Life, Stability, Strength and Motion. It invigorates every Muscle—enlivens every Nerve; and gives that due Tension to the whole, by which the animal Faculties are regularly exerted—and finally *Vision*, the noblest of the Senses; material Knowledge, to every Creature. So * *the Word of God* (described under the Idea of *Light*)¹ is quick and powerful, sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and a Discerner of the Thoughts and Intents of the Heart.

The next Agent in the natural System is the *Spirit*, or *Breath*. It's Dominion is universal—it's Office is to † *separate* the proper Atoms for their respective Services, in the various Orders of Nature. By this was ^m *all the Host of Heaven made*—By the *Breath of God is Frost given*

* עֵשֶׂת יְהוָה the *Light*, the second Person in the Essence—the Revealer, or Bringer to Light—whatsoever maketh manifest, is Light.

¹ Heb. iv. 12.

† *Separation* is the Office of the created Spirit in Matter—and is the natural Idea of *Sanctification*, *Holiness*, &c. the Work of the uncreated Spirit in Grace, and Newness of Life.

^m Pf. xxxiii. 6. Job xxxvii. 10. and xli. 21.

—Coals

—*Coals kindled.* It acts from the Extremities of the System—within the Shell of the Earth, and on the great Abyſs of Waters there—thence raiſes Vapours, encloſes them in viſcid Matter, carries them into the Air, and cauſes them to deſcend in Snow, Rain, Dews, &c. for the Refreshment of the Earth, and the ſeveral Animals and Vegetables thereof. It acts *on* all Bodies* by Compreſſure—binding Solids in the hardeſt Manner, and pervading ſuch whoſe Pores will admit of it's Paſſage—in all the Tubes of Vegetables, and Bodies of Animals, by conveying Air to the Lungs, from whence ariſes Reſpiration, whereby the Life, together with all it's Functions, is preſerved. By the Operation of this Agent, is every Thing in Nature generated, compreſſed, preſerved, and by Succeſſion renewed, and continued onwards. So by the Holy * *Spirit Jehovah*, are our intellectual Faculties renewed — ⁿ *by the waſhing of Regeneration, and by the renewing of the Holy Ghoſt* †. He is the *Renewer* of our Minds—the *Sanctifier* of our Perſons and Affections.

* רוח יהוה the *Spirit*, the third Perſon in the Eſſence—the Regenerator, the Renewer of the inner Man.

ⁿ Tit. iii. 5.

† This Text ſufficiently proves the previous Uſe and Neceſſity of the external Symbol of Water in Baptiſm—as a viſible Sign, and Mean, whereby alone, we have Reaſon to expect the inviſible and ſanctifying Graces of the Holy Spirit upon our Hearts.

But then his Influence and Action upon us, is in the same Order, and after a parallel Manner with his *Type* in Nature. There is no ὕστερον πρότερον, no Inversion of Order more in the *one*, than in the *other*. For as in the System of *Nature*, the *Light* ever precedes the *Spirit*, rules and directs it's Motion; even so is it in that of *Grace*: the *Spirit* will not impel, without the previous Action of the *Light*, to rule and direct it's Motion. There must be Knowledge arising from a laborious Search into the Holy Scriptures — of Nature and Philosophy from the Machine, it's Powers and Actions on Matter, from whence only we acquire all our Ideas of Divinity, of the Trinity, and Covenant of Grace. There must be a due Exertion of the rational Faculty, and a constant Employment of it on such Subjects, as are conducive to this End—a regular Use of all outward Means, and more especially of *Revelation*, wherein all Knowledge is contained. This done, it is reasonable to expect his blessed Influence on such laudable Endeavours—That he will sanctify those Means to their desired Purposes; by illuminating our Understandings, and impelling us onward by a gradual Growth in Faith, Humility, Purity, and all other Christian Virtues — ° till we come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Fullness of the Stature of Christ.

° Ephes. iv. 13. 16.

To persist therefore in a willful Ignorance, a fullen and contemptuous Disregard of the Holy Scriptures, and a total Neglect of all *outward Means*; and yet to pretend to an extraordinary Degree of *Inspiration*, is a most absurd Arrogance, and impudent Mockery of the Holy Spirit, as well as a preposterous Inversion of the Order both of *Nature and Grace*. What a ridiculous Presumption, and consummate Assurance would it argue in a Parcel of ignorant Subjects, to despise and reject the Laws of the Land, and to *meet weekly or monthly* in a separate Place by themselves, and there wait in profound *Silence*, perhaps for Months together, and expect an *immediate* Information from the Prince, without any *Means* to convey it: And whatsoever they secretly imagine, under such Expectations, to assert such to be the *Rule* of their Practice and Obedience. Suppose their secret Suggestions should either be not conformable, or should contradict the Laws of their Prince, and he should call them to an Account for their Transgressions—what would it avail them, to plead an *inward Rule* for their Guide—that they had walked by the *Light within* them—that in all their Actions, they had observed a strict Regard to the Dictates of *Reason, Morality, Sincerity, &c.* and whatsoever plausible Superstructures may be raised on that Foundation: What is all this to the Purpose? I require, says the Prince, an Obedience to my Laws: These are *the Rule* you are to walk by

—These are the Standard of Faith and Practice to all my Subjects, and I expect them to walk by the Direction thereof. They contain a full and perfect Declaration of my Will, in every Thing that concerns them to know—To these you are to appeal for Instruction, and by their Determination to abide. I have given them as a Means, whereby you are to regulate your Actions — you are to consult them for that Purpose. And if any Thing has prevented your understanding them in their *original Languages*, there is an Order of Men, set apart by my Appointment, whose Office and Duty it is to expound them to you, and to solve such Difficulties as may present themselves in the Course of your reading. Besides, for the general Good of my Subjects, I have caused them to be translated into your own vulgar Tongue, whereby they become, by a diligent Consultation of them, a sufficient Direction to every one, and suited to every Capacity. And I require no more of any one, than may be reasonably expected from that particular Station, or Calling, wherein he is placed. You are therefore to expect no *immediate* Interposition from me, or that I should condescend to give you a *fresh* Information, or satisfy your importunate *Waitings*, on every imaginary Occasion. They are before you, and you are to use them, or neglect them, at your Option — I lay no Restraint on any one: But let me inform you, that if you despise them, it is at the Expence of your Allegiance,

giance, and what you must answer hereafter— for I will judge my Subjects by no *other Rule*. I have therein declared, that though I would not interpose, nor subject myself to that needless Tautology, you perversely and fondly look for, yet I would not be wanting, (though not apparently) to give such imperceptible Assistance to my faithful Subjects, as is consistent with my *written* Direction, and the Free-Agency of their Wills: For herein lies all the Foundation of their Merit, and of my future Distribution to them—For if they had not a perfect Freedom of Choice, they could have no Pretensions to my Favour; neither could I in Justice punish for Disobedience, if it were not in their Power to avoid it. All your Pretensions therefore to an *inward Light*, and Appeals to that as your *Rule*, are not only inconsistent with my *written Law*, but what will render you obnoxious to my heavy Displeasure—and all your Assurance, built on the imaginary Merit of mere Morality and Integrity, will prove vain and delusive; for these are not the Tests of your Obedience, nor what you will be judged by. Do not mistake me, nor suppose, I would discourage the Exercise of these Virtues; by no Means—my written Law abounds with frequent Exhortations, and strong Inducements thereto: But they are no farther acceptable to me, than as they are performed on this Motive—a precious Faith in, and Love of my Person—an Imitation of my great Example, and the best
Evidence

Evidence you can give, of their proceeding from that Principle. But abstractedly considered, and on their own *naked* Account, they are Considerations merely of a temporal Concern, and no ways the Object of my future Attention: they have already had their due Reward, by answering your own transitory Purposes—and the Merit of them must expire, when those Considerations have no longer Existence. They are at best, but negative Qualifications—such as would rather prevent my Displeasure, than procure my Favour. But when they are urged on a different Principle, exclusive of the Motive above, nay in Opposition to it—pleaded as *sufficient* in their own Nature, from whence they will demand my future Rewards: then be assured, I will respect them in no indifferent Light, but of a Nature highly offensive and disgustful. Neither imagine you have a Right either to transfer your Allegiance, or to pay it after your own willful and separate Manner; for it is in Effect, a denying my Right of Sovereignty to refuse your Compliance with the prescript Form of Service—neither shall I esteem that an acceptable Service, that does not run in the Channel I have directed. Do not delude yourselves, nor mock me, with a *voluntary Humility*, nor puff up your *carnal Minds* with an affected Sanctity—nor arrogate to yourselves that fond Distinction of being my *peculiar People*, nor a distinguished Place in my Affection, on such vain and ridiculous Motives, as a sanctimonious Garb,

and a morose and rustic Deportment. Think not that I could be captivated by such unworthy *Peculiarities*, and trifling Artifice—or that my Service cannot consist with a decent Alacrity, and an innocent Freedom of Carriage.

But to return. As the natural Body is enlivened and supported by the joint Action of the material *Light and Spirit*; so whenever those Organs, Tubes, Nerves, and other Vessels, in, and by which they act, are disordered or broken—the Health, Vigor, and Life (the *sensible* Knowledge, and proper Accomplishments of that Body) are either interrupted, or totally suppressed. It is no longer a fit Machine for those Agents to perform their Actions upon. It is become a lifeless and inanimate *Case*, where all the several Movements are at a Stand. Even so is it in respect to the spiritual Man, and the Actions of the immaterial Agents upon him. The Soul is the only Subject of their Agency—and on *that* they will act, whensoever it is duly qualified for that blessed Influence. Christ is the * *Life*—but there must be a fit † Instrument for him to act *in*. The Soul then must be very *actively* possessed of intellectual Knowledge, Faith and such other Qualifications, as are acquired by the outward Means, the Scriptures, as without which, the *divine Light* cannot irradiate upon it. It must also be clean, and unpolluted—free from *Pride*, that cursed Leaven, and burning Leprosy of it: purified

* *Zōn* Giver of Life.

† תַּאֲדָרָה *Theca*, or Subject.

and emptied of all infidel, base, and unworthy Affections, and thus will become a fit *Lamp* for the *true Light* to act in. ⁿ *Know ye not your own selves, that Jesus Christ is in you, except ye be Reprobates?* But if ye are *Reprobates*, he is not in you. But how, or why, is he not in you—is it through a want of Power in him, or of Capacity in yourselves? Doubtless from the latter. For as the Functions of the natural Agents in our Bodies, are either totally suppressed, or rendered very irregular, through an habitual Immersion in Intemperance, or Excess of the Passions—in like Manner are the Actions of the Divine Agents, and the Influence of their blessed Confederacy, either utterly extinguished, or greatly interrupted through the Obliquity of Action, in that immaterial Principle. The Action upon it must needs be in Proportion to it's Qualification to receive it. There must be a Capacity in the one to receive, as well as a Power in the other to give. If the Soul does not exert it's Faculties at all, as in the Case of Ignorance either unavoidable, or willful—it may then be said to be inanimate, or incapable of any Action upon it. If it exert them on a wrong Principle, in Opposition to the revealed Means, in Support of it's own Ability to acquire future Happiness—it is then unworthy of that Assistance, which by it's own Principle it rejects. And these Habits of the Soul, are as much the Deadness, and Prevention of any

ⁿ 2 Cor. xiii. 5.

spiritual Benefit upon it, as the others are of the Body——they are the Vices of it, the Clogs and Impediments of any Influence, and what do, in their own Nature, bring it to it's proper Death. But as the Faculties of the Soul must be exerted to the uttermost of our Abilities, so must they be on such Subjects and Means, as he himself has appointed, whereby to make them effectual upon us. We need not then despair of his Assistance—^o *For with the pure thou wilt be pure, and with the perverse thou wilt be perverse.* ^p *The Candle of the Wicked shall be put out.* ^q *Know ye not that ye are the Temple of God, and the Spirit of God dwelleth in you?* But he will not dwell in a polluted Vessel, in a Temple unfit for his Reception. But how shall we know what Temples he will dwell in? Our Saviour will tell us, in his Answer to him, that ~~He~~ betrayed the Son of Man with a Kiss:—^r *If a Man love me, he will keep my Commandments, and my Father will love him, and we will come unto him, and make our Abode with him. He that loveth me not will not keep my Sayings: (then will we not come.) This is the Test whereby we are to know, ^s that he is in the Father, we in him, and he in us. It is by keeping his Sayings, and following those written Directions he has left us——not by a willful and absurd Expectation of an immediate Inspiration, and a pretended Obedience to his Will, in Opposition to his Commands.*

^o Pf. xviii. 26. ^p Prov. xxiv. 20. ^q 1 Cor. iii. 16.

^r Joh. xiv. 23, 24. ^s Ibid. 20.

In regard to bodily Purity, and a stricter Dominion over their carnal Affections, could they make good their Pretensions to such extraordinary Claims—that would be some Sort of Qualification for the Residence of this divine Guest. Though we are *every one to know how to possess his own Vessel in Sanctification and Honour, and not in the Lusts of Concupiscence*—Yet is not this the whole; nor is it to be imagined, the Holy Spirit would vouchsafe to dwell in us *merely* on this Account, but chiefly for the Relation and intimate Connection that subsists between our Bodies and our Souls—neither can any Action of those be farther sinful; than as our Wills concur in the Allowance, and partake in the Enjoyment of it. It is the Situation and Habit of the Soul—a perverse Disposition of it's Faculties—an Employment of them on criminal Objects—an obstinate Blindness to every Thing but it's own Sufficiency: Such a Habit *seers* it's Senses—stops up all it's Avenues, and prevents the Entrance of spiritual Impressions upon them—even though they are not grossly tainted with any sensual Defilements. So that by their departing from the outward *Means of Grace*, they can have but fallacious *Hopes of Glory*—Thus by superseding the Necessity of the Scriptures by an imaginary Principle *within*, and rejecting the positive Institutions thereof—the Faculties of their Souls are effectually *benumbed*, and ren-

† 1 Thess. iv. 4.

dered

dered incapable of the divine Irradiation upon them. Hereby is the *Light suppressed, and the Spirit quenched* — themselves become ^u *Aliens from the Commonwealth of Israel, Strangers from the Covenants of Promise, having no Hope, (or an ill grounded one, the same Thing) and without God in the World.*

Before we dismiss the Subject of the *Heavens*, or * *ruling Agents* in Nature, it may be proper just to observe, how the sacred *Three* are particularly pointed out by them, and how they and their Types in the † *Cherubim* do interchangeably represent, and are represented by, each other: to the infallible Support, and Illustration of those momentous Truths, whereon our Faith and Religion are founded. The first Person, or *Father*, is represented by the ‡ *Fire*, the first *Name* or Power, in the *Schemim*: That by the *Bull*, the Emblem of *Fire*, or *Wrath*, the first living *Creature* in the *Cherubim*. The second Person, or *Son*, is represented by the || *Light* issuing from the *Fire*, and is the second *Name*, or Power in the *Schemim*: That by the *Lion*, the second living *Creature* in the *Cherubim*. The third Person,

^u Eph. ii. 12.

* שמים the Placers, or Disposers of every Thing, and Order of Beings both present and successive in this System.

† כרובים the Cherubic Faces, or hieroglyphic Emblem of the Trinity.

‡ אש or חמה the *Fire* at the Orb of the Sun.

|| אור or שמש the *Light* issuing from the *Fire*.

or § *Holy Spirit*, is represented by the grosseſt Maſſes or Grains of Air, the third Name, or Power in the *Shemim*: That by the *Eagle*, the Emblem of the *Spirit*, or Air in Motion, the third living *Creature* in the *Cherubim*: And theſe *Three Names and Emblems* in the *Heavens* and the *Cherubim*, became the univerſal Objects of the heathen Worſhip, and the Foundation of their *Polytheiſm*—And the infinite Number and Variety of Deities among the Greeks and Romans, were but ſo many different Attributes of the *Heavens*—and all the heathen Mythology proves it.

Apol. p. 82. “Through and by the Clearneſs which that Spirit gives us, he ſays, it is that we are beſt rid of thoſe Difficulties, that occur to us in the reading of the Scriptures: and then Inſtances in ſome poor illiterate Wretches, that could not read a Letter in their Mother Tongue, that have yet been able by an *inward* Manifeſtation, to contradict the Citations, brought by the Adverſaries from the Tranſlations, and boldly to affirm the Spirit of God never ſaid ſo—And that he upon Examination of the *Originals*, has found them to be Errors and Corruptions of the Tranſlators.” There never was an Aſſertion made with greater Aſſurance—neither could it have been uttered, but by one rivetted to their *firſt Principle*, and deeply ſunk in Enthuſiaſm. Could this be proved,

§ רוח or בעל the *Spirit* concreting into Grains or Maſſes.

there

there is, at once, an End to all farther Controversy—nor would the Scriptures be of any Use or Weight at all, nay, it would be much better to be without them. For if the Difficulties cannot be got over, nor any Certainty be obtained from the reading of them, then is it but an useless Labour, and an unprofitable Drudgery to consult them. And if their Certainty be to be obtained from *immediate Inspiration*, and no otherwise—they are not only unprofitable, but even ridiculous and hurtful; as what, by prepossessing us with wrong Apprehensions, may be a Check to that *inward Revelation*, and keep us in a dangerous Suspense, which of the two Guides to follow. But as the whole Dispute depends upon the Proof of this very Assertion, he is guilty of an unpardonable Omision, in concealing the Names, Professions, and even the most minute Circumstances relating to such remarkable Evidence. For by the Discovery of these, and their Numbers, we might have formed some Judgment, (howsoever faulty) whether this omnipotent Claim be the inseparable Privilege of *Quakerism*, or not. If it were of *one* or *two* only, that would not be a sufficient Ground for the like Claim, by every Individual. Neither should that be established as an universal Principle, which does not reach to every one that needeth it, as he himself observes. It is manifest by the Stress he lays upon it, that it is their *Principle*—though there are few among

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them

them to be met with, who will affirm it of themselves; because the Falseness of such a Pretence would immediately be detected, by it's being at once, a blasphemous Infringement of the Prerogative of God, and a direct Affront to the common Reason of Mankind. Knowledge without Means, is not the Property of mortal Man—And it will ever appear the most presumptuous Position, that a Person every Way *illiterate*, and utterly uninformed by any *outward Means*—nay, that is ignorant even in the most trivial and ordinary Concerns, should, at the same Time, be so *immediately* illuminated in spiritual Matters, as to be able, off-hand, to discover Errors and Corruptions in the *Translations* of those Languages, he never could read a Letter of, no not even by the Help of his *new Revelation*. It is strange, that neither a *Fox*, nor a *Milner*, nor a *Bo-anerges*, nor a *Nailer*, nor one single *Quaker* by Name, can be brought as an Instance of this *extraordinary* Possession they so much boast of, and which so much concerns them to prove; especially as, in this place, one cannot imagine he could well have avoided it, either of *one* or *other* of the abovementioned, had he thought them proper Examples of it. It is reasonable therefore to conclude, he did not believe it of them; nor does he assert it of himself, howsoever he argues in support of it. But, perhaps, they will say, this is not Knowledge without *Means*: but that the *Spirit* uses himself as the *Means*:
That

That this is not true, I trust, I have sufficiently proved already. The Case is the same still—And if they will abide by this *Principle*, let them produce a single *Quaker* throughout the World, that can neither read a Letter, nor has had any *outward* Means of Knowledge, neither from the Scriptures, nor from personal Conversation amongst them—and yet can give a rational Account of the Christian Faith—of the Nature of the original Trespas and Forfeiture: the Means of Restitution, and the Oeconomy of the Covenant whereby we are *redeemed* and *sanctified*: and all this agreeably to the *written Revelation* of the Holy Spirit—I am content to renounce Christianity, and become a *Quaker*. And, truly, I know not which to admire most, his Confidence in asserting so bold a falshood, or his pretending to prove it by an Examination of that *Language*, neither himself, nor any other *Quaker* ever understood a Syllable of.

But lest this Assertion should prove too much, viz. that the Scriptures are not necessary, (as certainly they are not, if there be a shorter Way of coming at all Knowledge, nay, even that the most *illiterate* Creatures are the most likely to obtain it) he is ready with a *Salvo*—“ If it should be asked, whether I think hereby to render the Scriptures *altogether uncertain*, or useless? I answer, not at all: the Proposition declares what Esteem I have for them.” (It is well it does, otherwise we should have been

troubled to find it.) Whether he would hereby render them *altogether uncertain*—observe the *Jesuit!* It is sufficient for his Purpose, could he in any Measure prove them so; for then there would be some Plea for the Necessity, at least Usefulness, of *immediate* Revelation. The Proposition does indeed declare the Esteem he has for them, viz. that they contain a Revelation of all the *chief Things*, (not *all* the Principles of the Doctrine of Christ) which leaves Room enough for the Interposition of *immediate* Revelation, when, and in what Manner they please; and that provided the *Spirit* (viz. of the *Quakers*) has the *first* Place, they are willing to concede to the Scriptures the *second*, i. e. *none at all*. But there is no *Medium* in Regard to their Authority—if they have not the *first* Place, they have *none* at all, notwithstanding all his Endeavours to compromise the Matter with them. With what Face could he alledge those Passages of *St. Paul*, that make so directly against him, were he not Proof against any Conviction from them? **Whatsoever Things were written afore time, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope. This Affirmative proves the contrary Negative, viz. that, without them, we can have no Hope. The Holy Scriptures are able to make thee wise unto Salvation, through Faith which is in Jesus Christ. If so, what need of any Thing else to accom-*

* Ro. xv. 4.

plish that end? † *All Scripture given by Inspiration of God*, (here is the *Jesuit* again—for on their *Principle*, this would include all the successive *Quaker-prophecies* and *Writings*;) he has purposely left out, *is*, which should have been before *given*, (is given) and placed it before *profitable*, which evidently alters the Sense to his Purpose: For though *is* be not expressed in the Greek, it is very plain it is understood—thus, *ἡ πάντα γραφὴ θεόπνευστος*, *All Scripture is given by Inspiration*, which makes a complete Sentence, according to the *Apostle's* Words—but he says, all Scripture given by Inspiration is profitable, which alters the Sense: but before *ὠφέλιμος* there is the Conjunction *καὶ* and. His Subtlety appears yet plainer in the next Paragraph, where he says, “though God do principally lead Men by his Spirit, yet he sometimes conveys his Comfort and Consolation to us through them, whom he *raises up* and *inspires* to speak a Word, or write a Word in Season;” hence inferring, that this *raising up* and *inspiring* to speak or write, is a continued Action, as in respect to the *Prophets* of old, and the *Apostles* of Christ, and for the same Purposes—at which Rate there would be no End of *Scriptures*, so long as there should be *Quakers* to give them *.

† 2 Tim. iii. 15.

* He does indeed include the *Prophets* and *Apostles*, in this *raising up* and *inspiring* them, (or, to say more truly, does not exclude them) but it does not much mitigate his impudent *Blasphemy*, in putting *Quakers* upon the Level with them.

God, he says, p. 84. "Is the Teacher of his People himself under the *new Covenant*." The *Covenant* never was but *one*—and that of Course *the same*, as made by them, who cannot change: and the People were as much taught of God under the *typical State*, as under the present. See *supr.* p. 55 to 61.

§. 7. p. 87. But he allows there is some Shew of Arguments for us even from the *Scriptures*, the first whereof is that of the Prophet, *viz.*
^z *To the Law and to the Testimony; if they speak not according to this Word, it is because there is no Light in them.* This, he says, we plead to be the *Scriptures*—which is *begging* the Question, and he thinks this *Word* may safely be affirmed to be *inward*: Sure it is, he has *stolen* an Assumption, and that for the Want of understanding this Text. It is impossible he could have pitched upon a Passage so directly contrary to his Purpose, as this; for whatsoever Quibbles he might make concerning the *Word* elsewhere, there is no Room for any here. It has but a *partial* Relation, at most, to a *Word*, in the common Acceptation of it—it is here used in a complicated Sense: The תורה here spoken of, is the *Law of Moses*, which (excepting the *typical* and *ceremonial* Parts of it) was never to be abolished—and the Things therein revealed, and what *happened* to the Jews, ^a *were for Ensamples to us, and were written for our Admonition, upon whom the Ends*

^z Isa. viii. 20.

^a 1 Cor. x. 6, 11.

of the *World are come*. The * העורה was the *Cherubim*, which, together with the *Ark* whereon they stood, was called the *Testimony*. So that the *Word* here spoken of, was not a *common Word* of Speech, or an *inward* in Opposition to an *outward*—but was an *Aggregate* both of the *Law and the Testimony* together: And the Sense is, if they speak not according to the *Matter or Purport* thereof, then was there *no Light* in them: nor is there any now in those who do not speak thereafter. That *Law and Testimony* was surely *outward*; (which destroys his Supposition of it's being *inward*) yet had an *inward and spiritual Meaning*, and was as well understood by them. But this perverse Hypothesis he every where goes upon, viz. that because their *Law* was *outward*, it had no *spiritual* Sense; and that it was more principally a *Law* to them, than to us—but of this enough already. He imagines the *Word of Faith* to be something very different from either the *Law or the Gospel*. What is it, but the *Word, Matter, or Purport* of Faith, arising from the preaching of the *Apostle*, (as was immediately the *Case* of some) from the reading, hearing, and understanding of the *Scriptures*, written and placed in the *Mind*, by the *inward Application*?

* The *Cherubim* was not only an *Exhibition* of the *Covenant of Redemption*, but also of the *Trinity*, whereby it was visibly attested—from whence arose the *strongest Consolation*.

Our next Shew of an Argument from the Scripture, is this; ^b *Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of me.* He cannot get over this, as being not only *permissive*, or barely warrantable from Scripture, but what is even commanded by our Saviour, and therefore becomes a Duty. But he endeavours to evade the Force of this, as a *Command*, by removing the Greek Word from the *Imperative* (which has always been thought its proper Place) to the *Indicative Mood*; But whether the Greek ἐρευνᾶτε be of the one, or the other, is not material; for the Sense is plainly the same, viz. *Search ye, or ye do search the Scriptures*— (for what?) *because ye think* (are firmly persuaded) *in them ye have eternal Life.* He is by no means blaming them for too high an Opinion of the Scriptures, but upbraiding them for not seeing *him*, who was the *Object* they pointed at. For though they had not the ζῶν αἰώνιον, they shewed the Way to him that was: But they would not believe *him*, nor the *Works*, though he was there before them, nor embrace him as *the Life*, and believe, that they might receive it. They were blamed for their fond Attachment to the *typical* Part, (which was to cease at his Appearance,) which blinded them to that Degree, that they could not see him, who had fulfilled it all. This is no Ways parallel to us—nor do we exalt the Scriptures,

^b John v. 39.

as thinking to have *Life in them* : but we hope, by observing them as a *Rule* and *Direction* in all spiritual Concerns, and the Grace of God attending our Endeavours, that they will be the Means whereby we shall obtain it.

§ 8. p. 89. Concerning the ^b *Bereans*, and their *searching the Scriptures*, it was undoubtedly making them the *only Rule* whereby they pretended to judge of the Apostle's Doctrine, and they are therefore dignified with the Title of *more noble than those of Thessalonica*. Those Scriptures, he says, were more particularly a *Rule* to them. So they are to us, though not to the *Heathens*, who knew nothing of them. It is a strange way of arguing, that because they are not a *Rule* to the *Heathen*, they are not to *Christians*. It could not be expected, that they should judge of the Apostle's Doctrine, by what they were utter Strangers to.

But the Case of the Apostle in regard to the *Athenians*, and other *Gentiles*, is foreign to the Point in dispute. He that was immediately inspired, and commissioned for that very Purpose, best knew what *Means* were the most proper for it : and notwithstanding he alledges a Sentence from one of their *own Poets*, yet it does not follow, that *that* was the Means of their Conversion, or the *Rule* by which they judged of his Preaching and Doctrine, but rather the contrary—For it is plain he ^c *preached Jesus and the Resurrection*, and *God the Creator of all Things*,

^b Acts xvii. 11.

^c Ver. 18.

consequently

consequently, of their *Gods* too. And it is likely, that from their Greediness of *Novelty*, (with which they were *intirely* taken up) these Doctrines, *new and strange* to them, made the first Impression, and Entrance upon them, *as such*, and that by them they were converted. The *Gods* they worshipped, were nothing but the Powers and Attributes of the *Heavens* under various Appellations and Ideas. And their Superstition was arrived at that Pitch, that they had erected an Altar ἀγνωστῷ Θεῷ—to the ^d *unknown God*—From whence the Apostle very artfully insinuates to them the Doctrine of the *Supreme and Living God*, the *Creator of all Things*, as the only Object of their Belief and Worship, to whom they might pay a reasonable Homage, instead of a blind and servile Adoration. And from their *Jupiter*, and his acknowledged Attribute of * *Universality*, takes occasion to inculcate the *virtual Omnipresence* and Power of *Jehovah*, and his Nearness to them, and how he might be found: † *For* ^e *in him*, says he,

^d Acts xvii. 23.

* Jovis omnia plena. *Virg.*

† In what respect does the Apostle mean this?—not surely, of the *very Essence or Substance* of *Jehovah* himself, but undoubtedly of the *Air*, the material *Type* thereof. That he means thus is evident from the Passage he cites from *Aratus*, τοῦ γὰρ καὶ γένος ἐσμέν—*We are his Offspring*: that Poet could mean no other God than *Jupiter* their imagined *Father of Gods and Men*. And their Ζεὺς from ζῶν *vivo*, to *live*, is the great Fluid of the *Air*—the *physical Father*, or *Enlivener* of us all—and ἐν αὐτῷ *in it*, i. e. the *Air primarily*—but *in him*, as represented by it, ζῶμεν *we live*, &c.

^e Acts xvii. 28.

we live and move and have our Being. But though it were granted him, that the Apostle took no Advantage in this Matter from the *Scripture*, yet it does not follow, that he directed to somewhat of *God within them*, and which, by *feeling after, they might find*: had that been the Case, the Apostle's preaching had been needless; and they would, probably, have found him long before, as there were many *Heathen* (and especially of that Nation) that *sought after him*, and it may be, *found him* too, in as great a Measure as the *Quakers* themselves. But he made use both of the *Scriptures*, and of their *own Poet*, as a Means whereby they would be induced to judge of the Probability in the first Place, and then to embrace his Doctrine—and as many as did embrace it, to them it became immediately *a Rule*, and was observed *as such*, by all the Christians in the World; 'till the *Church of Rome* (for Reasons well known) took the Liberty of departing from it, and set up a pretended *Infallibility* above it. And from thence (though they are ignorant of it themselves) the *Quakers* have received it, but with this Difference between them—that *Popish Infallibility* is, some way or other, lodged in *the Church*; whereas that of the *Quakers* is more diffusive, and extends to *every Individual* among them.

§ 9. p. 90. If the *Scriptures* are not the *only, adequate, and principal Rule* of Faith, then is the holy Book not compleat—but every one, pretending to be led by the same *Spirit*, may
add

add what he pleases *for such*, nay and they ought to receive them as *inspired Writings*, of equal Weight with the Scriptures themselves. His denying such Consequences, is of no Account with us, because they naturally flow from their Doctrine in this Point, and ever will do so—And what he answers to this Objection, is directly contrary to their own *Principle*, as well as the most disingenuous Evasion at the same time. ^f *Let him that preacheth any other Gospel &c. be accursed; and other Foundation layeth no Man, than that which is already laid*—This he pretends to subscribe to. The Distinction he makes between a *new Gospel* and *new Doctrines*, and a *new Revelation* of the *old Gospel*, is too childish to deserve any Notice. I doubt we shall find many *new Doctrines* among them, and built on a very different Foundation too, in the Course of our Controversy, from that already *laid down*.

Ap. p. 92. Concerning the Canon being filled, he can see no Necessity of believing it—no, that would exclude the *Quaker-Writings and Prophecies*. But he is mightily displeas'd that we should make that an Article of our Church, which cannot be proved by Scripture. He thinks so—but suppose it should? That the holy Books, indeed, do not in *so many Words* affirm, that these by Name, and no other, are of canonical Authority, is no ways material, nor was there Place or Occasion so to do. But

^f Gal. i. 8.

that

that all we receive from *Genesis* to *Malachi* inclusively, and *no other*, is very certain, from the Nature of the Books themselves—their inviolable Agreement with each other in all the great Truths of Religion—and their exact Conformity with the System of Nature and Grace, do put it past all Controversy with those, who are conversant in the Language wherein they are written, and the Subjects whereof they treat. It is certain *these* were never contested. And it is as certain that the *Apocryphal* Books are not of the same Authority, from the many frivolous and unsound Positions therein contained. But could he even have proved any of the former to be spurious, that would not have answered his Purpose—though this depends upon Evidence, to which the *Quaker* was an utter Stranger; (though most necessary to have been known by him,) and which indeed will not have it's due Weight, but on those who are previously acquainted with the general Drift and Tendency of the Law, and the *Hebrew* Language. More of this, I think, needed not be added here—nor in respect to the Writings of the other Testament; but I shall refer the Reader back to those Places, where it has been already handled. As to the third Epistle to the *Corinthians*—the Prophecy of *Enoch* (such there was, though never written in a *Book*, and, consequently, the *Book* never lost)—the *Book of Nathan* &c. We shall defer any particular Answer thereto, 'till they are produced by the
Quaker :

Quaker: though I must observe, it would have looked more like the *Ability*, as well as the *Honesty*, of a Person pretending to *Inspiration*, to have rectified those controverted Points, than to have left them still open to the Cavils and Disputes of Criticks. Whether the Epistle of St. *James* be genuine, or not, does not depend upon either of those Arguments he imagines, viz. the recurring to *immediate* Revelation on the one Hand, or to the Church of *Rome* on the other — but upon the Evidence referred to above, and which he was not capable of understanding.

As to those Passages of [§] *adding* to or *diminishing* from the *Scriptures*, it is, doubtless, meant of *Matter*, or *Doctrine*, and not of such *Prophecies*, as by the Providence of God, were to succeed the then given *Scriptures*. Whether the *Quakers* have *added* any new *Doctrines*, or *diminished* from the old, will best appear by their own Writings. Whether *John Hufs* did prophesy of the *Reformation*, or not, does not, I hope, affect the *Scriptures* being a *Rule* of Faith and Manners to Christians. Thus have we gone through the most material Points in dispute in this third Proposition — we shall therefore now proceed to the Examination of the Fourth, viz.

§ Deut. iv. 2.

PROP. IV. Concerning the Condition of Man in the Fall.

In order to a right Understanding and nice Discernment of this important Point, it will be proper to look back to the Original of Man—the State he was in by Creation—and what he became subject to by the *Transgression*. He was created innocent, perfect, and in every respect capable of answering those Ends, for which he was created. He was placed in the Garden of *Eden* עֵדֶן abounding with all Manner of *earthly Delights*, which God had made from the * *celestial Original*, and of which it was to give him an *Idea*. This *Garden* he was to *cultivate*, study and improve by, from a general Observation of *it's Plan*, and the particular Designation of *it's various Parts*—especially as he was instructed by his gracious Maker for that Purpose. He had absolute Liberty to feed on the great Variety of Fruits for the Support of his Body, and the Solace of his several Senses—^h *Of every Tree of the Garden thou may'st freely eat, but of the Tree, &c.* Invested by this *Grant*, he became possessed of the *Fee-simple* of this Estate, and as we may properly term it, from *Tenures* still in being, and well known also to all Men amongst us—a FREE-HOLDER: under no Restraint but from the Use of one single *Tree*;

* מִקְדֵם M-Kedem — ab antiquo, Oriente, from the *Precedent*.

^h Gen. ii. 16, 17.

nor subject to any other Service but that of Faith and Obedience to his Maker. He was not left without *Directions*, from the Moment of his Creation; nor can we therefore say, to what Pitch his natural Faculties would have carried him—nor what Use or Reflections he would have made of that *Garden*, the Order and Variety of it, nor of the Appearance of those different Objects, wherewith he saw himself so agreeably surrounded. We have no *Criterion* whereby to ascertain the Extent and Attainments of the *rational Faculty*, there being no interval of Time, when either the *first Man*, or any successive Nations or People, ever acted by the *mere* Strength thereof. But this Estate he forfeited by an Act of *Treason and Rebellion*, against his Sovereign. He partook, at the Instigation of his Wife, she through the Agency of the Devil, of the *forbidden Fruit*, the Test of his Obedience, whereon both his Title and Possession were founded. The Penalty annexed to the Treason was, Death, loss of Favour, and Confiscation of the Estate — ⁱ *In the Day thou eatest thereof, thou shalt surely die*. But if the Mercy of the Sovereign would grant any *second Terms*, through which the Delinquent might be re-admitted to the forfeited Estate—though he might enjoy it in as full and ample a Manner by this Favour, yet the Nature of the *Tenure* is of Necessity altered. For if he accepts it on the *Terms* and Conditions on which

‡ Ch. iii. 6, &c.

it is offered, such *Acceptance* undoubtedly implies an Obligation on the Part of the *Acceptor*—some *Suit* or *Service*, which he is bound to perform, in order to qualify him for the Enjoyment of it. *Adam* became by this *Act* a Copy-holder—subject to the Will of his Lord; he could make no *Conditions* for himself therefore, and it was altogether owing to the Mercy of the Lord, that any were offered at all. But the *Terms* by which he could be re-admitted were proposed by his Sovereigns themselves in the Exhibition of the *Cherubim*, the first Institution of that sacred *Hieroglyphic*—wherein the Engagements, under which they voluntarily and immutably bound themselves. to re-instate him, and the *Conditions* by which he was to effect it, were fully manifested to him. This *Acceptance* altered the *Nature* of his Tenure from a *Free* to a *Copy-hold* Estate. He was indeed at Liberty, either to accept, or to reject the Proposals—but he accepted; and all Mankind through him, are as much bound by his Act of Acceptance, and subject to the Obligation of the *new Tenure*, as they are to the *Penalty* of the Treason, forasmuch as in both respects, he was the great Representative of us all. All Mankind therefore, are born under that *Attainder*—by *Nature* or Birth, *Children of Wrath* (i. e. Objects of the divine Vengeance) because the Descendants of the *Disobedient*. We are so far from having any Claim (as the *Men of Nature* would fondly

persuade themselves and others) to the Estate by *Descent*, that we are, for that very Reason, excluded: And it would argue an equal Arrogance and Folly in any one, to pretend either to enter upon such an Estate as a *Free-hold*—or without a legal *Admission*, and the Performance of the consequential Service attending it. St. *Austin* therefore, though he be undoubtedly too rigid in his Centure of Children dying *unbaptized*, yet he has not so much over-shot himself, as the *Quaker* imagines. For howsoever warm or uncharitable such an Assertion may seem, he had better Warrant for it, in one Respect, than the *Quaker* has for the contrary: For *this* argues only from the *Cruelty* of such a Distribution, from their Incapacity of *Sinning*, which is not the true State of the Argument—whereas that *Father* affirms them to deserve eternal Death without any *actual* Transgression, but only on Account of the *hereditary Trespafs*, under which they are undoubtedly *born*—though he has exceeded the Bounds of Charity in that Assertion. Let us suppose a Subject of the King to commit *Treason*, and should forfeit his Life and Estate for that Crime—Would not the Children be involved in the Guilt of the Father? And though they were not *actually* guilty of *Treason* themselves, yet the *paternal Trespafs* would naturally place them in a State of Disaffection with the Prince in which they would undoubtedly remain, unless something interposed, whereby they

they might be restored to his Favour. It was the Sacrament of *Baptism* that St. *Austin* so earnestly asserted the Necessity of against the *Heretic Pelagius*, and, in the Heat of that Controversy, pronounced Children, expiring without it, in a State of Damnation. And without entering particularly into the future State of Infants *unbaptized*—or howsoever light the *Quaker* may make of *Baptism*; (on which Account alone he controverts the Point against St. *Austin*) I will venture to assure him, it is the only *Means* of Admission into the Christian Religion, and so indispensable a one too, that no one can be a Christian without it, nor will ever be admitted to the *Estate*, who willfully persists in the Neglect and Contempt of it. If the *Quaker* can gain Heaven by any Devices of his own; or by an enthusiastic and imaginary Sanctity, in Opposition to a *divine Institution*, it will be happy for him; but, if he miss of it, there is but one other State that we know of—but that is his own Concern.

The Nature of the Fall may, in a competent Degree, be gathered from the foregoing Introduction to it. That he deviated from the first instituted Plan of attaining Happiness, by listening to the Suggestions of the *Arch-Rebel*, his own fond Attempt did sufficiently convince him—and is what most Persons are agreed in. But that, by this fatal Experiment, he suffered any other Loss, in respect to the outward Man, than an Alteration of the *Tenure*—Or that he

utterly lost the Fellowship and Communion of the Deity, through a *Deadness* or Depravation of his natural Faculties, does not appear from Scripture, nor is it ⁱⁿ the least probable—there might as well be supposed an Alteration of his Stature. The *Manner* of God's Converse with him was altered—perhaps, for some Space of time suspended—but that does not argue a total *Cessation*: nay, the contrary is apparent from the Institution of the *Cherubim*, which in every respect answered the Purpose of a divine *Revelation* to him. The *Trespass* had separated him from the Favour of his Maker, as originally intended him—doomed his guilty Body to a *Dissolution*—to a long Continuance in that separate State, and a Suspension from the Fruition of his intended Bliss: All this is certain, but not from the Reason the *Quaker* assigns; for he previously supposes this *Deadness*, and Privation of Feeling in the *inner Man* on *this Motive*, the Necessity of admitting *immediate Revelation* to *enliven* and invigorate him, and restore again his spiritual Senses; which though true and necessary for that Purpose, yet is it not so on his hypothesis: And it was equally possible for lost *Adam* to acquire Immortality on the forfeited Plan, as it is for the *Quaker* to obtain this blessed *Illumination* in a preposterous and uncovenanted Manner, and in willful Exclusion of those *only Means*, through which the Holy Spirit has vouchsafed to dispense it.

That the rational Faculty was any Ways impaired, or curtailed of it's Powers of Action, through

through any Thing consequential to the Nature of the Trespafs, there is no Reason to persuade. Neither is it to be imagined, that the first Man possessed it in *Nature*, either superior^{to} or different, from, what has been found in many eminent Instances in the subsequent Ages of the World. For it could never exceed it's own Limits; otherwise it would cease to be *Reason*, and pass on to something itself, at present, can afford us no Name for. It's Objects have always been the same, and it's Attainments nearly equal—the same Conclusions have ever followed from the same given Premises, and ever will do. It is almost the same in all Mankind—and differs rather in the *Merit*, than in the *Nature* of it's Exercise. It operates alike on whatsoever it is employed—and even when in the most low, unworthy and unbecoming Manner, and on the most unsuitable Objects, it cannot so properly be said to be depraved, as dishonoured. It's Faculties and Manner of Operation are the same in Nature, and it's Ends, of whatsoever Kind, are attained by similar Means, as well on the most trifling, as on the most important Concerns.

It was not therefore any real Defect, or Incapacity in the rational Faculty that rendered *Adam* unfit for that original Intercourse—his Transgression had put an End to that, and not only made the farther Continuance of it improper, but indeed impossible. For the Forfeiture of the *first*, caused the immediate In-

troduction of the *second Terms*. Without that, the Plan of our Redemption, in Covenant concerted, could never have been put in Execution, nor that stupendous Coalition of the divine Attributes, (the Subject of our present and eternal Admiration and Love) been ever displayed. And, since his Acceptance of those Terms, all his Descendants are bound by that Act, and of Necessity born under that *Tenure*: And though this be not the actual Trespass, yet is it the certain Consequence of that Trespass, derivative on all his Posterity, whereby they are subjected to the Obligation of that Tenure; and to which they are no Ways entitled, without the previous Acceptance of it's Conditions, and the Performance of such Service as is attendant thereon. This *Guilt*, though not actual in the Individuals, (as proceeding from the Nature of the *Tenure* only) is yet such as every Person is unavoidably born under, and therefore equally imputable to *Infants*, as to *adult* Persons—yea rather, as being the inevitable Condition of *Birth*. It is indeed no actual Crime in a Child to be born a *Copyholder*—but, surely, it is the Duty of those who are concerned for that Child, to get him admitted to the Inheritance as soon as may be, and not to leave him at the Mercy of the Lord: For, undoubtedly, when the usual Time is elapsed, and the Guardians have either refused or neglected; or the Child at a proper Age, in his own Person, shall refuse to be admitted, the Lord will seize upon the Inheritance, and exclude

exclude him from the Possession. Hence is very apparent, both the Propriety of Infant-baptism, the original Use of it, and the Wisdom of our excellent Church in retaining it. For as the *Guilt* is involuntary and born with them, so should a *Remedy* be of the same Nature, and almost as speedily applied. Nothing can be so proportionate to the Disease; nor is there any other Purgation—nor will any one be admitted without it where it may be had, much less in Defiance of it.

This *Guilt*, therefore, is, without Controversy, to be ascribed to *Adam's* Posterity—It is the ⁱ *Fault*, Taint, or *Corruption* of our Nature, and what every Person is born with. The *Quaker* is right in affirming, that *Adam* could not communicate to his Posterity, what he had not himself to give: But he is wrong in affirming it to be in respect to *Nature*, whereas it is of *Tenure* only. This Distinction, though utterly unknown to him, is of the greatest Consequence to the right understanding of this material Point—it intirely alters the State of the Case, by shewing that we are naturally subject to the Conditions of that Obligation, under which we are unavoidably born, and by the Acceptance whereof, we can only be restored to Favour, and admitted to the Inheritance. On which Account, not only all *other Means*, than those prescribed by the Lord, but even all Attempts, howsoever *morally* or *sincerely* pursued, to re-

ⁱ Art. 9.

gain the Possession, will not only fail of Success, but become highly criminal and presumptuous—^k *Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven.* There be many that shall say, *have we not prophesied in thy Name, and in thy Name cast out Devils, and done wonderful Works?* This is not the Case—such Works, or other the most extraordinary Powers, are, in themselves, no ways effectual to Salvation: Nor will any Service be acceptable, but such as is performed on this Principle, viz. an intire Obedience to the revealed *Will of God.*

This rectified, it is easy to see wherein, what is called the *original Sin*, or *Trespafs*, consists—and how of Necessity, not only adult Persons, but Infants also, are concluded under it, as a Circumstance entailed upon the *Birth* of all Men. And this will also enable us to comprehend the more nice and difficult Point, viz. the negative Part of it asserted by him, that *Adam's Guilt* is not ascribed to his Posterity. We have shewn how far we are affected by the *Trespafs*—now we are to see how far, and in what respect, that *Trespafs* is not to be imputed to us. And, in order to this, it will be proper to consider a little the Nature of the *Trespafs* itself—which consisted not only in a Disobedience of the express Command of his Maker, but also in admitting

^k Matt. vii. 21, &c.

a foolish Imagination into his Mind, that they might obtain Knowledge and Wisdom from that Power in the *Heavens*, which was represented by the *Tree*: ¹ *And when the Woman saw that the Tree was good for Food, and that it was pleasant to the Eyes, and a Tree to make wise, she took, &c* *. Which of the mechanical Agents is meant by the *Tree*, is pointed out by a Description not to be mistaken. For what in Nature is so *good* for the Production of Food as the *Light*, or so *pleasant to the Eyes*, or so *desirable to make wise*, as that glorious Agent, whereby *Vision*, which is material Knowledge and Wisdom, is given to all the material Creation? The outward Act of eating of the Fruit for Food, was emblematical of the inward Support they expected from the Agent represented by it. And the *Eating* was a direct Renunciation of their Allegiance, and a professed Expectation of Knowledge and Wisdom, by other Means than God had appointed, and a lifting themselves under the Service of that *Power*, from which they expected it. And this is the very Bait by which the grand Deceiver has caught all the Heathen World—and, by something conformable to this, he still continues to entrap great Multitudes of the more enlightened Parts thereof; alluring them from the Observance of the *appointed Means*, and captivating them by imaginary Notions of their own *Sin-*

¹ Gen. iii. 6.

* See the learned *Bate's* Essay on the 3d of *Gen.*

cerity,

cerity, mere *Morality*, the *Light of Reason and Nature*—and most eminently in the obstinate Prejudices of this deluded Sect. Now the *Guilt of Adam*, (viz. that which was *actual*,) most certainly is not to be imputed to his Posterity, 'till by some voluntary Act they make it their own: For every Individual has, in this respect, the same Trial to make, that he had, viz. Whether he will adhere to the *revealed Plan*, and, by Faith, expect Support, Knowledge, Admission to the forfeited Estate, from a customary Compliance with the prescribed Terms; or, on the contrary, either to deny the *Attainder*, to assert the Usefulness of Redemption, or pretend to claim it of Right, and to make a violent and forcible Entry upon it, in despite of those Terms. This is the Case now—and it is in the Option of every Person which to chuse: Otherwise we had not been Free-Agents, but unavoidably involved in the *Guilt*, and subject to the Penalty annexed, without either Power or Capacity to merit Rewards on the one Hand, or Punishments on the other.

But though this be true, yet is it not so on the *Quaker-Principle*, viz. “That we are not “under any natural Incapacity by *Birth*”—but that is a great Mistake, and whereon all his false Reasonings are founded. For I have sufficiently shewn, that though this be not an *actual Trespass*, yet is it an *Attainder* we are of Necessity born under, and what renders us absolutely unfit for the divine Favour, 'till we have accept-
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ed those Terms, on which alone we can be admitted to it. And this has led him into that other Mistake, proceeding from this Assertion, *that Adam could not communicate to his Posterity, what he had not himself to give.* This is true in general, though founded on a wrong Supposition, whence the Doctrine he infers from it, must be wrong of course; and that is, “That as he did
“ not retain in his *Nature* any *Will*, or *Light*,
“ capable to give him Knowledge in spiritual
“ Things, then neither can his Posterity.” The Hypothesis is false, and takes for granted what is by no means proved, though the Matter in Question turns upon that very Point: For neither we, nor our great Forefather, had ever originally any *Will* or *Light* in our Nature capable of doing that—and therefore, he could not be said, *not to retain*, or *to lose* what he never had; for he never had any Knowledge in spiritual Affairs, but by *Revelation* from his Maker. How then could the Transgression affect his Nature, or make any Alteration in the Faculties or Powers of his Soul? Neither did it—for as *Reason* never helped him to the Discovery of his Creator, the Knowledge of the Covenant, and all other spiritual Matters; So neither is this Knowledge wanting through any *Deadness* or *Depravation* of it, in those who are ignorant of it. And as it is not the Property of this *Principle* to convey any such Knowledge; whatsoever good any Man doth, it doth not proceed from his *Nature*, as he is

בן אדם *Son of Adam* by *Generation*, but altogether as he is בן אלהים *Son of God*, of the *Covenant*, by *Regeneration*; for it is *God* that enableth us both ¹ *to will and to do of his good Pleasure*. The other Passage brought in Support of this natural *Depravity*, viz. ^m *the Lord saw that every Imagination of the Thoughts of his Heart, was only evil continually*, is nothing to the Purpose; neither has it any Relation to the *Imaginations of the Heart*, considered simply by themselves: But it is spoken of such *Imaginations*, as are opposed to *Revelation*, and such, as without any Warrant from God's Institution, are set up for *Inspiration*, whereby Men would pretend to purify themselves, and gain Heaven by their own imaginary Devices. That it is not spoken of the ordinary *Imaginations* is certain; for there are many such that are, not only *not evil*, but in their own Nature *indifferent*; nay some that are very *pleasing and delightful*. This will appear very plain, if we consider, whose *Imaginations* those were, and to what End they tended: They were the *Imaginations* of * *Apostates*, who stood in *Defiance* of God's Laws, and pursued their *own Thoughts* to the most wicked Purposes—Either totally disregarding their future Happiness, or determined to accomplish it (in *Imagination* at least) by means of their own. The *Thoughts* therefore of *such Men*, and directed to *such Ends*, could be no-

¹ Phil. ii. 13.

^m Gen. vi. 5.

* נפלים *Men fallen from the Faith.*

thing but *Evil*; and that in the highest Degree. But it must be observed that *the* † *Evil* here spoken of, is not confined to immoral Acts, (those perhaps, at the first, might be the least Part of it) but signifies a *willful Deviation* from the appointed Rule of Faith and Practice, and following their own *Imaginations* instead of it. *This* was the Crime of the first Man—*This* brought the Deluge upon the Earth—and *this* was the Vice by which the Affair of *Babel* was begun, and which still operates so powerfully on so great a Part of Mankind.

Those other Passages cited from the Apostle, and by him from the *Psalms*, are of the same Nature, and describe the Condition Mankind are in by following their own *Imaginations*, and departing from the Revelation of God. This is much worse than what they call a *State of Nature*, which, if there were such a State, would not necessarily imply a State of great *Wickedness*, but rather of unavoidable *Ignorance*: Whereas the other implies a State of active *Wickedness*, and aggravated Guilt, by rejecting

† Υ in it's primary Sense signifies a *breaking of Order* of any kind whatsoever. When applied to things inanimate, as to the Heavens—a Storm, and all the *Confusion* and terrible Effects from thence proceeding, is the *breaking* of the calm, and established Order of Weather—sound, by the breaking of the Air, whence the *English Word Ring*. When applied to Acts of the Mind, a *deliberate Deviation*, and *departing* from the established Order and Discipline enjoined us, which is the highest Degree of *Evil*.

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the divine Appointments, and setting up their own *Imaginations* in Opposition to them. Thus says the *Pfalmist*, *There is none Righteous, no, not one*: (how this will agree with their Doctrine of *Perfection* we shall see below) *There is none that understandeth, there is none that seeketh after God.* ° *They are all gone out of the * Way, there is none that doth † good, not one, &c: The ‡ Poison of Asps is under their † Lips; there is no Fear of God before their Eyes.* This seems to be primarily descriptive of those original *Apostates* before the Flood; though it will take in also all subsequent ones who shall oppose *Revelation*, nay, even all the *Gentile World*: But is by no means descriptive of such, as might be supposed to be born under a *mere State of Nature*, and never acquainted with any *Revelation*.

And, for the want of understanding this Distinction, he imagines that other Passage in the same Chapter, to confirm his Argument, and that the Apostle himself, and all Mankind, were, in their *natural Condition*, in such a

° Pf. xiv. and liii.

* The Christian Religion is called the *Way to Life*, from whence those *Apostates* had departed.

† טוב a very comprehensive Word, signifying here the whole *revealed Law*—the *good Thing*, in Opposition to רע *the Evil*, which those Wretches were totally immersed in the Practice of.

‡ תחת שפתימו—*Imagination*, the Suggestion of Satan, is *instead of their Confessions*, i. e. their Acknowledgements to *Jehovah-Aleim*.

consummate

consummate State of Wickedness. Not at all— for by *Nature alone*, they are only ignorant of the Means of Restitution, and incapable of Admission, 'till they have accepted those Terms of *Initiation*, which under each Dispensation have been necessary for that Purpose, viz. *Circumcision* under the *Jewish*, and *Baptism* under the present. ^p *Are we then better than they*, says the Apostle? *No, in no wise, for we have before proved both Jews and Gentiles, that they are all under Sin*, viz. the original Trespas, or Attainder, which affects every Mortal that comes into the World. It is the willful and perverse *Imaginations* of their Hearts, whereby they desert the Service of God, and betake themselves to other Objects of Faith and Worship, and depend upon such *Vanities* for Support both here and hereafter, that carries Men into that Situation described by the *Psalmist*.

Apol. p. 100. The Objection concerning *the Gentiles doing by Nature the Things contained in the Law*, seems to be raised on Purpose to make Way for an Answer, to introduce the Necessity of this *Quakerly Principle*, (it were to be wished indeed, this Principle were confined to *Quakerism*) of the *Light within*. There is not the least Foundation, either for the Objection, or the Answer to it, being both of them equally erroneous. The Objection supposes a Power in the *natural Faculty*, or

Reason of every Man, to find out a sufficient *Rule* of Action, and to follow the Obligation of *that Rule*, to all necessary Purposes; and that by the Strength thereof, *those Gentiles* did perform the Things of *the Law*, and were in such respect, *a Law* unto themselves. Whereas nothing is less true—The Apostle is not speaking of those *Gentiles*, who had so long apostatized from the Faith, nor at all supposing what such ignorant abandoned Wretches could do, either by *Nature* or *Tradition*, that should resemble the Works of the Law, or be acceptable in the Sight of God. He is speaking of those who were *Gentiles by Nature*, (not that they did *by Nature the Things of the Law*) but were then converted to the Faith of Christ—He said, that not the *Hearers of the Law* are just before God, but the *Doers of the Law* shall be justified: And then shews you who those *Doers of the Law* are—not the *Jew*, who boasted of his Descent from *Abraham* after *the Flesh*, but the *converted Gentile*, who was an *Israelite* indeed, of the *Faith of Abraham*—who had the *Circumcision of the Heart*, in the *Spirit*, and not in the *Letter*; and who had *no Confidence in the Flesh*, (the external Works of the Law, then antiquated) as the *outward Jew* had. All those Errors, as well in Point of Doctrine, as of Opinion, into which many great Men have fallen, in respect to this Passage of the Apostle, have taken their Rise from a mispointing the Words of the Original, placing the *Comma* before *φύσει* instead

instead of after it.—But the true Punctuation, and which relieves the Text from all Embarrassments, as well as destroys that *Idol, the Light of Nature*, is this, *For when the Gentiles, which have not the Law of Nature, do the Things contained in the Law, &c.* This puts the Text in a very different Light, and leaves no room for mistaking the Apostle's Meaning, nor the least Shadow of an Argument, to be drawn from thence, in favour of the *Law of Nature*. I am intirely beholden to the Reverend and ingenious Mr. *Willot's* Affize-Sermon preached at *York*, July 8. 1744, and to which I refer the Reader for fuller Satisfaction on this Head, for the Substance of the above Observations. *N. B.* A second Edition of this excellent Discourse has been lately published (as I suppose) by some worthy Gentlemen of the University of *Oxford*, 1756.

But as those *Gentiles* did not do the Things contained in the Law, from any Principle, or *Light of Nature*, (if so, all the rest of the Heathen might have done the same, and there had been no Difference between *Jew and Gentile*, nor need of any *Revelation*) as the Objection supposes; so neither did they on that Hypothesis, which is the Foundation of his Answer, viz. from their *spiritual Nature*, which he imagines to be written in the Hearts of Men. And this Passage he thinks affords a good Proof of the Salvation of the Heathen, by the *Light of Christ within them*,—and that when we are

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pressed

pressed with it, we are very much to seek for Answer. What concerns the Heathens Knowledge of *Christ*, we shall reserve for the next Proposition; adding nothing farther here than this, If the *Gentiles* performed those Things from a *spiritual Principle*, and the other Heathens have a saving Knowledge by an *immediate Light* striking upon their Hearts—then is the Covenant of Redemption, and the instituted *Means of Grace*, rendered altogether superfluous, and the *written Revelation* of no manner of Service; though if it were so to them, that would be no Rule to Christians.

As to the *Socinian* Distinction of the *Greek* Words he here mentions ψυχικός and φυσικός *animal* and *natural*, it will not serve their Turn; for whatsoever imaginary Difference they may pretend, πνευματικός is as much opposed to the *one*, as to the *other*: And it is by that only that we discern any thing of a spiritual Nature, both the *animal* and the *natural* (if they are to be distinguished) being excluded from that Privilege.

§ 4. p. 103. We come now to the second Part of the Proposition, viz. “That Sin is not to be imputed to Infants”—which indeed we have sufficiently answered ^q already, and for the want of the right understanding whereof, he has been induced to deny the Charge of *original Sin*. But as he lays great Stress upon

^q P. 165, &c.

it, we will add something also to rectify his Judgment herein. The Apostle in his Epistle to the ^r *Ephesians*, informs them of the *Trespas*s they were under by *Nature*; and, of course, that they were under the Dominion of the *Prince of the Air*, that still rules in the *Children of Disobedience*, and that he himself also was heretofore, and by *Birth* a *Child of Wrath*. The Quaker has jumbled the two Verses together, and by breaking the Order of the Words, has twisted his Meaning to another Purpose; as if they were to be denominated *Children of Wrath*, not from their *Nature*, or *Descent*, but from their *Evil walking* alone: But the Apostle affirms it of himself, who never was a *Heathen*, but always a zealous Observer of the Law of his Fathers. Doubtless, a disobedient and irregular Walking would deservedly denominate one, a *Child of Wrath*; but the Question is, Whether we are not *such* even by our *Birth*, and on that Score Objects of the divine Wrath, as unavoidably born under the *original Attainder*; and from which *Taint*, or *Corruption of Nature*, there is no possible Purgation, but those Terms of *Admission*, by Covenant mercifully offered to us.

The Doctrine of *original Sin*, as maintained by our Church, does no way insinuate the Notion of absolute Predestination and Election, nor that Children, dying unbaptized, are neces-

^r Ch. ii. 2, 3.

farily sentenced to eternal Damnation: Nor is it at all contrary to this cited Passage of the Apostle, which he fondly imagines to clear Children of every kind of Guilt, viz. *Where there is no Law, there is no Transgression: And again, but Sin is not imputed, where there is no Law.* But what is this to the Purpose, or how does it concern *Children*? Not at all—the Apostle is shewing the *Romans*, that they might become the *Children of Abraham*, by having the *Faith of Abraham*—and that the Promise was not limited to his *Seed through the Law*, as the *Jews* foolishly imagined, but was extended to those also, who should embrace the Faith of him. For if they only were the *Heirs of the Promise*, then could there have been no Salvation to the *Gentiles*. And the Apostle seems to urge their Situation as a particular Circumstance to induce them to the Prosecution of that *Righteousness which is by Faith*, in Opposition to that which the *Jews* vainly expected from the *Works of the Law*. And, in that respect, their Condition was *then* preferable to that of the *Jews*; for *the Law*, says he, *worketh Wrath*; therefore, as they were not under that *Law*, they could not be the Objects of that *Wrath* arising from thence: *For where there is not the Law, there is no Transgression*, i. e. of that *Law*. That this is the Sense is evident—for if the Apostle had spoken absolutely of

‡ Ro. iv. 15. and v. 13.

Transgressions, without any Relation to the *Law of Moses*, it would not have been true, nor consistent with himself in this same Epistle, where he says, *As many as sin without the Law, shall perish without the Law*. Had he attended to the Context, he might have seen that those Texts had no Relation to *Infants*: For the Apostle is talking to adult Persons, to such as might be swayed by Reason and Argument, and of such a Subject also, (viz. of being of the *Faith of Abraham*) as Infants could not be capable of conceiving. And as these Passages are altogether foreign to the Purpose, those Arguments he deduces from them must fall of course.

The next is that of the Prophet, *'The Soul that sinneth, it shall die; the Son shall not bear the Iniquity of the Father*: From whence he infers doubly, "that as Infants cannot sin, therefore shall they not die for their own sake, neither shall they bear their Father's Iniquity." This relates solely to *actual* Transgressions, concerning which there can be no Dispute: And as Infants shall not be punished for such Crimes of their Parents, he likewise imagines they are not under any *natural* Incapacity by *Birth*; the Falseness of which Supposition, proceeding from that necessary Distinction above, I have already shewn.

§ 5. p. 105. He proceeds next to examine those Reasons that are brought in Support of

† Ez. xviii. 20.

original Sin—And first, this Passage of the Apostle, *wherefore as by one Man Sin entered into the World, and Death by Sin, and so Death passed upon all Men in that all have sinned, &c.* As to the different Translation of the Article εφ' ᾧ, I shall not at all regard it, the Doctrine no Ways depending on the Force of an Article. What is observable from the Apostle's reasoning is, that *Sin*, or the original Trespas, *entered into the World by one Man*, and *Death*, as the Consequence of *that Sin*: And by this he intends to shew, that as *all Men* (i. e. the whole human Nature) are unavoidably subject to *Sin and Death* through the Offence of one: So, and much more, should Grace abound to *all Mankind*, through the Means of him, (the second *Adam*) of whom the Offender was, in this respect, a Figure. As the *Attainder by Sin* extended to all without Exception, so does the *Restoration by Grace*, to all that will qualify themselves to receive it. But this is soon put out of doubt—^u *Nevertheless Death reigned from Adam to Moses, even over them that had not sinned after the Similitude of Adam's Transgression, who is the Figure of him that is to come.* What will the Quaker say to this? Here is *Sin* passed upon *all Men*, and *Death* as the Consequence thereof, *even over them that had not sinned after the Similitude of Adam's Transgression.* How will he reconcile this? If *Death*, i. e. temporal, be the Consequence of the *Sin* to all his Posterity; (and eternal to those

^u Ver. 14.

who will not accept of the Grace confer'd by the Ablution) how does it extend to those who have not *sinned after the Similitude of Adam's Transgression*? It is certain *Infants* have not, and great Numbers of Men have not, yet they *die*. Temporal Death was the inflicted Penalty of the *Trespafs*, and what, at length, he experienced under the new *Tenure* his Transgression had subjected him to; and it has from thence been the inevitable Condition of all, as born under that *Tenure*: And it is figurative also of that *eternal Death*, which those, (who have themselves refused, and prevented their Children likewise from accepting the Terms of Purgation) will experience hereafter. So that *Infants*, though not actual Sinners, (as the Similitude of *Adam's Transgression* implies) are yet by the inevitable Condition of Nature, subject to *temporal Death*, as the Penalty of the *Offence*; and to *eternal Death*, (i. e. Exclusion from that *Inheritance hereafter, that fadeth not away*, and of which the present is a Figure) if their Parents refuse to have them admitted, and themselves shall persist in that Refusal. And as for others, the greatest Part of the present Heathen, and perhaps for many Ages upwards, have never *sinned after the Similitude of Adam's Transgression*: as through many Circumstances and Necessities, perhaps to them unavoidable, they never came to the Knowledge of it, and

* 1 Pet. i. 4.

consequently could have no Opportunity or Occasion of doing it. And yet are they subject to *Death*, as his Descendants—to the Condition of that *Tenure* they are necessarily born under, though they know it not. How far their Ignorance may plead for Favour, or what their Condition may be hereafter, is no Part of our Enquiry, nor in our Power to determine. They are not within the Pale of that *Covenant*, whose Terms are our only Rule, nor, in any respect, an Example, or Pattern to us that are. But as I observed above, as every one has the same Trial of Faith and Obedience to make, as he had, it is therefore in every one's Option, whether he will *sin after the Similitude of his Transgression*, or not. But those who do not, are nevertheless subject to *Death*, as the irrevocable Consequence of the *Trespas*s, and of the *Tenure*, human Nature has ever since been under.

The next Passage brought in Proof of this Doctrine, does not, I confess, directly prove it, though indirectly it does, by the Birth of that Person, who came into the World on that Account; *Behold I was shapen in Iniquity, and in Sin did my Mother conceive me!* The Quaker's Spirit did not help him to the understanding of this famous Text, which has relation to the great Author of our Redemption, and is predictive of the Occasion for which he covenanted to take human Nature upon him—*Be-*

*bold! I was shapen בָּעֵץ in Iniquity (i. e. on Account of the original Trespals) and כְּחַטָּא for, (or on Account of) Sin, (or for a Sin-offering) did my Mother conceive me. Here is the predicted Incarnation and the End of it, viz. the Atonement, or ^z Propitiation for the Sins of the World. Here is no Exception of Infants, neither could there; For as the Sin of the first Adam affected the whole human Nature, so also did the Atonement and Satisfaction of the second extend to all Mankind—though it will be efficacious only on those, who are qualified for the Influence of it. For a more particular Satisfaction on this noble Text, I refer the Reader to the excellent Explication of this Psalm, by the learned and incomparable Author, to whom the Christian World will ever be indebted for the important Discovery *.*

Concerning the next Text brought to prove his Doctrine, viz. *that the Wages of Sin is Death*, I have already said enough a little above; though I cannot but observe, he must be pretty much to seek for an Answer, that he could furnish no better. He allows *Diseases and Death* to be a Consequence of the *Fall*, and of *Adam's Sin*, yet denies that it necessarily infers a Guilt in all others that are subject to them—This is a Piece of Logic I own I am at a Loss to understand: And himself, I believe, must be put to his Shifts,

^z 1 Joh. ii. 2.

* See Bate's Supplement of the Psalms, 2d Part of the Data p. 345.

to argue so pitifully as he does, That the whole Creation should suffer a Decay, and that Herbs, Earth and Trees should be Sinners for the same Reason. Because all Mankind are necessarily involved in the Guilt of the original Trespafs, therefore Herbs, Earth and Trees are guilty also. But in what respect does he imagine the inanimate Parts of the Creation to have suffered a Decay? It is true, the whole *המזון*, or *vegetable Mould* of which Man was formed, was *curfed* for the Sin of *Adam*, and it underwent it in a most memorable Manner at the general Deluge: but it was *reformed*, *re-generated* by the Spirit; again made clean and fruitful, and regrantd to *Noah*. So is our *old Adam*, by Birth under the *Curse*, and must be deluged in the *baptifmal Laver*, and be renewed by the *inward* Operation of the Holy Spirit, and his sanctifying Grace that attends the *outward* Act in that Sacrament, which is indispensibly necessary to all Christians under the present Dispensation. * *What is Man*, says Job, *that he should be clean, or he that is born of a Woman, that he should be righteous?*

* He will not allow *Adam's* Guilt to be imputed to all his Posterity; notwithstanding he confesses, that a Seed of Sin is transmitted to all Men from him, which Seed is the Occasion of Sin in all, and the Origin of all evil Thoughts and Actions. This, in one *less illuminated* than

* Job xv. 15.

* Apol. p. 107.

a Quaker, would have looked a little like a Contradiction. For what does he mean by this *Seed*, and it's being transmitted to all Men? He affirms it to be a Principle of Action, as what gives occasion to Sin——That must be something in the Soul; for it is through the Obliquity of the rational Faculty only, that we can sin. The Soul is not transmitted by Generation, but infused into us by successive Creation. All that we have *ex traduce*, is *material*, and concerns the Body only, such as Likeness of Features, Proportion, and Dimension of Stature &c. The *Body* cannot, by any mere Act of it's own, be said to sin: the Sinfulness of the Act commences from the Soul's participating, and concurring, contrary to Command, in the Pleasure of that Act, with the animal Affections. How then can a *Seed*, or Principle of Sin be transmitted, (seeing Sin is an Act of the Soul,) which is not derived to us by *Generation*? This I shall recommend to their more deliberate Consideration—And advise them to be better informed of the Nature of *original Sin*, (which all Mankind are concluded under) before they presume to deny it's Existence, and laugh at it as an *unscriptural Barbarism*: And with this Advice shall take my Leave of this Proposition,

PROP. V and VI. *Concerning the universal and saving Light.*

The *Quaker* has been at much Trouble in removing of *absolute Reprobation*, which would lie as an effectual Bar and Preclusion to this plausible Tenet of Quakerism. This Doctrine has indeed been the Occasion, and still is, of some unhappy Differences among the Protestants of the several *Reformed Churches*. And it will ever continue to be so, 'till the Knowledge of the Christian Covenant be more generally comprehended; whereby alone the differing and contradictory Opinions of Mankind in this, and other Points, can be rectified, the various Attributes of the Deity reconciled, and his Conduct towards the different States and Conditions of the World justified. Absolute Reprobation, or the eternal and immutable Purpose of God; for the Damnation of the greatest Part of Mankind, is in itself, the most shocking Position, most injurious to the holy Nature of the Deity, and utterly repugnant to that gracious Plan of Redemption by themselves concerted, for the universal Salvation of the World. But howsoever impious and unwarrantable it be, it has yet taken it's Rise from particular Texts of Scripture, whose Meaning and Tendency not being sufficiently apprehended, nor those Things they had Relation to, have led many to embrace such a dangerous Opinion. And therefore our excellent Church,
which

which is admirable in it's Cautions for the Security of every essential Point of Doctrine, has directed us to the “^b receiving of God's Promises in such wise, as they be generally set forth unto us in Holy Scripture.” And those Promises cannot be inconsistent with one another: For they are all dictated by the same Holy Spirit, in Pursuance of the Covenant of Redemption—of the different Administration and Exercise of the divine Attributes by the sacred Persons—and of the diverse Relations they stand in to Mankind. On this Foundation only can the Harmony of Revelation be perceived. And the various, and seemingly opposite, Assertions of the sacred Penmen with each other, and with themselves, will, without this, appear loose and unconnected to superficial Enquirers—who either view them in the Light their own Prejudices place them—or else with a criminal Ignorance, or a confused Knowledge of the general Drift and Tenor of that Covenant. With *this* must every Part of Scripture comport—By *this* must our Faith be formed and regulated—On *this* must all our Hopes of Mercy, Pardon, &c. depend, and our Obedience and Practice be conformable to them. It will be vain to plead any Faith, any Hope, or any Charity, that are inconsistent herewith, or any Benignity or Compassion, or other gracious Attribute of the Deity, whereby to expect Salva-

^b Art. 17.

tion,

tion, that is foreign to that original Plan—neither will those Attributes be exerted in Opposition to those *covenanted* Restrictions, under which they have been pleased to lay themselves for the Performance of their immutable Counsel. In this View, there are Impossibilities (as we may humbly, and with due Deference, venture to affirm) as do even affect the divine Peers themselves, as the Apostle assures us, in respect to the Validity of the Covenant; *For God willing more abundantly to shew to the Heirs of Promise the Immutability of his Counsel, confirmed it by an Oath; that by two immutable Things, in which it was impossible for God to lye, we might have a strong Consolation.*

Of this we have spoken pretty fully in the foregoing Proposition, but shall be obliged to add here. The *Covenant* was not from Eternity; (though before the Creation of this System) therefore there could be no *eternal Purpose*, by which any Part of Mankind could be destined to Damnation: so far from it, that it was intended as a *Means*, whereby lost Man (i. e. all Men) might be restored to Favour*. From this *Decree*, or Prevision of the *Means*, the Espousers of this Doctrine have inferred the inevitable Necessity of the Fall, and that by the secret and determinate Counsel of God. But

^c Heb. vi. 17, 18.

* *Art not thou מִקְרָא, (from the Original of the Covenant) Jehovah יְהוָה my Federator, under the Obligation of the Ale for me? Hab. i. 12.*

the inscrutable Purposes of the Almighty are not to be comprehended by the weak Efforts of human Reason, nor positively decided by the analogous Operations of our finite Capacities, on lower Considerations. The Knowledge of the Deity is intuitively present—unmeasurably perfect; without Means or Deductions to us conceivable; and exists in an Eternity, wherein is neither past, present, nor to come. And the very Essences of all Beings, are, before their Creation—during their Existence, and their future Condition, alike present to his View, that, at an eternal Instant, comprehends all Things! ^d *who calleth those Things which be not, as though they were.* As the animal and vegetable Orders were endued with Capacities and Qualities suitable to their respective Ends, so also were the Intellectual, whose Ends were seen before their Beginnings—whose ^e *Substances were seen, being yet unperfect, and in his Book were all their Members written; which Day by Day were fashioned, when as yet there was none of them.* But notwithstanding this eternal *Prescience*, whereby the Effects are seen before their Causes exist, it does not interfere with the Freedom of Man, nor precipitate him into an unavoidable Necessity of Action. It is impossible to suppose the Deity should be ignorant of the future Actions of his Creature, to whom he should give, not only Faculties and Powers,

^d Rom. iv. 17.

^e Ps. cxxxix. 16, 17.

but

but even Existence. And it is equally impossible to imagine he should interpose between the Freedom of his Will, and the Execution of the Act, when all the Merit the Creature could be capable of, would depend on that very Principle. But the Prescience of the Creator in respect to the Behaviour of the Creature, is, by no Means, the *predestined* Cause of his Actions, nor a determined Force upon his Will: If so, Mankind must act by Pressure and Violence, and not upon any rational or deliberate Motive.

But though the Covenant was concerted for the universal Benefit of human Nature, and as a Sovereign Remedy for all the Maladies thereof—Yet God must know, there would be many Millions in the successive Generations of Men, that would receive no more Advantage from it, than if it had never been made. What would this be owing to—any Defect in the Covenant itself, ^f *or as though the Word of God had taken no Effect?* Or to any secret and determinate Purpose of Damnation? Certainly not, but to the Reprobacy and Willfulness of those who rejected it; ^g *For they are not all Israel, which are of Israel.* The divine *Predestination* cannot be inconsistent with the Operation of the *Covenant*, nor lay a Stress upon that Liberty which is implanted in the human Will: ^h *For we know that all Things co-operate for Good, to*

^f Rom. ix. 6.

^g Ibid.

^h Rom. viii. 28.

them that love God *, to them that are called according to his † Purpose †. For whom he did foreknow, he did also predestinate &c. Whether the Word *predestinate* be a good Rendition of προώρισε, I leave to the Determination of Critics—but sure I am, that whatever be the best Translation of it, it is no more than an Effect or Consequence of the *Foreknowledge*; and is to be considered altogether in Relation to *that*, and in no Respect restrictive of the human Faculty. And, doubtless, God may be said to *predestinate whom he foreknew*, inasmuch as the *Will* and the *Act*, in respect to him, are the same Thing. On this footing, all those Expressions, of *Calling*, *Justifying* and *Glorifying*, are but the natural and successive Gradations of the divine Purpose, or Covenant. They were to be, and were *called*, by the Promulgation of the Gospel in the *Cherubim*, originally to *Adam* after the Fall, afterwards to *Noah*, and, through him, to all Mankind, after the Flood—They were to be, and will be *justified*, by the Acceptance of the Terms thereof, and by Faith in him, who will make them *just* ‡ —They were to be, and will be *glorified*, by confiding in him, who has the § *Glory* in him-

* And vice versâ.

† The Covenant.

† Rom. viii. 28.

‡ זרִיק the *just one*, who also has the Power of making others *such*.

§ כבוד another Title of Christ, the *Glory*, who also has the Power of bestowing, and thereby supporting us to all Eternity.

self, and will bestow his *Weight* on such as humbly acknowledge their own *Lightness*. All were called, but all did not obey: As many as obeyed, are properly the *Elect* *: Those that are *elect*, are *justified*: Those that are *justified*, are *glorified*: Those who obey not, are *reprobate*, *damm'd* — nevertheless without any Restraint on the Wills of either Party, who are either *justified*, or accursed, in pursuance of their own Choice, and the Purposes of God stand immutable notwithstanding.

Those other Passages likewise in the next Chapter, how directly soever they may seem to point to the Doctrine above, must yet be taken in the same Sense: ⁱ *The Elder shall serve the Younger; and Jacob have I loved, but Esau have I hated.* Was this in Consequence of absolute *Predestination* &c? By no Means, but an Effect of the *Foreknowledge*. ^k *They † which are the Children of*

* בְּחֵירָיִם so called from Christ, the *Elect*, through whom alone we become such. *Isai. 42. 1. — 65. 15.*

ⁱ Rom. ix. 12, 13.

^k Ibid. ver. 8, 9, 10, 11.

† The Doctrine of Election and Reprobation (howsoever by the Espousers thereof from hence deduced) seems not to have been the principal Intention of the Apostle, in his Reasoning with the Judaizing Romans. The Passages, in the prophetic View, have a much more extensive Meaning—The Antithesis between the *Children of the Flesh*, and the *Children of Promise*, is very striking; not only in respect to *Jew and Gentile*, but holds equally good in every Application to the *Man of Nature*, under every Dispensation, and by whatsoever Title or Denomination distinguished. Whether Quaker, Moralist, Reasoner, &c. matters

of the *Flesh*, these are not the Children of God; but the Children of the Promise are counted for the Seed. For this is the Word of Promise, at this time will I come, and Sarah shall have a Son. And not only this, but when Rebecca also had conceived by one, even by our Father Isaac, (for the Children being not yet born, neither having done good or evil, that the Purpose of God according to Election might stand, not of Works, but of him that calleth) it was said unto her, the Elder shall serve the Younger; as it is written, *Jacob have I loved, but Esau have I hated*. So that God's Love of the one and Hatred of the other, did not proceed from any determinate Purpose, that should of Necessity force their Wills, but from his *Prescience*, that it would be so, that the Covenant according to Election might stand. For they were not yet born, neither had done good or evil, to deserve it. Is there then *Unrighteousness with God?* (that those that fall, should be restrained from doing good?) certainly not—but they perish by their own Wickedness, though by the Fore-knowledge of God.

In like manner also is that other Text concerning *Pharaoh* (whence the *Calvinists* so po-

not, if he depart from Revelation, and set up his own *Light* in Opposition to it. *Esau* was the *Man of Nature*; and in respect to *Jacob*, the *Elder*; as the *Jew* was to the *Gentile* by Birth, and became subservient in Condition. The *Flesh* is prior to, and lusteth against, the *Spirit*: the first *Adam* is *earthly*, the second is *spiritual*. So that it is not he of the *Flesh*, by Generation, but he of the *Spirit*, by Regeneration, that is the *Child of God*.

fitively infer this cruel and fearful Doctrine), to be understood, viz. Even for this same Purpose have I raised thee up, that I might shew my Power in thee, and that my Name might be declared in all the Earth. * Hence do they not stick to charge God with the Causes of Obduration—that Being, whose Mercy is over all his Works! I have often observed, that many of those controverted Doctrines are founded on some mistaken Passages of the *Old Testament*; and upon Examination have found them, to be either foreign to the Purpose, or not sufficient to establish the Point. That is the Case of the present—For how can any Christian entertain so inhuman an Opinion of the Deity, as to believe, he would raise up a Man on purpose to make him *wicked*, and then destroy him for his *Wickedness*? God Almighty had another End in raising up this mighty and oppressive Tyrant, than merely to exercise an arbitrary Sovereignty, or to sport with the Life of his Creature. The typical State and Condition of this Prince and his People, and the Relation they stood in to *the Israel of God*, as well as the Example they were to be to us, *on whom the Ends of the World are come*, are altogether overlooked by those precipitate and hasty Judgments. This King, his Country, and Subjects, were typical of the great Oppressor of Mankind, and his Dominion over them—and it

* See *Beza*, Lib. de Prædest. & *Zanchius* de Excæcatione.

was his own wicked Actions, his Pride, and hardened Disposition of Mind, that rendered him a proper Emblem thereof. *Moses*, the meekest Man, was to *extract* the People of God (as his Name imports) out of this wretched Situation, and herein be figurative of our spiritual *Deliverer*, and Redeemer, as also of his Victory and Triumph over Satan and Hell. For this Purpose was he raised up, that God's Power might be shewn, and that the Conquest of the Name *Jehovah*, might be declared throughout all the Earth. But they will say, perhaps, that it was God that hardened his Heart, and that he was the *predestinated* Subject of his Wrath—Be it so, inasmuch as that, in certain respects, he is remotely the Cause of all Effects. But this does not come up to the Point, nor prove what they aim at. For it is evident, that, notwithstanding the *Hardness of his Heart*, he was a Free-Agent, under no Restraint from God, but acted according to the deliberate Choice of his Will, and as particular Circumstances, or Considerations moved him. He did several Times depart from that obdurate Situation of Mind, and yielded to the astonishing Conviction of that stupendous Evidence, yet his Heart was hardened as often—but how, or by whom? by resisting those *Means* that were offered for the Determination of that most memorable Contest: And though he was *convicted*, and acknowledged *Jehovah* to be Lord, yet he persisted in a Resolution not to obey him

as such, 'till that signal Visitation of God, in the utter Destruction both of himself and People. And his hardened Situation of Mind was not singular, though the Consequence attending it, was so justly brought upon him; the like has befallen others in the same Condition, and will continue to pursue such Wretches to the End of the World, to their unavoidable Ruin. For the Energy and Operation of the divine Influence in the Covenant, is not a dead and inactive Principle, nor will ever rest in a State of Indifferency—but as *it works for good to them that love God*, and embrace it, so does it to the *Destruction* of those, who persist in an Abuse, and final Rejection of it. So that what is ^k *Light* and Salvation to the *Israelites*, is at the same Time *Darkness* and Destruction to the *Egyptians*.

Apol. p. 117. This premised, we come to the Consideration of the Matter contained in the Propositions, which is, “That God, out of his infinite Love to Mankind, who delighteth not in the Death of a Sinner, but that all Men should live and be saved, hath sent his only begotten Son into the World, that whosoever believeth in him might be saved:” And also, “that *Christ* hath tasted Death for every Man.” That *Christ* died for all Men, is a Doctrine most certain, it being a necessary Consequence of that *Covenant*, wherein he

^k Exod. xiv. 19, 20.

bound himself so to do. This is no Discovery of the *Quaker's*, though he has laboured from so many Texts of the *New Testament*, to prove it. It was true before the Creation, though the Fact was then future, many Ages before those Texts had any Existence; and those several Distinctions of Mankind he mentions (to whom also he supposes the Benefit of it to extend) were known in the World. I have shewn, from the Exhibition of the *Cherubim*, that the * Gospel was revealed to *Adam*, and in him, to all his Posterity, which now subsists under so many Denominations, Sects and Persuasions, as hardly to know they are the Descendants of the same common Parent. And it might have continued among them, had not those Apostates at *Babel* set up the mechanical Powers in the *Heavens*, as the Object of their false Worship; whereby the † *Unity of Confession* and Liturgy was broken, and the *Imaginations* and evil Thoughts of Men's Hearts, were opposed to *Revelation*. From this Fountain may all the various and impure Streams, wherewith the Heathen Wilderness has been rather *polluted* than *watered*, be deduced; and by their long continuance of those *foul Dregs*, are they degenerated into that wretched and ignorant

* The Terms of Admission, Purification, &c. of the *ברית*—the *כל מוציא* or whole Manifestation, Means of Salvation, Redemption—the Way to the *עץ החיים*, Tree of Lives, or Immortality.

† *שפה אחת*. Gen. xi. 1, 6, 7.

Condition we, at present, find them. Wherein then, does there appear, either a Deficiency in the Covenant itself, or a want of Benignity and Mercifulness in the great Authors of it? The Benefit of it was intended for the universal Restoration and Redemption of human Nature—The Remedy mercifully prepared, before the deadly Distemper was contracted. The *Means* whereby that Benefit might have been universally apprehended, were offered *to All*, and might have extended *to All*, had there not been that fatal Interruption above, and for which (possibly) the Vengeance of God may still pursue them. What room is there then to conclude, that God has either *eternally destined* those Wretches to Damnation, or has purposely with-held the Means of his saving Knowledge from them, and the sanctifying Grace that attends the proper Use thereof? How absurd therefore are Arguments drawn from such Positions, and Conclusions from Premises which did never exist? But whatsoever is the present Condition, and may be the future Lot, of those estranged Generations, (whereof we can determine nothing), it is not the Consequence of any *irresistible Fatality*; nor the purposely withholding the *outward Means*, nor an *eternal Predestination* of them to the State they are in. The Cause originally was in themselves—a voluntary and deliberate Renunciation of their Duty and Allegiance to *Jehovah*, who had * *co-*

* Became אלהים for their Salvation.

venanted for their Happiness, and put themselves in the nearest Degree of *Relation* to them, that was possible between the Creator and the Creature. By *this* they became ¹ Sons—if Sons, then Heirs, joint Heirs with Christ. But if, by any treasonable Act, they renounce this high *Relation*, and persist in that Renunciation, shall they be intitled to the *Inheritance*? Can God, in this Case, be said to *disinherit* them, or, by any Act of his Power, to prevent their Enjoyment of it? Now, as there are but *two Fathers*, God the Father of Truth, and the Devil the Father of Lyes; so neither are there but two Sorts of Children, nor but two Sorts of Estates. If therefore they forfeit the spiritual *Adoption*, and the blessed Consequences thereof; shall they not deservedly cease to be the *Children of God*, and of course become the *Children of the Devil*?

Moreover, the present Heathen, considered upwards to the Preaching of the Gospel by the Apostles, may, perhaps, have greatly aggravated their former Wickedness, by continuing therein, notwithstanding those *glad Tidings* then published to them, and thereby have fixed the Guilt of their Forefathers upon themselves, and now be left without Excuse. For with what Propriety can the want of *Means* be alledged, when it is next to a Certainty, that excepting the *American* World, they were generally preached to by those blessed Instruments themselves, or their

¹ Rom. viii. 17.

immediate Successors? The great Continent of *Asia*, (the Scene of the Creation of Man—the Promulgation of the *first and second Terms*—the Birth, &c. of the great Redeemer, and of many other signal Providences) from the *Hellspont to India* Eastward, and, probably, to the Sea of *Japan*; from *Tartary* Northward to *Ethiopia* Southward, was once illuminated by the glorious Rays of the Gospel—as was also the greatest Part of *Africa*, though peopled with the Descendants of the disinherited *Ham*. And if we bring down our Enquiry to the present Times, there is hardly any Part of the Globe, where the Name of the blessed *Jesus* has not been preached. But what is the Consequence of those early and successive *Enlightenings*? Or where is the *Talent* committed to their Improvement? So far is it from being *improved*, that it is totally *lost*—*They are returned like a Dog to his Vomit*; from Light to Darkness; from Liberty to their pristine Slavery—Strangers to the peaceful Enjoyments of Society; divested of natural Affection, and almost of the Sentiments, and Characteristics of Humanity. In Condition Vagabonds; wandering in quest of Food like the Brutes themselves, to whom they seem but little superior. Their Reason either stifled, or perverted to the most mischievous and criminal Purposes—lost and abandoned to every Thing that is good—exercised in every Thing that is evil, profligate and excessive in the Commission of

of

of it. What shall we say then—^m *Is there Unrighteousness with God? God forbid.* Shall they perish through the want of Means, or through a notorious Abuse of them? Are they *predestinated* to the Perpetration of such Abominations—to the continual Practice of Wickedness, that they may be eternally damned for the same? Far from it—the *Covenant* of Grace was offered to all: Some accepted—and of those, even some returned again to their primitive Paganism, and have continued therein to this Day. But what says the *Proverb*,^o *Corruptio optimi fit pessima*—What says the Scripture,^o *If after they have escaped the Pollutions of the World, by the Knowledge of the Lord Jesus Christ, they are again entangled and overcome, the latter End is worse than the Beginning: For it had been better for them, not to have known the Way of Righteousness, than, after they have known it, to turn from the holy Commandment delivered to them: But it is happened unto them according to the true Proverb, the Dog is turned to his Vomit, and the Sow that is washed to her wallowing in the Mire.*

The Univerfality therefore of *Christ's* Death, may be the better apprehended, from this Reflection on the State of the Heathen World, and the Cause of it. So that it must be considered, rather in respect to the *Intention*, than to the *actualeffect* it would have upon all Mankind.

^m Rom. ix. 14.

For though the *Covenant* (of which the Death of *Christ* was a Consequence) was intended to be of universal Benefit; yet would there always be Instances wherein it could not operate, and Subjects who would incapacitate themselves for it's Influence—And this without any Imputation on the Validity of the *Covenant*, or on the Justice or Mercy of God. And this brings us to the Consideration of the

§ 11. Apol. p. 132. First Sub-division of the Proposition, viz. “That God hath given to every Man, whether *Jew* or *Gentile*, *Turk* or *Scythian*, *Indian* or *Barbarian*, a certain Day, or Time of Visitation, during which it is possible for them to be saved, and to partake of the Fruits of *Christ*'s Death.” In what respect this *certain Day*, was afforded originally to all Mankind, before any of those Denominations subsisted, by the Exhibition of the *first Means*; and, after the Death of *Christ*, by the Promulgation of the *second*, since those several Distinctions, I have already shewn. But that, since their refusing to be converted, there has been any *inward, immediate and powerful Operation*—or other *Light*, whereby they have been *illuminated*, so as by *that* to be saved, either different from, in Opposition to, or without the Means of, the *written Scriptures*, is what I utterly deny: And farther, that any *Jew*, *Gentile*, *Turk*, *Scythian*, *Indian*, or *Barbarian*, so long as they continue *such*, and in a total Ignorance of the

the Scriptures, will ever be converted, or touched by a *saving Light*.

2dly, "That for this End God has communicated and given unto every Man, a Measure of the Light of his own Son, a Measure of Grace, a Measure of the Spirit." What a confused Medley of Expressions, partly of Scripture-Terms, partly of his own, is here jumbled together! without Connection, or regular Tendency to any particular Point—preposterously urged, and inconsistent with the Oeconomy of the *Covenant*; and therefore already answered by what is already explained concerning it. Though I suppose, his Correction of the Translation in the last ^m Text, be of some Weight in his own Mind, for the Establishment of the Doctrine of the *inward Light*—*The Gospel preached to every Creature under Heaven*: He renders it, *in every Creature*, ἐν πάσῃ τῇ κτίσει. But howsoever it were *in them*, it is manifest it was from the *outward Preaching*, and their Faith was founded on the hearing of *Epaphras*.

3dly, "That God in and by this Light and Seed, invites, calls, strives, and exhorts every Man, in order to save him: And that this, as it is received, and not resisted, works the Salvation of all, even of those that are ignorant of the Death and Sufferings of *Christ*, and of the Fall of Man." In the former Proposition, concerning the State of Man in the Fall, he quar-

^m Col. i. 23.

rels outright with the very Term of *original Sin*, as not to be found in Scripture. What shall we say then to most of his Terms, that are, not only not to be found there, but are even foreign to the very Nature and Tenor of it—destructive of the *Means of Grace*, and the Harmony of the divine Attributes, and in short, nothing but discordant and *Quakerly Barbarisms*? But can any Man in his Senses embrace an Opinion so absurd and contradictory to itself, as this—That this *Light*, or inward Operation, (or Christ himself, perhaps, for they are not agreed among themselves in *this Point*,) should work the Salvation of Men, by the Death and Sufferings of that *Person*, of whom they had, not only no historical Knowledge, but even none by the Information of this energetic and powerful Principle; and yet that it should save them by a *Mean* altogether *unknown*, though pretended to be *felt* by them—and that this *Light* should keep them intirely in the *dark*, as to *whom, what, or whereby* they are saved?

The Consequences he draws from these Propositions, are such as might reasonably be expected: but as they contain nothing singular, though numerously extended, we shall pass them over in general, seeing they are, in Substance, already answered: only, I cannot help observing, what he says of the second Consequence of this Doctrine, viz. “That if it be well weighed, it will be found to be the Foundation of Christianity, Salvation and Assurance.”

That

That it is *such* in respect to *Quakerism*, I readily grant; and, on that Account, think all the foregoing and subsequent Propositions to be a laborious and needless Tautology. For if this be once established, viz. that there is something in every Man, of whatsoever Nation or Profession, which if duly attended to, and not resisted, without any Means, or outward Knowledge of Christ's Death, will effectually work out their Salvation—Then is the covenanted Plan of Redemption, the Terms and Method thereof, and all our Faith and Duty consequential thereto, rendered useless and invalid. Concerning the *Assurance* grounded on this Doctrine, it is indeed greatly astonishing—That a Body of Men void of all Learning, nay even of understanding the Scriptures in their Mother-tongue; not only without it, but even in Contempt of it—That they should be so positive in the Depth of Ignorance—So *illuminated* in the Midst of *Darkness*—So impenetrable to all Conviction—So immoveable in the Possession of what they can give no rational Account of—almost exceeds Belief. But if I am not greatly mistaken in the *Spirit* from whence this *Assurance* proceeds, even this Description of it, will serve to increase it. For this Obstinacy and Impenetrability of Situation is not peculiar to the *Barclays* and *Penns*, and other of the more eminent among them, (whose Abilities and Endowments, though in an erroneous Judgment, might raise in them some rational Assurance,) but

but it is equally perceptible in every true *Quaker*, howsoever ignorant and illiterate he may be. For there are many among them, who are so far from any Thing like Learning, that they neither agree with *Barclay*, nor would understand him if they could read him; nay, many who have never heard of him. And, indeed, what need that they should? when, if they can acquire this *inward Light*, by waiting, and not resisting their *imaginary* Impulses, (nay *real* indeed, as they are *animal*) they have no Occasion for his Information, nor any one's else—and, consequently, all their preaching, exhorting, prophesying, meeting &c. must be absurd and ridiculous on their own Hypothesis.

The eleventh also we shall just speak to, seeing he says, “ That all the *Preachers and Doctors* of the Christian Religion, do all, in Effect, confirm this Doctrine, viz. by preaching and exhorting the People, of whatsoever Country, to believe in Christ, and that by him they may be saved.” But, surely, the *Quaker* has lost Sight of his Proposition—Doubtless, whatsoever we preach, we should persuade them to embrace this true Doctrine, that he died for all Men, and that by Faith in the Merits of his Death, they may be saved. Yet we are morally sure, that all will not be persuaded, nor the Benefit of it reach them all: But as we cannot see into their Hearts, we must attempt their Conviction by the outward Ministry, and leave the Event to him that can. Those that accept, on them

will the Covenant operate—Those that refuse, on them will it have no Virtue, but they will be given up to a reprobate Mind. But how does this support his Proposition? For if they are reached, *this* does not suppose it to be done by the waiting for, and not resisting the *Light*, but by the Ministry of the *written Word*, by outward Preaching, Exhortation, and the like, which would be altogether needless on their Principle.

Apol. p. 135. “ That, he says, which every Man is bound to believe, must be true: but every Man is bound to believe that God is merciful to him.” This Assumption takes for granted, what should be proved. For before we can believe any Thing concerning the *Mercy*, or other Attributes of God—we must be supposed to have obtained right Apprehensions of the Deity himself—his Nature and Essence—the State we are in ourselves, and what Relation we stand in towards him—he to us; and whereon that Relation is founded—what the conditions and mutual Obligations of those Relations are. These Things are previous to any Expectation of *Mercy*, where the Knowledge of that Being, who is possessed of it, is so greatly wanting. And this is the Case of the whole heathen World at present; who are no Ways concerned about the *Mercy*, or other Attributes of the Deity, of whom they have no distinct and rational Knowledge, so as to produce any well grounded Assurance concerning their future

Condition. Their own natural *Faculties* (being but *Capacities* only) can suggest to them no Ideas of that Kind: And those they have of any superior Principle, are so wild and extravagant—so debased and unworthy, as can hardly induce one to believe they are (what yet in truth they are) the Remains, or rather Dregs, of original Truth. But however confused and disorderly they are, they serve to confirm two considerable Points to us, viz. That the Knowledge of *spiritual* Things does not come to us by *Nature* or *Reason*, nor yet that they are immediately revealed, without *outward* Means: And also, that the Attributes of the Deity are not reconcileable on the Supposition of *one Person* only in the Godhead, which is a good Proof of the *Trinity* and the *Covenant*. For as their Notions of the divine Being, and the Attributes of *Mercy* and *Justice* are so confused, they are driven to the Necessity of acknowledging two superior Principles, to whom they pay Homage and Adoration, (such as it is); to the one, to avert his Anger; to the other, to procure his Favour.

§ 12. Apol. p. 136. We come now to his stating of the Controversy, whereby we shall fully discover the Substance and Tendency of this Point of Doctrine, *how* and *wherein* we differ. “ By this Day and Time of Visitation, which God offers to all Men, he does not understand the whole Course of every Man’s Life, but such a Season, at least, as sufficiently exonerateth

onerateth God of every Man's Condemnation: So that many may outlive this Day, after which they may be given up to a reprobate Mind." Such a general Offer to Mankind, has been *thrice* repeated: some have accepted, some refused, and the greater Part still persist in their Refusal. So far he agrees with us—The Question then in respect to the present *Heathen*, on his own Supposition, is, whether they may not be thought to have outlived *their Day*; and whether, by their Actions, they may not be said, to be given up to a *reprobate Mind*, and so deservedly rejected from the Inheritance of that *Blessing*, they have refused. If so, how can they be within the Reach of that saving *Light*? I have shewn they cannot—while they continue under such complicated Circumstances of Ignorance, Wickedness, &c. and in such an *estranged* Situation in respect to the Deity, as they undoubtedly are under those several Denominations. So that he has, in effect, given up the Point in this Section: Or he is under the unavoidable Necessity of affirming, that those outward Means, they have already had, viz. by the Preaching of the Apostles, &c. and the Offer of the Gospel thereby, was not a *Day of Visitation*, wherein they might have been saved; or else, that there is another Method of reaching them, of a different and superior Nature—and that such *reprobate and hardened Wretches* can be *inwardly* illuminated, notwithstanding their present Condition, without any apparent

Conversion, nay in Opposition to it, which is not only contrary to the *Covenant of Grace*, but the greatest Absurdity imaginable.

§ 13. Secondly, “By this Seed, Grace and Word of God, and Light, wherewith, we say, every one is enlightened, we understand not the proper Essence and Nature of God, precisely taken: but a spiritual, heavenly, and invisible Principle, in which God, as Father, Son, and Spirit, dwells—a *Vehiculum Dei*—the spiritual Body of Christ, the Flesh and Blood of Christ, which came down from Heaven.” This is a Definition of a very complex Kind; consisting of a confused and unintelligible Jargon of Words; an arbitrary ranging of disjointed Passages of Scripture together, and a monstrous Coalition of Terms—indeed, in all Respects, a most improper Foundation for a *Lighthouse* to a bewildered, and *benighted* People. If any *Quaker* can clearly comprehend the Nature of this *leading Principle*, from such a Definition, or if their great Oracle himself did, otherwise than in his own Imagination, I am much mistaken. However, it shews him to be utterly ignorant of the *Covenant*, with which, not only all Scripture, but all Nature agrees; on which our whole Religion is founded, and whereby alone all those different Terms he has picked up, and forced together, are intelligible. But besides, here is another Piece of Doctrine, viz. the proper Essence and Nature of God *precisely* taken—in which he is heterodox, and of a different

ferent Judgment from *Penn*, and others among them; who were so far from being full in their Acknowledgments of the *outward Christ*, that some of them have not scrupled to make a Jest of it; and to laugh at an imagined Christ beyond the Stars, and look only at the *Light within*. I say, *Barclay* has not the Concurrence of all the *Quakers* in this Point, if he be sincere in the Assertion; though I confess, the Expression, viz. the *Essence of God precisely taken*, favours a little of the *Jesuit*. For he talks of Christ formed and raised in the Heart, in the same Style, as *Penn* spiritualizes away the outward Resurrection. And he takes Pains throughout the Section, to wipe off that Calumny, wherewith he says, they are aspersed, though we say, justly charged, in respect to Christ's bodily Existence at present. And herein, if he be sincere, either he is in an Error, or they, for their Judgments are widely different from each other. But 'till they come to one uniform Agreement among themselves, what has now been said is sufficient.

§ 14. Thirdly, " We understand not this Seed, Light, or Grace (no Matter which, for they are all confounded by him) to be an *Accident*, as most Men do, but a real, spiritual *Substance*, which the Soul of Man is capable of *feeling*, &c. That they are sensible of it by a true and certain Experience (plainly the Animal Affections, wrought upon by melancholy and enthusiastic Impulse) whereby they taste, smell,

see and handle the Things of God." In regard to the Soul, I have already shewn *, that we are as much at a Loss concerning it's Nature and Essence, as we are in respect to the Deity himself; and we may with equal Certainty, pretend to shew *how*, and in *what Manner*, he *exists, knows*, or any other Thing relating to his Essence, as by what Means, the Soul receives *spiritual* Impressions. Those that can be felt, are, for that Reason *material*, and not *spiritual*: and all the Affections are very perceptible, as every one experiences, the Brutes as well as ourselves; inasmuch as they subsist in the Blood and Nerves, and are a Part (or rather the Life) of the *animal* Machine. If these *Sensations* are the Properties of the immortal Principle, then have the Brutes an *immortal* Soul, as well as we; for they are as capable of them, and experience them too, in as high a Degree, as ourselves—And this plunges them into those Difficulties already mentioned, and to which I refer the Reader.

§ 15. Fourthly, "We do not hereby intend any Ways to lessen, or derogate from the Atonement and Sacrifice of Jesus Christ." What their *Intentions* are, God and themselves only can tell—But it is most certain, this Doctrine, either totally overthrows it, or, at least, supersedes any Necessity of it: For if any are capable of being reached by this *Principle* exclusively,

* P. 55, & seq.

then is the historical Knowledge of it unnecessary: And if it be sufficient, as a *spiritual* Substance, and yet *not Christ*, then is his *Atonement* and Sacrifice unnecessary also, for they may be saved without it. But there are many other Circumstances, besides *direct Design*, that conduce to make Men *Atheists*, or *Infidels*: The worst of Purposes are seldom accomplished at once, but by Degrees, and it more effectually promotes the Interests of the dark Kingdom—Nay, I much question, if Satan himself when a glorious *Angel*, at the first Entrance of Pride and Opposition to the *Messiah*, and the vain Imagination of succeeding, was at all apprehensive of the Consequence of such *Imaginations*, or that he should become a *Devil* in the End. But what will it avail him now, or others that pretend to be *Setters-up* of *new Doctrine*, destructive of the *Covenant*, and of that Faith and Service, prescribed in the *written Revelation*—to alledge, they had no such *Intention*, when their Tenets do so directly set it all aside?

Fifthly, “This brings us, he says, to another Question, viz. Whether *Christ* be *in all Men*, or no; and how he may be said to be *in all Men*, as frequently affirmed in their *Meetings*, and generally believed by them?” Concerning the Manner of *Christ’s* being *in them*, their Assertions are so different, their Expressions so vague, and purposely indeterminate, that it is a very difficult thing to fix any thing upon them, in this Point, by which they will abide. How-

ever, our Apologist, as a Man of more Subtlety and Cunning than any of the rest, (for which he is obliged to his *Jesuitical* Education, and *complexional* illumination) has attempted to send it abroad in a more fashionable Dress; and has decked it with such a Variety of Ornaments, and fenced it with so many Distinctions and Enclosures, as might probably induce some, even of Learning, to embrace it, and puzzle those, who would not, to get clear of it: Or, however, to place it in so ambiguous a Light, as might render it, neither easy to be apprehended, nor refuted. He begins then negatively to shew, “That *Christ* is not *in all Men*, by way of *Union*, or *Inhabitation*; But as in a *Seed*; yea, and that he is never, nor can be separate from that holy, pure *Seed and Light* that is *in all Men*.”⁴ So that he is not *in all Men*, by way of *Union*, it seems; but that he is never separate from that *Seed* that is *in all Men*. Does not the latter Part clear up all the Difficulties in the former, and render the whole very explicit and intelligible? His being *in the Seed*, but not *in the Persons* by way of *Union*, though the *Seed* be *in the Persons*, is a Distinction, that does not greatly help to clear it up—for I suppose it will be almost as difficult to shew, (to a dark Understanding at least) how he is *in the Seed*, as *in the Person*: It must be a strong Capacity, to apprehend how he can be *in the Seed* and the *Light*, when he is both that *Seed and Light* himself—the *Vehiculum* of himself

himself—the *spiritual Flesh and Blood* that came down from Heaven. I own this is a hard Doctrine to our carnal Capacities, and what we cannot well conceive. But the Foundation of their Mistake, is the Acceptation of some Passages of *St. Paul* in too strict and limited a Sense, resting the whole Weight on a single *Preposition*, when it is apparent it is of a general Import; as for Instance, ⁿ *I will dwell in them and walk in them*. If this be *literally* taken, God must *dwell and walk in them essentially*, as he is in his own Nature; for here is no mention of any *Seed* or *Light*, wherein he is enwrapped. It is a Citation from ^o *Leviticus*; and therefore the Apostle must undoubtedly cite the Words according to their original Sense and Meaning—and that admits of no manner of doubt. If they would perform such and such Things, he would *be * their God and walk among, or dwell in, the midst of, them*. He did so by his Presence in the *Cherubim*, which was *among them*, (tho' not *in them*) so long as they continued to be his People: But he ceased to be their *Aleim*, though not their *God*. He is still their *God*, as to Sovereignty, though not their *Aleim*, as to Salvation. So of the other Place, where the *Quaker* has artfully applied *ἐν ὑμῖν* to *Christ crucified*, whereas the Apostle says, ^p *I am deter-*

ⁿ 2 Cor. vi. 16.

^o Ch. xxvi. 12.

* לאלהים for *Aleim* to them, i. e. would perform the *Covenant* he had sworn to, for their Salvation.

^p 1 Cor. ii. 2.

mined to know nothing ἐν ὑμῖν, among you, save Jesus Christ, and him crucified: He would have no other Knowledge among them, or concerning them, than what they had learned by his Preaching, and was confirmed by his Epistles to them. It appears by what follows, what a Difference he makes between this *inward Light*, and *Christ*. He says, *Christ* is the *Light*, and the *Light* is sometimes taken for *Christ*, and is sometimes called *Christ*—though by a pretty Distinction still, viz. that in which *Christ* is, and from which, he is never separate. Howsoever intricate, or Jesuitically inveloped, the Definition of this Doctrine may seem, it is yet their firm and real Belief concerning the *Light within*: And it is so held forth, (notwithstanding all their Shuffles and Evasions) by all those among them, who are unacquainted with Niceties and Argument. If this be the Case, in vain do they look for another.

§ 16. Apol. p. 144. Sixthly, “We do not understand this divine Principle to be any Part of Man’s Nature, nor yet to be any Reliques of any good, which *Adam* lost by his Fall.” In this Section he endeavours to clear himself of the Errors of the *Socinians* and *Pelagians*, by distinguishing this *Principle* from the natural Light of the Soul. But he is the first *Quaker* that ever attempted to shew wherein they differed; the Bulk of them heretofore, as well as now, ever believing it (howsoever affirmed to be divine, yet) to be a *Principle* which is in every

every Person by Nature; and which, if they duly attend to it's Motions, and submit to it's *Wrestlings*, will assuredly save them. But this is a Point of too subtle and abstruse a Nature, for the great Body of them to entertain any distinct and rational Conceptions of — and therefore if they believe it in the gross, it is sufficient; nor have any of them any other Idea of it, but such as have purposely studied those controversial Points. And howsoever this Apologist may decry *Learning* in general, yet is it merely by the Help of his *acquired Abilities*, and not by the Infusion of any *supernatural Assistance*, that he has so largely expatiated on this Subject; wherein, it is confessed, he has discovered so eminent a Talent for *Scholastic Distinction*, secured it by so many negative and positive Supports, as give ample Proof of the *Proficiency* he made among that *famous Order*, by few of which he has been exceeded, or scarce by *Scotus* or *Hales* themselves. That it is not the *natural Faculty*, he asserts, because he would not be of a Party with those *Heretics* above; and yet by his Description of it, it does not appear, he had any clear and distinct Idea of it himself: For he every where confounds the *rational* with the *animal*—making no Difference between *what* we have in common with the *Brutes*, and *that* which so eminently distinguishes us from that Part of the Creation. The *animal Principle* is that in them, which passes under the Term of *Instinct*, and enables them infallibly to attain their

their necessary *Ends*, by the Pursuit of such *Means*, as are conducive to those Purposes. And it is wonderful to observe how constant and invariable they are in the Exercise of it, never deviating from their proper Rule of Action: Whereas in Mankind, those who seem to be led by no higher Principle, are generally observed to be either very supine and negligent, or else very irregular and disorderly in the Use of it. I would not be misapprehended—nor be understood to mean the same Thing, by the *Principle* and Spring of Action in *Brutes*, and that in *Man*: I am sensible of the Difference, and *wherein* they differ. The *brutal* is simple and uncompounded, and most excellently adapted to their necessary *Ends*: Whereas in *Man*, who has other and higher Attainments in View, (at least should have) it was not intended as a Guide thereto; and therefore he seldom performs any Act by the sole Influence and Direction of it (if he did, it would be as unerring as the *brutal Instinct*) but with the Concurrence^{of}, and in Conjunction with, that *superior Faculty* implanted in him. So that there is scarce any Action we perform, even of the most sensual kind, but proceeds from a Principle of a *mixed* Nature in us, partly *animal*, partly *rational*. And it is by an unhappy Interposition of this *Faculty*, and a Conjunction of it with the *animal*, that those Appetites and Propensities we have in common with the *Brutes*, and which are simply, and in their own Nature indifferent, are rendered *sinful*,

ful, by plunging us into such Excesses in the Gratification, that the *brutal* Nature is a Stranger to. And as this *Faculty* is ever busy and active, it will always find Employment for it's Operation, either on something laudable, or of criminal Concernment: So that a depraved (or rather dishonoured) Exercise of it, will give a *Tincture* to all our Actions, and not suffer them to rest in a State of *Indifferency*. Neither indeed is itself ever *indifferent*, whether we respect it's *Nature*, or it's *Action*: But will always take it's Denomination from those *Affections*, whether *natural* or *spiritual*, with which it is conjoined in the Use and Direction of them—and, of Consequence, it must prove, either the greatest *Blessing*, or the most pernicious *Snare* to Mankind. And whereas, by being employed on *spiritual* and eternal Objects, and proceeding herein by the *inspired* Light of *Revelation*, it becomes truly *illuminated* and *sanctified*, and has a clear Discernment of those Things the *animal* Nature is unacquainted with—So also on the contrary, whensoever it has espoused any base and immoral Interest, though it lose not it's proper *Faculty*, or *Power* of *Operation*, but works after a similar manner in Pursuit of such Measures as lead to Misery and Destruction, as of those which would terminate in our Happiness—it then becomes *darkened* and *polluted* (at least in respect to all *spiritual* Concerns) and involves us in the fatal Consequences of those Actions,

ACTIONS, to which it has before unhappily seduced us.

Thus does it become a *Snare* to all *Free-Thinkers* and *Men of Nature*; to *Socinians*, *Pelagians*, and *Quakers*; and to *all others* whatsoever, as presume to exalt the Sufficiency thereof in respect to *such Things*, as are not the Objects of it's Operation, considered in it's own simple, and *unassisted* Capacity. For, otherwise, to what Purpose did the Deity *reveal* those sublime and important Truths, if Mankind, by the Exertion of this *Faculty only* could have comprehended them? Or if so, why are they not equally and alike comprehended by all the different Nations of the World? Why are they not all of the same Sentiments in regard to the Deity and a future State? Whatsoever Concerns the animal Nature *only*, is the same in every Instance in the World—The same Passions and Affections subsist in every Constitution; but varied in *Degree*, in Proportion to the Difference of *Organization*, and of those natural *Strainers*, through which the *Blood*, and *nervous Juices* are secreted. Why then is there not the same Knowledge of the same *spiritual* Things, in the Soul of every Individual in the Universe? Or does the Soul of a *Heathen* differ in *Essence* from that of a *Christian*? Certainly not—but the *one* has, by *Revelation*, proper Objects whereon to exercise it's Faculties, and the divine *Illumination* attending a due Application to the *instituted Means*, through which

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only

only it is dispensed: Whereas the *other*, being destitute of proper Objects, cannot exercise them in a proper Manner, nor, consequently, have any divine *Illumination*, for the want of *those Means*, whereby it is conveyed. Their Souls are of the same Nature and Capacity, as ours; but the State they are in, from a willful Degeneracy at the first, confirmed with an impenetrable Ignorance, and a total Immersion into *animal Affections*, has enveloped them in so thick a *Darkness*, as prevents all Irradiation of their Faculties, and deprives them of the fit Occasions of acting, and of being acted upon.

But, as I observed before—It, being of so volatile and active a Nature, will always be busied about something or other: And, if it has not proper Objects to employ itself on, it can be supplied with *Materials* of it's own Invention—work them up into a Variety of delusive Appearances, and, at length, grow so enamoured of it's own *Productions*, as stiffly to adhere to them, and peremptorily refuse any kind of Information, even though it come from God himself. There are but two Provinces wherein our Reason can be exercised—and these are *Revelation* and *Imagination*. The *one* is given us by God, as a proper Field where this Faculty may display it's Powers for the Attainment of such Knowledge, therein unfolded, as we could not otherwise procure; and such also, as if worthily pursued, and faithfully applied, will finally bring us to a state of immortal Happiness.

ness: And those Things are, the Knowledge of the Creation of this beautiful System out of nothing—The forming of the *Heavens* into a regular Machine, by whose Operation and universal Influence, all Nature is successively carried onwards: That from the mechanical Agents and their Actions, on our Bodies, as enlivening, supporting and preserving them—we might form Ideas of the divine Agents and their Actions, in the quickening and supporting of our Souls: From the *manner* of Action of the *material* Agents in the Oeconomy of *Nature*; of the *manner* of Action of the *spiritual* Agents in that of *Grace*: From the *Unity* of the *material* Substance, and *Triplicity* of it's Condition; the like of the *immaterial* Essence, and the *Trinity* of Persons therein: From *Visibles*; of *Invisibles*: From *Types* and *Representations*; of Things typified by them. The Consequence of all this, Faith, Hope, Charity,—the Sum of Christian Knowledge and Practice!

The other Province, viz. that of *Imagination*, is the Suggestion of *Satan*; and commences immediately on our departing from the *Word of God*—there is no *Medium* in respect to that active Principle; for the Moment you quit the *one*, you enter on the *other*. The great Enemy of Mankind lies always in Ambush, watching the Tendency of every Thought, if haply he may dispose of it to his own Service. If he catch it but in a Capacity of *doubting*, he is very active in his Endeavours to improve it in-

to farther Degrees, 'till at length he confirm it into absolute Disbelief. The *Means* he makes use of, are most artful and delusive—seldom, if ever, beginning with a direct and open Attack, but suiting them to the Disposition and Affection of the Party, with whom he is engaged: Permitting in some, the Use of the *revealed Means*, as far as they serve; but at the same Time superadding such *Essentials* of his own, as shall destroy their Effect. To others, of a more free and unbounded *Imagination*, he suggests the Insufficiency of the *written Word*—it's Unsuitableness with the *Grandeur* of the Deity—the *Vastness* of their own Comprehensions, and the undue Restraint that *sovereign Reason* is laid under by the Shackles of *Revelation*: To others, of more *dark and melancholy* Complexions, (who are indeed by Nature excellently framed for religious Impressions, were not this *constitutional* Byass so unhappily perverted) whose Affections are violently pressed forwards towards a more immediate Converse with God—to such he suggests a much shorter Method, setting aside all *external* Means and Institutions, not only as ineffectual in their Use, but even as undoubted Impediments thereto. And in lieu of *those*, wherein the Faith and Duty of a Christian are prescribed—the Terms of Admission, and the consequential Service settled—and the Means and Manner of Redemption by *Covenant* revealed: Instead of all this, they are impetuously driven upon a more concise, though *imaginary*

ginary Course; and, through an eager, and impatient Expectation of the *End*, superciliously disregard those intermediate *Means*, whereby alone it can be obtained. So also, by a mistaken Principle of Benevolence and Compassion, do they lay open the Vineyard of God, and break down those Fences, with which that sacred *Peculiar* is enclosed: And by an universal Extension of an *imaginary* and *saving Director* within them, do they qualify *Aliens* and *Banditti* to be Partakers of it's Fruits, exposing them to be devoured by the ^a *wild Bears of the Forest, and that they, who go by, may pluck off her Grapes.*

Thus does the subtle Adversary suggest some plausible Cause or other, to seduce Men from the revealed and established Rule; leading them into the boundless Field of *Imagination*, and precipitating them on to their own Destruction, by a *libertine* and perverted Exercise of those very Faculties, their bountiful Creator has endowed them with, for the best of Purposes. He is no ways solicitous about the *Zeal*, *Demureness*, or *Sincerity* of their respective Services, provided he can allure them from the *appointed Rule* of their Obedience, which is the only Foundation of their Merit and Acceptance: *That* obtained, he freely permits them the Exercise of many noble and shining Virtues, and even to proceed in a constant and upright Dis-

^a Pfal. lxxx. 12, 13.

charge of almost every Branch of *moral Duty*. But, to render them altogether ineffectual, he rarely fails of so magnifying their Excellence in their own Eyes, that he easily induces them to venture their Salvation on the sole Merit of them—not permitting them to consider, that though they are truly great and worthy *in themselves*, yet they are nothing *by themselves*—thus excluding all Relation to that *Principle*, from which they should proceed, and which *alone* can sanctify them to any real and effectual *Worth*. Into these two Provinces, has the whole World been always divided: There is no intermediate Estate—but whosoever is not of the *one*, is of Necessity of the *other*: † *he that is not for us, is against us, and vice versâ*.

But to recollect—Though he makes such Deductions in speaking of the Faculties of Man's Reason, as are obvious to every one's Understanding; yet it is manifest, he had no distinct Apprehension of it, by his calling it the *mere animal Principle*: And for the Want of such Distinction, (hitherto indeed, but little attended to) the Limits and peculiar Terminations of the *rational Faculty*, have not been nicely observed, but generally confounded with the *animal*; and the Suggestions and Perceptions of the *one*, of Course taken for, and imputed to, the *other*: Consequently, all Reasonings and Inferences from so mistaken a Subject, must be confused

† Mar. ix. 40.

and indeterminate. And this has been the Occasion of infinite Errors, false Assertions, false Deductions, and fatal Persuasions: though in none so eminently as in the Sect under present Consideration, nor among them so observable, as in the Instance of this subtle Apologist. This not known, easily induces a Belief of immediate *Inspirations*, and divine *Infusions*, which they most peremptorily assert and persist in—being as *perceptible as Honey by it's Sweetness, or the Sun at Noon-day*: And they are under the most absolute Resignation to, and total Acquiescence in them, *as such*. And they are the less capable of perceiving their Error, as they are furnished with such effectual Means of Ignorance, and intire Prevention of Knowledge. The very Nature of their Constitutions supplies them with continual Prejudices against Conviction—And if ever there was such a Thing as *natural Religion* in the World, a small Insight into the Science of Anatomy would determine it in Favour of *Quakerism*.

The Height therefore of animal Attainments being altogether unknown to them, and how far they may be carried by the mere Force of *Complexion*, it is not possible but they must remain under the greatest Delusion imaginable: unhappily mistaking those several *Sensations* and *Perceptions* for immediate *Inspirations* of the Holy Spirit, which are no more than the *Passions* and *Affections* of the *animal Frame*. The Sensibility of those Affections is real and undoubted;

doubted; and, for the Want of the Knowledge above, confirms them in an obstinate Attachment to this Principle of divine *Illumination*. That the Soul, or immortal Spirit within us, is not *material*, is certain, though what it's Nature is, we are at a Loss to conceive. That it is within us, is certain, but we feel it not; nor can we ascertain, whether it lives through every Part of the animal System, or be confined to any particular Region thereof. *How* it is impressed, or illuminated by the Holy Spirit, is beyond our Conception: but that *such* is not sensible, is evident. Communion of *Spirit* with *Spirit* may be, and undoubtedly is, but such *Communion* cannot be *felt*. Whatsoever may be *felt* is *material*, and not *spiritual*: the Passions and Affections may be *felt*, consequently not *spiritual* Impressions.

Apol. p. 145. He proceeds, in the next Place, to distinguish this *Light* or *Seed* (or he knows not *what*, but would feign imagine it to be something *divine*, because he would distinguish it from every Thing belonging to Man's Nature) from Man's natural *Conscience*. This he defines to be, "That Knowledge which ariseth in Man's Heart, from what agreeth, or contradicteth, any Thing believed by him; whereby he becomes conscious to himself, that he transgresseth, by doing that, which he is persuaded he ought not to do?" This is a very imperfect Definition of *Conscience*; for where is the *given Rule*, whereon such Persuasion is

founded? *That* makes no Part of the *Quaker* Definition, though essential to the very Idea of *Conscience*, as without which, it does not exist. That it comes from the *Latin*, *con-scio*, is very true—but he takes in but one Part of the Etymology. For *Con-science* is that Act of the Mind, whereby we reflect, weigh and compare Things by some certain *given Rule*; and that which ariseth from such *Comparison*, is the *Con-science*, or *Knowledge*, the Consequence of that Act of the Mind, operating on the *given Rule*. But, according to him, it is a Knowledge arising in the Mind, from something agreeing or disagreeing with what is believed by him. But is not this *Belief* in the Heart too—how comes it there? If from any *outward Means*, they are the *Rule*, whereon that *Belief*, or Persuasion is founded: If not from any outward *Means*, it is not *Belief*, but mere *Imagination*: There being therefore *no Rule* to compare by, there can of Course be *no Con-science*. There is a false Conscience as well as true one, and those Examples of a *Turk* and a *Papist* prove it well enough; but that does not at all agree with his own Definition of it: For their *Belief* arises from Inferences fairly deduced from certain given Premises, which they respectively make their *Rule* of comparing and judging: and their Consequences naturally flow from their Premises, howsoever trifling and ridiculous those Premises are. There can be no Knowledge without *Means*; the *Quaker* has no *Means*—

both his Knowledge and his Belief are *immediate*, consequently the *same Thing*; so that cannot be a *Rule* whereby to compare itself. This proves *Quaker-Knowledge* and *Conscience* to be mere *Imagination*. And therefore I do intirely agree with him in the close of the Paragraph, where he says, “Some of themselves have fitly compared the *Conscience* to a *Lanthorn* without a *Candle* :” And as they feel and experience what they affirm, I readily acquiesce in the Truth of it. And though this cannot properly be said to *illustrate*, yet it undoubtedly may to confirm my Observation. I would not be so unjust to his Argument, as to conceal the Reason of his making it a *Lanthorn without a Candle*, which is purely to induce a Necessity of their imaginary *Light*, in order to it's being of any Use; but if it be of no Use without it, then has he defined away the Property he had before given it, and converted it into a mere *dark Lanthorn*.

Apol. p. 147, 8. Lastly, “This Light, Seed, &c. appears to be no Power or Faculty of Man's Mind, because he cannot stir it up and move it when he pleaseth; but it moves, blows (it must be *Spirit* then instead of *Light*) and strives with Man, as the Lord seeth fit.” What a barbarous and unscriptural Jumble of Expressions is here! There is nothing new in this Part, nor but what has been in Substance already answered, viz. his inverting the Oeconomy of the Covenant of Grace, and making the Operation

of the divine Agents preposterously precede any Endeavours or Capacity of our own to receive it: whereas, though the divine Influence be voluntarily offered, and ~~be~~ ever ready to make it's Entrance into us, yet will it not actually enter, without a previous and proper Qualification, on our Part, to receive it. And from the Nature of the Influence he speaks of, such as *tendering and breaking the Heart*, the Principle so wrought upon, and the *Sensibility* of the Operation—it is manifest, the divine *Agents* and their Actions are intirely out of the Question in this Consideration. They do not act on the $\psi\upsilon\chi\eta$, or any Thing that is *material*; but their Types, the *natural Agents*, do on the *bodily Frame*, and all it's Affections. And from hence we are to *conceive* an Idea of the *spiritual Action* on the $\pi\acute{\nu}\epsilon\upsilon\mu\alpha$, or *Soul*, but not to *feel* it. That our Sins are frequently set before us, and we are incited to Repentance, is what every Christian undoubtedly acknowledges—but that they are presented by their imaginary *Light*, is not true: for that is no more than an Attribute or Faculty of the *animal Principle*, viz. the *Reminiscentia* or *Memory*, which seems as eminently possessed by other living Creatures, as by us.

§ 17. p. 148. And lastly, “ This leads me to speak concerning the Manner of this Seed, or Light's Operation in the Hearts of all Men, which will shew yet more manifestly, how vastly we differ from all those that exalt a natural

tural Light or Power in Man; and how our Principle leads, above all others, to attribute our whole Salvation to the mere Power, Spirit, and Grace of God."

As to the *Pelagians* and *Arminians*, and their respective Tenets on the *Light of Nature*, Free-will, &c. and how they differ from the *Quakers* herein, they do not concern our present Enquiry; though I may venture to assure him, they have erred in those Points as little as himself, and in others far less. Our excellent Church has here also taught her Sons most carefully to avoid all those heretical Extremes, by adhering closely to her Doctrine, which, the more it is examined, the more it will be confirmed by holy Scripture. And it has often been matter of great Admiration to me, and a singular Argument of the Love of God to this Nation—that during so long a Night of Ignorance and Obscurity, and amidst such a Variety of different Opinions among the first Reformers, she should emerge out of that State of Darkness, disengage herself of all those Perplexities of Doctrine, and happily fix on the Truth and Purity of the antient Faith! He is not content with differing from their Opinions, but so ascribes our whole Salvation to the mere Power and Grace of God, as absolutely to exclude any *Will* of our own in the Case. He makes the Grace of God *solely* operative, and but little short of *irresistible* and *coercive*; and Man altogether passive and supine, and only *not op-*
posing:

posing: hereby destroying not only the *Free-agency* of his Will, but any *Agency* at all. Doubtless, it is by the special *Grace of God preventing us*, that he doth *put into our Hearts good Desires*—and that it is through him we are enabled *both to will and to do*—[†] and that *he hath saved us and called us with an holy Calling, not according to our Works, but according to his own Purpose and Grace, which was given us in Christ Jesus, before the World began*: [‡] *By his Mercy he saved us, by the washing of Regeneration, and the renewing of the Holy Ghost*. Here is the *Grace of God*, not only *preventing* our Wills, but even prior to our Existence—and that in a twofold Manner. First, *according to his Purpose*, wherein it was covenanted to be dispensed unto us, *in and by Jesus Christ, before the World began*: Secondly, *by the washing of Regeneration*—viz. by the Sacrament of *Baptism by Water*, which is emblematical of the Immersion and Dissolution of the *old Adam*—of the taking off the *Attainder* under which we are born—of purifying and cleansing us from our original Defilements, and admitting us into the *Covenant of Grace*. Then by the *renewing of the Holy Ghost*, whereby the *new Man* is formed, increased and preserved—which is the *inward and sanctifying Grace*, attendant on the *external, symbolical Act*: And this is also prior to our Wills, by which

[†] 2 Tim. i. 9.

[‡] Tit. iii. 5.

the Holy Ghost *prevents us*. And though he supposes, that Man cannot move one Step out of his *natural* Condition, 'till the Grace of God does *forcibly* lay hold upon him—yet will this be found to be a Mistake, proceeding from two Causes, both peculiar to *Quakerism*. One, the not apprehending in what respect this Grace *may* affect us, and in what it *may not*; and in what Degrees of Relation; we either *do*, or *do not*, stand in towards it. Though this be a most essential Point of Consideration, yet is it not so much as included in the State of the *Quaker-Case*. It is by *Covenant alone*, that it is extended to us—at least, we have no other Means, nor Reason, whereby to expect it; and it is a comfortable Instance of it, that we are born under the Dispensation of that *Covenant*, and in a Capacity to receive it. But I must observe, that it is a *Capacity only*—and does not *actually* lay hold upon us, until *that Step* be taken, whereby we are removed out of the *old Condition*, and happily engrafted into the *new*. For by *Birth* we are not Objects of *Grace*, but of *Wrath*—there must therefore be some *Act done*, through which we are qualified to receive it; and that is, *Baptism by Water*—the *other Cause* of their Error. By this *Act*, the Child, though not of himself able, is yet, by the Agency of those who are concerned for him, put into a Condition to receive it. This, though no *Act* of the Child, yet is it of those, who by being within the Pale of that *Covenant*,

Covenant, have thereby a Right to offer him as an Object of God's *Grace*, which instantly follows such Admission by the outward and *visible Sacrament* of it. Thus have we the *Grace* of God *preventing*—both our *Birth* and our *Wills*. And this *Grace* will always attend the faithful Discharge of our Duties, and the religious Observance of those Engagements we entered into by that *Sacrament*. This is properly the *Law*, the *Dispensation*, or *Ministration of the Spirit*, under which, all those, who are *baptized by Water*, are included—This distinguishes *Christians from Quakers*; and shews, that those who are not *thus admitted*, are not within the Pale of the *Covenant*, nor, consequently, within the Reach of that *Influence*, the holy Spirit has bound himself, through *that Mean*, to dispense, and in Succession to continue, to all such, as shall be qualified for its Reception.

Apol. p. 149, 50. And therefore his Examples of a diseased Man, and a Physician; of Men being stupified in a dark Pit, and their Deliverer—to shew *how* their Deliverance is wrought, even by his Importunity and Violence, and without any other Means, than his *immediate* Information: These, I say, do not hit the Manner of God's working *our Salvation*, (though, perhaps, it may be apposite enough to a *quakerly Imagination*) seeing it is altogether foreign to the covenanted Plan of Redemption. And any Man may, with equal Reason, presume

sume to get to the *End* of a long Journey he is obliged to take, by *imagining*, and *waiting* for Directions, without ever undertaking any of those *intermediate Steps*, whereby alone it can be accomplished.

But, surely, he was not aware how exactly applicable his *Simile of the Sun's melting and hardening Power* is, to their own Condition. He need not have been at the Trouble of two Subjects, viz. the *Wax* and the *Clay*, to have illustrated his Meaning—* the latter is sufficient for his Purpose. The *Light* is the *Life* of the Body; and so long as it's Organs are properly disposed, and in due Temperament, it's Action is altogether benign and regular—*fortifying* and *disposing* the digested Aliment to it's peculiar Uses and Secretions—*softening* and *suppleing* the Joints thereof, and enabling it to move with Strength and Vigour—dispensing it's kindly Influence in *Heat and Moisture* to every Part, and an universal Harmony throughout the whole: The Consequence of such an excellent Habit, is *Health, Ease*, a placid and quiet Enjoyment of all the Happiness it is capable of. But whensoever those Organs become greatly indisposed, either through Age, Sickness or Intemperance, it's Action becomes turbulent and irregular—*precipitating* the crude and indigested Matter to improper Services—*hardening* and *stiffening* the Joints, and inter-

* The אדמה Adamah or Red Earth, of which the Body of Man is formed.

rupting the Motion of them—*inflammatory, drying and parching* every Part of the Clay, and, finally, destructive of the whole Machine; the Consequence whereof is Death, an End of all it's Happiness.

Hence may we conceive some Idea of the divine Influence, and it's Action upon our Souls—That, if their Faculties are rightly disposed, and under a due Direction of the *revealed Means*, it will *illuminate* our Minds, and *sanctify* our Faith and Knowledge to their desired Purposes—*disposing* them to a Compliance with God's blessed Will—making them *susceptible* of divine Impressions, and *moulding* them into a *Conformity to the Image of his Son*. Such a Disposition is the Life, Health, Strength, and Vigour of that immortal Principle. Whereas, if they are wild and irregular—clogged with any base and disorderly Affections, and biassed with imaginary Principles; it will render them *hardened and obdurate*—*impenetrable* to Conviction—*blind* to the true Light—utterly *insensible*, and, as it were,^u *seared with a hot Iron*.

§ 18. Apol. p. 152. There is nothing in this Section that requires any particular Answer; only we cannot help observing, the Strangeness of this Assertion, of God's hiding himself from those, (to whom he has given such a Prevalency of Grace, as to make it impossible for them

^u 2 Tim. iv. 2.

to perish) to shut out all Security and Presumption, and to make them humble. I suppose they take themselves to be generally of that sort—as to *their Security and Presumption*, I leave it to Mankind to judge, whether there ever was an Instance of the like to be met with, among the various Sects and Persuasions in the World; and whether it does not directly follow from their own Principles of *immediate Revelation*, and the *saving Light*. And whether it be any great Token of *Humility*, to depart from the *revealed Means*, and treat them with that Contempt they have generally done, and set up an *imaginary Guide* within them, I leave also to the Consideration of others. But I would caution them against the delusive *Appearance* of such *Virtues*, under which the opposite *Vices* do frequently make their Entrance into their Hearts. And let me assure them, that *Pride* is never so malignant and diabolical, as when clothed in the Garb of *Humility*. And howsoever specious their Resignation of themselves and Faculties to the *Struggling and Direction* of this inward Light may seem—yet as that is nothing but *Imagination* and Delusion, the *animal Nature* was never so triumphant, nor *self* so much exalted, as in this misguided People.

§ 19. Apol. p. 153. We come now to his Probation of the Doctrine of this Proposition, viz. “That God has given to every Man a Day or Time of Visitation, wherein it is possible

sible for him to be saved." How that has been done, I have abundantly shewn already. He instances in the Case of *Cain*—though without the least Knowledge or Respect had to the *Capacity* he was in. *Cain* had the *Primogeniture*, and as such, had the Right of approaching the *Cherubic Faces*, and offering, not only his own, but the Sacrifice of *Abel* likewise, before them. God had respect unto the Offering of *Abel*, but had not unto that of *Cain*. It is evident from hence, that there was something highly amiss*,
 either

* Whatsoever were the immediate Cause of the rejecting the *Offering of Cain*, it is certain the Difference of *Disposition* between the two Brothers was very great. This is hinted to us in an Account of their respective *Professions*—*Abel* was a *Feeder of Cattle*; but *Cain* was a *Tiller of the Ground*. I own, I cannot look upon this *Hint* with Indifference, but as of leading Moment in the Investigation of the Nature, (either in Part, or in the whole) of *Cain's Offence*. And though the following Observations make no Part of the learned Mr. *Bate's* Account of this Affair, in his Use and Intent of Prophecy against *Middleton*; (for which see that excellent Performance from p. 33. to p. 42.) yet as I doubt not of the Candour of my very ingenious and worthy Friend in this respect, I shall venture them to the Consideration of the inquisitive Reader. The Difference of their *Professions*, doubtless, is not mentioned for nothing—But wherein was *one* preferable to the *other*? Simply of itself not, but for a particular reason, manifestly so. *Abel* was a *Feeder of Cattle*—not only for the Preservation of the Species, or for his Food; but because, as *living Creatures*, they were proper for *Sacrifice*, and fit Types of him, who was to be the *great Sacrifice* and Atonement for their Sins. This shews that he had a due Knowledge of the *Design* of that sacred *Imagery*, and of course, that he *offered in Faith*—that as *Life, Blood,*
 was

either in respect to the Nature of the *Offering itself*, or to the Disposition of *Cain's Heart*, or perhaps, of *both* together; and this was previous to his wicked Resolution of murdering his Brother. But howsoever that be, it is certain he was rejected of God, and extruded from the Privilege of officiating before *the Face of the*

was forfeited, it was to be redeemed only by *Blood*, without *Blood there is no Remission*, Heb. ix. 22. Now, if the *Minchah* of *Cain* consisted only of the *Fruits of the Ground*, (as seems warrantable from the Text, though it is acknowledged, that by *Minchah* is frequently included the *Sacrifice* also) it must needs be an *Offering*, not only destitute of *Faith*, but also an Act of the most daring Presumption imaginable, to think them a *proper and sufficient* Acknowledgment. They had indeed been so, for ought he, or we could see to the contrary, had not God appointed a *living Creature* for that Purpose—It was the *Institution* only that made the Difference: His *Offering* therefore was *self-willed*, and his Notion of Salvation impious and *imaginary*. So that the Reason of it's not being accepted was, because it was neither agreeable to the *Institution*, nor of a proper Nature to represent the *Forfeiture*. Well therefore might God say unto him, as *thou hast not done well*, (by omitting so material a Part as the *Sacrifice*, whereby the *Satisfaction* was to be exhibited) *thy Minchah is not accepted, but Sin still lieth at the Door*. *Cain* brought only an *Offering of the Fruits of the Ground*—but *Abel* brought those, and of the *Firsslings of his Flock* also. He is therefore said by *St. Paul*, Heb. xi. 4. to have brought *πλειόνα θυσιαν*, (which argues a Deficiency in *Cain's*) *God testifying of his Gifts*, and his *Acceptance* of them, as agreeable to the *Institution*, and the Result of an humble and obediential Faith therein. *Cain* seems to have been of a *Latitudinarian* Principle—and from his being particularized by the *Text*, as a *Tiller of the Ground*, we may probably infer, that he was a great *Cultivator* of the *animal Affections*, and altogether of a *carnal* and worldly Disposition.

Lord. But that he perished everlastingly for this heinous Crime, is more than the *Quaker* has Warrant for—For, on the pronouncing his Sentence on him, he said, ^w *his Iniquity, and the Punishment for it, was magnified beyond what he could bear.* This surely argued a penitent Disposition of Mind, and *Murder* might be pardoned upon Repentance. The contrary therefore of his Supposition is to be inferred; for *God gave him a Sign*, that he should not be destroyed by those that met him: which, of whatsoever Nature it was, did undoubtedly enable him to produce some extraordinary Evidence, to those that should question him, of his being pardoned the Murder. But nevertheless, he was not restored to the *Priesthood*—nor was there any one that could act in that Capacity, till the Birth of *Enos the Son of Seth*. What has the Case of *Cain* to do with their Notion of the working of the *evil Seed* within them, any otherwise, than as he was prompted through a wicked Principle, to so high an Act of Disobedience to the positive Institution, and *revealed Means* of Salvation? But if it wrought in him, it operates still in all *those*, and urges them to Crimes of a like kind, which are of a higher Nature even than that of *Murder* itself, who willfully supersede the *instituted Plan* of Redemption, and think the voluntary Offerings of the אֲדָמָה *mere Man* sufficient. There is no-

^w Gen. iv. 13.

thing further material in this Section, nor till we come to the

§ 21. Apol. p. 160. Second Proposition, viz. "That God hath given to every Man a Measure of saving, sufficient, and supernatural Light and Grace."

First, He would prove this from this Passage of St. John, *That was the true Light, that lighteth every Man, that cometh into the World*^x. On this Text they lay great Stress, though it makes nothing for them. *In him was Life, and the Life was the Light of Men.* In him undoubtedly the ζωή, the *living One*, the *Second Person* of the Essence, ἦν did exist, as by Covenant he had undertaken—and the *Illumination* from that Essence in *Christ*, is the *Light of Men*. He will say then perhaps, we are agreed; by no means, for the old Difficulty still recurs, viz. in respect to the *Means*: For whoever rejects the *outward Means*, has not the Knowledge, which is the *outward Light*, of *Christ*, and of course not the *inward Light*, which must arise from thence—he must first *shine* upon the Understandings of Men by the Knowledge of *Revelation*, before he will enlighten their Souls by his spiritual Influence: The *Quaker* knew nothing, why he is called by that *Appellation*, rather than by any other: And without a competent *Idea* of the Properties and Qualities of the *material Light*, and

^x Joh. i. 9. iv. 5.

it's Effects on *Matter*, they can have no real Knowledge of the *immaterial* on the Soul; So *the Light may shine in Darkness, and the Darkness comprehend it not.* The *Solar Light* extends it's Influence in some respect or other, to every Part of the Universe—nevertheless there are many Subjects, in which, either through a natural Incapacity, or else through a Want of, or Impediment in, the proper Organ, it does not produce the Effect of *Vision*. In like manner does the *true Light enlighten every Man that cometh into the World*, provided there be no *Incapacity*, either natural, or willful, to receive it—but there must be the proper *Organ*, through which to convey it. For though it acts on the *Soul* of every one, (as it undoubtedly does, otherwise it could not be supported) yet it does not produce the Effect of *Illumination*, but on those who are qualified to receive it. That Qualification is Knowledge, and it's Consequence Faith, arising from his own *instituted Means*, and is the only *proper Organ*, through which it can be conveyed. Whatsoever *other* Effect it may have, it is certain it cannot have this, viz. it cannot produce any *saving Light, Faith, Knowledge*, in such Subjects as are either destitute, or willfully ignorant of *those Means*, whereby alone it is to be obtained. For further Satisfaction concerning *the Light*, I must refer the Reader back, where the Subject has been more fully handled*.

* See p. 179, 180.

“As *Christ* is the *Light*, he says, and it is one of the Properties of that *Light*, to *light every Man that cometh into the World*, so we are to walk with him in that *Light*, which he communicates to us, and so come to have Fellowship and Communion with him.” It is a peremptory Adherence to the precise Construction of a *Preposition*, that makes him run mad with such imaginary Notions—if we grant them the Force they desire, their Consequences will be absurd: For they say, this *Light is Christ*; and they are to walk *in this Light*—and such walking *in him*, is Communion with him. That cannot be *Communion*, but *Union*; and this indeed was heretofore the Doctrine of many of them, and still is of such, as are unacquainted with Refinement and Distinction. But does he imagine *Christ’s* being the *Light*, to be any *new Revelation*, or that he was never called by that *Title* before? He is universally called by *two Names* in the *Old Testament*, both of which signify the *Light of Sun*—neither is the *Expression new*; for the People, even in *David’s Time*, were to *walk in the Light of his Countenance*^y. But the Question is, *How* that was to be done? The *Quaker* will hardly allow such *carnal Wretches* as the *Jews*, to walk in the *Light of Christ*, or rather *in Christ* himself—which, if true, will entitle those *poor outward* Creatures to the same *Illumination*, they pretend to, as

^y Psal. lxxxix.

well as ruin their boasted Assertion, of the *more full Revelation of the Gospel to the Quaker-day*, See Apol. p. 131. They were to walk by the Light of Revelation, those *instituted Means*, and outward Directions given them for that Purpose. And so are we also, in a strict Obedience, and a faithful Application of them in our Hearts—whence will follow the *Irradiations* of the divine Persons upon *our Souls*. The Expressions are all figurative—*Christ* is not the *Light*, though he is represented by it; and by it's Action on *Matter*, we are to conceive some *Idea* of his Actions on *our Souls*. And if most of them were taken *personally*, instead of *literally*, it would prevent those gross Mistakes that have been made for the want of it. Though he is not the *material Light*, yet is he the Giver both of *that* and the *spiritual*—and the spiritual is to do that to our *Souls*, which the material does to our *Bodies*, and after a similar manner; but they must be fitted for it's Influence. He is said to be the *Door* also, yet not strictly so—though he be the Person that gives *Admittance*. He is also said to be the *Way*, yet not in *reality* so—though he be the Person that *directs* us in the *Way*. He is indeed the *Life* of our Souls; as his *Type*, the *Light*, is of our Bodies. That *enlivens*, *invigorates*, and *supports* them, so long as their Organs (the material Faculties) are qualified for it's Influence. When they are no longer so, it ceases to act in that *Capacity*—*disorders*, *burns*, and *destroys* them. In like manner.

manner does the *true Light*, quicken and support our Souls, even those of the Wicked, and will do so, so long as they continue in this Tabernacle—otherwise they could not subsist, nor have their Probation. But whenever their Faculties are improperly exerted, and their Avenues stopped up by willful Prejudices, *Imaginations*, &c.—though he undoubtedly act on them in the Support of their *Being*, yet assuredly he does not in the matter of *Illumination*. When that Effect is prevented by the Obstructions aforesaid, it's Action terminates in *Obduration*, *Insensibility*, and *impenetrable Blindness*; by which Means it is brought to it's proper *Death*, through the inverted Action of the same Principle, which, if duly received, would have been it's true and proper *Life*. Though he be the *true Light*, and no Man can have any spiritual Light but by his Means; yet it does not follow, that every one *is enlightened* by him, though every one *might*, were it not his own Fault—there must be a proper *Habit and Disposition* of the Faculties of the *Mind*, before that gracious Effect can be produced upon it.

And the Light shineth in Darknes, and the Darknes comprehendeth it not. Darknes is the opposite Condition to Light, in all respects, *physical and spiritual*. The natural or *outer Darknes*, is of such a *Spissitude*, (like that in *Egypt*) as to be totally impenetrable to the proffered, though rejected, *Rays of Light*. The State of Man by *Nature*, or *Birth*, is imper-

vious to those of divine *Illumination*—but that *Darkness* is taken off by the *Laver of Baptism*, and no other ways, which is the Initiation into the Kingdom of *Light*: That enters immediately into the Heart of the *unveiled* Infant, and acts by a kind and genial (though imperceptible) Influence, 'till the Faculties of the Soul, being by the *outward Means*, more expanded, it kindles into farther Degrees, and it's Action is supported by Faith and Knowledge, which is as *Oil* to the Lamp—all Mankind, in respect to their spiritual Estate, are divided into two Kingdoms, the one of *Light*, the other of *Darkness*; and their Condition is ever denominated from the Nature of that Kingdom, to which they respectively belong. As the Apostle says, ^z *Ye were sometimes Darkness*, (Subjects of the dark Kingdom) *but now are ye Light* (Subjects of the light Kingdom) *in the Lord*. But let the *Quaker* observe, they were, *literally* speaking, neither *Light* nor *Darkness* itself, but under the Dominion only of the *one* or the *other*. And from the Condition of some Men, one would be induced to be almost of *Paracelsus's* Opinion, wild as it may seem, that there are certain *Stars*, which do of their own Nature, ray out *Darkness*, as others do *Light*. ^a As *the Eye is the Light of the Body*, (though *λύχνος*, I think, is rather the *Lamp*, that in which the *Light* acts—) the *Organ*, or *Mean*, through

^z Eph. v. 8.

^a Matth. vi. 22, 23.

which

which the Sensation of *Vision* is produced, so is *Faith* the *Eye* of the Soul, the *Light*, or rather *Lamp*, in which the *spiritual Light* irradiates. If the *Lamp*, the *Mean* through which the Body is *enlightened*, be *simple*, viz. pure, free from Obstructions, *then is the Body full of Light*: So if the *Faith*, the *Mean* through which the *spiritual Light* *illuminates*, be *simple*, founded on the *revealed Means*, unsophisticated with imaginary Notions, *Inspirations*, &c. then is the *Soul full of Light* also. *But if the Eye be* $\alpha\omicron\nu\eta\rho\acute{o}\varsigma$ *willfully evil, the whole Body is full of Darknes.* *If therefore the Light within thee be Darknes* (the *Mean*, through which it should irradiate, be distempered) *how great is that Darknes?*

Darkness, in respect to the different Parts of Mankind, that have been, and still are, under the Dominion of it, must be differently accepted. In regard to some of the present *Heathen*, it may (possibly) be in some Measure unavoidable—and therefore, though the *true Light* did come into the World to lighten every Man, yet their Faculties, being disordered and perverted, are rendered incapable of it's Action; so they *comprehend it not*, though it *shine round about them*. In regard to the *Jews*, whom the Text seems particularly to point to, their *Darkness* was of a different Nature—their State was truly $\alpha\omicron\nu\eta\rho\acute{o}\varsigma$, *deliberately wicked*; for, surely, no People were ever so solicitous to be blind. So that though the *divine Light* were placed in an *earthly Candlestick*—irradiated from it, and from
 which

which they might have *beheld his Glory* by his wonderful Actions; yet their Situation was such, that ^b *their Understanding was darkened*—inveloped in the *Spirit of Slumber*, which God had given them for their obstinate Blindness to all manner of Evidence; ^c *Eyes that they should not see, and Ears that they should not hear, unto this Day.* Thus they did not, (and, as they still continue under the same judicial Blindness; they yet do not,) *comprehend and embrace it.*

P. 163. *While ye have the Light, believe in the Light, that ye may be the Children of Light.* He denies this to be spoken of *Christ*—though the *Jesuit* so plainly appears in the Nature of that Denial. He puts a Query in the Margin—*Whether Christ's outward Person was the Light?* then fixes his Denial to that. The *outward Person* of our blessed Saviour is a horrible Stumbling-block to *Quakerism*, and especially in this particular Point of Doctrine, of the Nature of the *inward and saving Light*; and therefore most of them, besides this *Apologist*, have spiritualized it away. But who among us, ever asserted, or took the *outward Person*, the human Body of *Christ*, to be the *Light*? But it was the *Tabernacle* of the Λόγος, in which the Ζωή resided, and through which the נר יהוה *Light Jehovah* acted. This *Light* may, or may not, be, any thing, negatively and positively, they care not what, provided it be not taken for

^b Rom. viii. 11.

^c Psal. lxxix. 23.

Christ's outward Person. But that he spoke of himself under that Title, is most evident—of himself as *Jehovah incarnate, perfect God and perfect Man*, and not of the *Light*, as any Thing distinct from him. For he is immediately before *signifying what Death he should die*, and that even yet a little while the *Light* would be with them: he should continue a small Space longer with them, before he was *lift^{ed} up*—therefore advises them *to walk while they had the Light*; for, at his Departure, their *Day of Visitation* would be expired, and he would in no Respect be a *Light* to them, neither by his *written Word*, (for from that Time, Hardness of Heart, and Impenetrability of Disposition has ever since remained upon them) nor by any other Means whatsoever.

§ 22. Apol. p. 166. “ That this saving Light and Seed, or a Measure of it, is given unto all,” he would prove from the ^d *Parable of the Sower*,—*the Word of the Kingdom*—*the Word of Faith*—and *the engrafted Word*. How this Seed was sown, and the Causes why it has not prospered, I have already shewn in the Course of this Proposition: Though I cannot but observe, that this very *Parable* is sufficient to convince him, that the *Light* and the *Seed* are not the same Thing, nor to be confounded with each other, as he every where does. The *Seed* is the Gospel, which by *outward*

‡ Matt. xiii. Rom. x. Jam. i.

Means, has been offered unto all Men—the *Light* is the Principle or Cause, whether *natural* or *spiritual*, through which it is to take effect. On the good Ground, (viz. the Soil properly *prepared and manured*) it takes root, and the *Light* brings it on to Maturity—on the stony Ground, (viz. the Soil of too *stiff, con-creted, and obdurate* a Nature) though it make some Shew of Growth, yet wanting the Principles of vegetative Support, the *Light* cannot act on it for it's *Increase*, but for it's *Destruction*. In like manner the *Soil* whereon the spiritual *Seed* is sown, must be properly *cultivated and improved* with such Principles of *revealed Knowledge*, especially *Faith*, that the *Light* may act thereon, and cause it to increase in those several Degrees specified by the *Evangelist*. *Faith* is to the spiritual, what *Manure* is to the natural Ground—the Principle whereon the *divine Influence* acts, and by which it gives the *Increase*. It is not therefore sufficient, that the *Soil* be, of it's own Nature, *apt and well disposed*, as the *Quaker* dreams, and nothing thrown upon it to *hinder* the Growth and *Increase*—but the *Glebe* of Man's Nature must first be *dissolved in the Water of Baptism*, then duly *meliorated* with proper Principles, before the *Seed*, if sown, can grow, or the *spiritual Influence* be admitted. A Man may sow his Corn on good Ground—fence it, and defend it from Birds, or devouring Beasts, and it may also be well exposed to the Sun: But if
the

the Art and Labour of the Husbandman be not properly employed, in the *breaking* and *dissolving* the concreted Masses—he may wait (though there has been nothing done to prevent the *Growth*) till the Time of Harvest, which will fully convince him of the Vanity of such Expectations. And his Condition will be worse than the Man's, who had received the *one Talent*, and returned it; but *this* is not only deprived of the *Increase*, but even of the *Seed* that was sown, which is burnt up by the scorching Heat, through the *Impenetrability* of the Soil, whereby the nourishing Influence should have been admitted. I have purposely passed over the long Citation from *Cyr. Alex.* in the former *Section*, as making nothing to his Purpose, nor containing nothing different in Substance from what had been before urged against him. But I cannot help remarking of this of *Viët. Anti-och*, how exactly conformable it is, to the whole Course of my Observations on this Point of Doctrine, viz. “That *Christ* hath liberally sown the divine Seed of the Word, and proposed it to all, &c. and had done so far as was his Part, although he was not ignorant, what would become of many.” Therefore it is plain, the *Seed* is not *in all*—nor does the *Light* enlighten *every one*, but such as are *prepared* for it's Influence, though it be proposed *to all*. See Apol. p. 167.

§ 23. Apol. p. 169. Thirdly; “This saving Light is the Gospel, (before, it was *Christ*,
though

though not *Christ's outward Person*) which is preached *in every Creature under Heaven,*" ἐν πάσῃ τῇ κτίσει. The whole of this Argument rests on the imaginary Force of the *Greek Preposition*, which is so far from being confined to the Sense of *in*, that there are few of the *Prepositions* that are used in a larger Sense than *this*.

It would be troublesome to cite Instances; for the Proof of what is so well known to the *learned Reader*, and therefore shall only refer to a few in the *Margin* *. The Translation, as it stands, is well warranted, and *it is but just to defend the Translation, whensoever we may*. But besides, the Apostle's Assertion is not true in the *Quaker Sense*—For though it were offered to all Mankind, and in that Respect, might be said to have been preached ἐν πάσῃ τῇ κτίσει, *among, or through the whole Creation*; yet there were Multitudes, and are still, *in whom* it can in no Sense, be said to be preached. That the Gospel is not a mere *outward Declaration* of good Things, but *the Power of God to Salvation to all them that believe*, we know very well, and are as sensible of the *inward Virtue*

* That it cannot be literally taken in the Sense of *in*, is plain from hence, and *they were offended*, ἐν αὐτῷ, *in him*. Matt. xiii. 57. And in the next ch. ἐν ἐκείνῳ τῷ καιρῷ, *about that Time*. And they reasoned *among themselves*, ἐν ἑαυτοῖς. See Rom. i. for several more Instances—and Scap. Lex. where the Force of it may be seen at large.

† Rom. i. 16.

and Efficacy of it, as he can pretend to be. But this is as *direct* a disclaiming the use of it, as can be expected from one of his *Education*; for he would shew, that the *Gospel indeed* is the *inward Power and Life* (exclusive of that contained in the *Evangelists*) that preacheth glad Tidings *in the Heart*, offering Salvation, and seeking to redeem them from their Iniquities—and that this *inward Power and Life* does reach many thousands of People and save them, that never heard of the *outward Gospel* at all; that it is *preached in them*, and if they attend to it, and follow it's Directions, they will be saved by it. If this *inward Light* be not *Christ*, (notwithstanding he says *Christ* is never separated from it) then as he set forth another Mean of Salvation and Redemption, independent of, and distinct from, that of our blessed Saviour, who died upon the Cross for that Purpose. But he leaves out the latter Part of the Verse—to the *Jew first, and to the Greek*; † *for the Righteousness of God is revealed ἐν αὐτῷ, through it* (viz. through the Gospel) *from Faith to Faith*. But why *to the Jew first*, unless it were purely in respect to those *outward Means*, the *lively Oracles of God*, whereby he had *much Advantage every Way*? The Apostle is preaching no *new, or inward Gospel* to the *Romans*, different from that which was *originally revealed*—and they had no Knowledge of that,

† Rom. i. 17.

but by the *outward Means*, *Hieroglyphics* and *Emblems* before writing, and by both afterwards. *The Righteousness of God*, is the whole Substance of the *Covenant*, comprehending as well *the Compact between* themselves, as the *Terms* relating to us, whereby we are made *righteous*: and this has *ever been* and *is still*, *revealed through the Gospel*, the *glad Tidings* of *Christ*, to the *Jew*, (the *Believer*) *first*, and, at the *Cessation* of that *Oeconomy*, to *the Gentile also*. So is it properly said to be revealed *from Faith to Faith*—viz. from the *Faith* by *the Types*, under *one Dispensation*, to the *Faith* without *the Types*, under the *other*. That this is the meaning of the *Expression*, is plain—for as there never was but *one Faith*, so there could be no *Revelation* from that *one Faith*, to *another*, nor the *Gospel of Christ* be *different* in Substance, though it were in the *outward Exhibition* of it. So, he says, ^ε *the Wrath of God is revealed against such as hold the Truth of God in Unrighteousness*; for this Reason—because that which may be known of God is *manifest in them*. What may be known of God, is *by Revelation*, and no otherwise—that *Revelation* was *Φανερόν ἐν ἑαυτοῖς* *manifested among them*, (by the *Methods* above described) and always has been, and will be, though the *Heathen*, as well as the *Quaker*, have lost the *Knowledge* of it. ^ε *For the invisible Things of God are*

^ε Rom. i. 18, 19, 20, &c.

clearly seen from the Creation of the World*. Because knowing God (viz. from the Κόσμος or Machine) they did not glorify him as God, but became vain in their Imaginations, and their foolish Heart was darkened, &c. This was the Condition of the Heathen, to whom the Apostle was writing, as is manifest from all the Accounts that are extant of them.

He is therefore greatly mistaken in imagining, that those the Apostle is speaking of, had no outward Gospel preached unto them; for it was originally exhibited to all, though they departed from it, and became vain in their Imaginations. And the Κόσμος, or Machine, was from the first, and ever will be, to the End of all Things, the constant standing Evidence, and unalterable Manifestation of the eternal Power and Godhead — though it ceased to be so to those who had at first perverted, and whose Descendants afterwards, to the Time of the Apostle's Writing, had totally lost the Knowledge of it. For “ though the outward Creation, he says, may declare the Power of God, yet that which may be known of him, is manifest within.” This then must be somewhat distinct from his Power, and peculiar to the Manifestation of Quakerism. But what is it that is to be known from the Creation? Is it not the Power and Godhead both? Not only the infinite Power of the Creator is

* Νέμενα ἀπὸ πίστεως κόσμος, being made intelligible from the Fabric and Order of the World.

manifest, but what that *Power is*—what the *Agents* are, in whose Hands it is vested—and in what Manner it is exercised. So that the *Machine* not only gives us an Idea of the *Power of God*, but of the *Unity and Trinity* in the Godhead: And from the Actions and Effects of the *Machine* in the Oeconomy of *Nature*, arise all our Ideas of the *Christian Covenant*, and of the Administration in that of *Grace*. How far the *Machine* might beget a Persuasion of some eternal Power that made it, I am not certain, though such could be no more than *Imagination*. But as it is set forth in the *revealed Word of God* as an Emblem of the *Godhead and Personality*—Of the *Covenant* and Means of Redemption, and of the *Agency* of the divine Persons in the Oeconomy thereof; we are hereby infallibly assured of the Certainty of our Salvation—Of the respective Offices of our gracious Redeemers—Of the Relation they stand in by *Covenant* towards us—And of the Nature of our Faith, Service and Obedience. Consequently, as we are hence enabled to entertain true and worthy Apprehensions of the great Object of our Worship, and to perform a reasonable Homage to him from his own Directions—We are not therefore to be led by the *Enthusiastic Impulses* of the *Animal Affections*, nor to depart from the instituted, and infallible Means, to the Guidance of an imaginary *Light within*. In regard to the *Gen- tiles* having an *inward Law*, and distinguishing thereby

thereby between Good and Evil, and having the Knowledge of God to the Purpose of Salvation, I have already spoken concerning that Law *—and shall only observe here, that if that *inward Law*, howsoever they came by it, was effectual to Salvation, it does not therefore follow that the *Quaker Light* is, nor are the Cases parallel. The former might retain many antient Usages, and religious Customs, and perform several Things contained in the *written Law* (as we are assured from all Accounts of them they did) from *Tradition*: whereas the *Quaker's* is neither from *Tradition*, nor *Revelation*, but a blind and implicit Belief of a *Guide* that does not exist. That of the Prophet also, *He hath shewed thee, O Man, what doth the Lord require, &c.* hath been before explained. This he brings as a Proof of that *inward Manifestation*, and that God doth not *require*, till he hath first shewed it unto them. How it has been shewn to all Men, I have also made appear at large, and that it was in a Manner very different from the imaginary *Light of Quakerism*.

Apol. p. 170. “ But the Apostle, he says, opens this Matter, and illustrates it more, saying, ^b *The Word is nigh thee, even in thy Mouth, and in thy Heart, that is, the Word of Faith which we preach.*” This by no Means, proves

* See above, p. 223, &c.

^b Rom. x. 8, 9.

the previous *in-being* of the Gospel in those Gentiles; but is only an artful Means of Inducement, used by the Apostle, towards their Belief: For he had in the foregoing Part of the Epistle, shewn them, that they might become the *Children of Abraham*, by embracing the Faith of him, though they were not his Descendants by Birth; and as the Gospel was now offered to all without Exception, by the breaking down the *Partition Wall*, they might come to *Christ* by a shorter Method, than the Rudiments of the Law; and that that Method was easy and plain to every one—the Matter of it *was nigh, even in their Mouth, and in their Heart*: But it was neither in their Mouth, nor in their Heart, till they should ⁱ *confess with their Mouth and believe in their Heart, the Lord Jesus*. Therefore had they had this *inward Manifestation*, the Preaching of the Apostle would have been needless, and they would have *confessed and believed* without it. But that they had no *inward Law*, whereby they were enabled to do this, is evident from those beautiful Gradations he illustrates it by. For after setting forth the Riches of God's Love *to all*, and annulling the Difference which before subsisted, he says, ⁱ *Whosoever shall call on the Name of the Lord, shall be saved. But how should they call on him, in whom they have not believed? And how shall they believe in him, of*

ⁱ Rom. x. 10, 13, 14, 15, 17, 18.

whom they have not heard? And how shall they bear without a Preacher? And how shall they preach except they be sent? Now if there had been an *inward* or *implanted Law*, and a *Light* also to have discovered it, their Faith, Belief and Perception of it had been established at once, by *Intuition*, without those several Gradations the Apostle thought necessary for that Purpose. But *Faith cometh by hearing, and Hearing by the Word of God*—What Word of God? Why the *Word which he preached*, and which was *written in the Law and the Prophets*. So that there could be no Faith, but by those intermediate Steps, which all depended on the divine *Mission*—consequently, no *inward Light* which could direct them to Salvation without. The *Mission* was the Cause of their *Preaching*—*Hearing* was the Effect of that *Preaching*—*Believing* (or obeying) was the Result of that *Hearing*—and *Calling upon him* (or worshipping him) was the open Consequence of that *Belief*. This is the Operation of the *Word in the Heart and in the Mouth*. But this, he says, the Apostle answers immediately, and affirms it to be that *inward Preacher*, which hath founded in the Ears and Hearts of all Men, saying, ^k *Have they not heard? Yes, verily, their Sound went into all the Earth, and their Words unto the End of the World*. How greatly is this *enlightened Apologist* in the dark, not knowing

^k Rom. x. 18. Pf. xix.

a Syllable of *that Thing*, whose *Sound* went into all the *Earth*, yea and the *Heavens* also; Did he know this was a Citation from the Psalmist? If so, surely the Apostle did not apply it in a Manner contrary to the original Intention and Meaning of it. The Psalmist is not speaking of any *inward Light*, or Manifestation, but directly the reverse. He is speaking of the *Κόσμος*, the Fluid of the Heavens, the *created Light and Spirit*, and of their *Sounds and Words*, (viz. their Power, Actions and Effects) being gone forth from the Center to the Circumference of this System. This is the *Book of Nature*, which has been always open to all Mankind—wherein they might read Descriptions of the *θειότης*, *Essence*, and of the *δύναμις*, *Power*, or *Personality* issuing therefrom in the Administration of the Covenant; which, like the Actions of the material *Light and Spirit*, was offered to all the World. The *Heathen* therefore have *heard*—both from the first Promulgation of the *Cherubim*, and from the Powers and Actions of the *Machine*, which shine in perpetual Subserviency to these important Purposes, and to the glorious Illustration of the divine Counsel! And this *bearing* did beget a proper Belief in those who observed the *Institutions*, till their Apostasy from them, and the Influence that had on so great a Part of Mankind. By that, and a long Continuance under it, this Book has been sealed

to

to their Understandings, and the Knowledge of it utterly lost among them.

But this inward and powerful Word, he says, is yet more fully described in the Epistle to the Hebrews: ¹ *For the Word of God is quick and powerful, and sharper than any two edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and a Discerner of the Thoughts of the Heart.* This is literally true of the *material Light*, and descriptive of it's Operation and Action in the natural Body, whereby the Life of it is preserved; and finally of the Destruction thereof, when the Organs are rendered unfit for the longer Continuance of it's Action, by *dividing asunder of Soul and Spirit*, and by dissolving that intimate Union of the *immortal and mortal Principles* within us: and from hence is the Idea taken, and apply'd to the Action of the *spiritual Light* on our Souls, which otherwise we could have no Conceptions of. But of this Text, and the Actions of the *Light* to illustrate it, I have already had occasion to speak in the Course of this Proposition, which sufficiently answers every Thing he infers from it, and to which I refer the Reader *. Those other Texts cited by him, viz. ^m *That he hath not left Man* (the Passage is, he hath not left himself) *without Witness*, are of the same Nature,

¹ Heb. iv. 12, 13.

* See above, p. 133, 134, 135, 136.

^m Acts xiv. 17.

and prove the contrary of what he brings them for. The *Witness* here spoken of, is no *inward Witness*, as he fondly imagines, but the *Machine*—and his Providence is there set forth by those constant and regular Actions, whereby *Rain and fruitful Seasons* are dispensed unto us, and in that respect, a proper *Witness* of his gracious Benevolence to us. And this other also, ⁿ *I will give him for a Witness of the People*; the Word here rendered *Witness*, signifies an *Institution, an Ordainer, an Enjoiner of Faith and Duty*—or as *St. Paul* expresses it in other Words, ^o *the Author and Finisher of our Faith*. And again, he is given *for a Leader and Commander*; this is also taken from the Action of his Type in this *Fluid*, which is the *Leader, Ruler and Director* in this System. Those several Citations from *the Fathers*, as they conduce nothing to the Proof of his Point, further than by a Conformity of some Expressions, we shall purposely omit. Now then we come to the

§ 24. Apol. p. 174. Third Proposition to be proved, viz. “That it is by this Light, Seed or Grace, that God works the Salvation of all Men; and many come to partake of the Benefit of *Christ’s* Death, and Salvation purchased by him,” (he should have added what follows a little after) “who are utterly ignorant of the outward History of *Christ*.” This is easier said

ⁿ *Is.* iv. 4.

^o *Heb.* xii. 2. and *Heb.* ii, 10.

than proved, it being impossible for him to be certain of the Salvation of the *Heathen*—For his Assertion is founded upon a Supposition, as injurious to the Goodness of God, as that of *absolute Reprobation*, viz. that he has rendered the Knowledge of the History impossible, which is not true. For there is no Part of Mankind, whom the Gospel might not have taught, by Means of the first and second Promulgation of it, had it not been for their own willful Opposition to it. And this puts their Condition in a much less favourable Light—and from whence it may safely be affirmed, that *no Heathen*, so long as he remains *such*, and without Conversion, can come to partake of the Benefits of *Christ's* Death, and Salvation purchased by him. And therefore our excellent Church is most found in this particular Point of Doctrine, viz. “That they are to be had accursed that presume to say, that every Man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his Life according to that Law, and the Light of Nature; for holy Scripture doth set forth only the Name of *Jesus Christ*, whereby Men must be saved.” Art. 18. There is nothing wherein the deadly Artifice of the great Enemy of Mankind is more visible, than in alluring Men from the appointed Means of Grace, and putting them upon the false Hopes of Mercy and Salvation, to be obtained by Methods inconsistent with the *Covenanted Plan*, nay in direct Defiance of it. He

cares not how zealous they are in Pursuit of such Imaginations, working on those Affections he finds them the most prone to indulge, and improving them to their own Destruction. Thus does he suggest to them specious, and more enlarged Notions of Benevolence and Compassion to the heathen World, and raise in them plausible Ideas of Salvation without the historical Knowledge of *Christ's* Death—as more suitable to the Immensity of the divine Attributes, and to render the Benefit of his Sufferings universally effectual, without any respect had to the *Covenant of Redemption*. It is equally subservient to his Purposes, whether they perish through an utter Inattention to all Religion, and an excessive Indulgence in all Manner of Wickedness; or by an obstinate Perseverance in an attempting to gain the *End*, though they willfully reject those only *Means*, whereby it can be accomplished. But as his Hypothesis is false, viz. that God has rendered the Knowledge of the History impossible; all those Consequences that he draws from it, must be false likewise. For howsoever ignorant great Part of Mankind may be therein, it is not owing to any Deficiency in the Means themselves, or to any Act of God in rendering them ineffectual, but to their own Reprobacy, and Willfulness in rejecting them. And therefore the supposed Necessity of this *universal Principle*, does not only fall to the Ground, but is in itself a most impious and unwarrantable Position. For it

will

will justly remain a Question with us, whether after their willful Refusal of those gracious Offers of Acceptance, and their obstinate Perseverance in that State of Ignorance and Impenitency, they are yet Objects of the divine Favour or not. However, this may be safely affirmed, that they never will be converted, but by the outward Means of Preaching, &c. nor reached by any *saving Light*, that is inconsistent with the *covenanted* System of Salvation.

His Theam then arising from this absurd Hypothesis, has two Parts; “First, That those who have the Gospel, and *Christ* outwardly preached, are not saved, but by the Working of the Grace and Light in their Hearts.”

“Secondly, That by the Working and Operation of this, many have been, and some may be saved, to whom the Gospel hath never been outwardly preached, and who are utterly ignorant of the outward History of *Christ*.”

If a Man's Sentiments are to be known by his Words, the Drift of this cannot be mistaken, which is evident to depreciate the holy Scriptures, and render them useless in the great Point of Salvation. Who among us ever thought or affirmed, that the *mere outward* Preaching of *Christ*, or any *external* Act of Religion whatsoever, without a suitable Faith in our Hearts, and a proper Influence on our Lives and Conversations, would be effectual to Salvation? So gross and ridiculous a Conception, can only be entertained by a *Papist* or a *Quaker*.

But

But the *Jesuit* has fallaciously stated the *Question* —“ That we are not saved, but by the Working and Operation of the Grace and Light in our Hearts.” He has either willfully omitted, or else not sufficiently attended to the Merits of it: That the *inward* Operation of God’s Grace and holy Spirit upon our Hearts, is the Principle by Faith, whereby the Merits of *Christ’s* Death and Satisfaction are applied, and our Salvation wrought, is past all Doubt: But the Question is, whether this *saving Light*, and energetic Grace, be obtained, not only *without* the outward Knowledge and Means of the holy Scriptures, but even in *willful Opposition*, and absolute Defiance of them—we justly say not. The positive Assertions of *George Fox*, &c. in regard to their Insufficiency, and the opprobrious Titles they blasphemously bestow on them, carry not half the Malignancy in them, as the *Jesuitical* Guise, and affected Salvo of this Apologist in their Behalf. The Purport of the *Second*, sufficiently intimates the Regard he had for them, and the Opinion he had of their Virtue for the Purpose above. For if Salvation be attainable without them, and that our Faith and Obedience built on them, be not *saving*, but by the Operation of their *imaginary Light*—then is the *written Gospel* of no use, but the whole of our Salvation must be attributed to the Efficacy of this *inward Principle*: And that as it reaches the *Heathen*, who are utterly ignorant of *Christ’s* Sufferings, their Condition is in

no respect, behind our's, but in some, even preferable to it. But how childish is it to imagine, we rest in the mere *outward* Preaching and Letter, without any *Faith* arising from the Virtue and Impression of it on our Hearts? We are abundantly sensible of the inward Life and Efficacy of the Gospel, and that it is *the Power of God unto Salvation, to all them that believe*: And we render our humble Acknowledgments to the divine Goodness, that he hath in Mercy dispensed to us those *Means*, through which alone it is conveyed. Is it not then a most perverse Insinuation, that we are either totally without this blessed Influence, or else less likely to obtain it through the *Medium* of the Scriptures, than either those *savage Indians* who are ignorant of them, or these *high flown Perfectionists*, who so presumptuously depart from their Direction? We will not therefore hesitate to affirm with the Apostle, that our *Faith cometh by Hearing*, and that *Hearing*, or Obedience, *by the Word* (the revealed Purpose in the *outward written Oracles*) of God—and that we neither have any Faith, nor expect any, but through those *Means*. That Salvation is attainable from the mere *outward* Preaching, or by a *formal* and precise Attendance on the public Ordinances, who among us did ever affirm or believe? Yet are we not so ill informed, as to attempt it by imaginary Devices, or to disdain the *Means*, through which *only* it is to be effected.

Apol. p. 175. For the Probation of the first Part of his Theam, he goes altogether on the Doctrine of *Regeneration*, which he makes synonymous with this *inward* Working of the *Grace* and *Light* in our Hearts, and begins with that of the Evangelist; ^a *Verily, verily, I say unto you, except a Man be born again, he cannot see the Kingdom of God. Nicodemus did not understand our Saviour from this Assertion, and therefore he explains his own Meaning in the 5th Verse, concerning the Manner of this Birth, viz. both by Water and the Spirit. But as this relates to the Sacrament of Baptism by Water, as retained in our Church, we shall defer the Consideration thereof, till we come in Course to treat of that sacred Ordinance—only premising here, that those who are not thus baptized, but stand in contempt of that Sacrament, how plausibly soever they may talk, or write of Regeneration, are no ways under the Influence of the new Birth, nor under the Dispensation of the Spirit. And all their Reasonings on this Head, will terminate in nothing but idle and fruitless Speculation—of the same Nature with those of a Slave on the Subject of Liberty, who may comprehend perhaps something of the Theory, without ever experiencing the sweet Effects of it. His first setting out is founded on a gross Mistake, viz. “That this new Birth cometh not by the outward Preach-*

^a Joh. iii. 3.

ing, or Knowledge or historical Faith in *Christ*; seeing there are many that have *that*, and firmly believe it, who are never *renewed*." The Question is not, Whether we *are*, but whether we *may be*, *renewed* thereby. Because the *outward Means* are not the *new Birth* itself, therefore they are no ways useful in directing us how to attain to it. But if a careful Attention to the Things therein contained, viz. the State we are in by our *natural Birth*—the Nature of the original *Trespas*, and how far all Mankind are affected by it—to the Means of being removed into the *new State*—to a View of our Condition under the *Attainder*, and of that under the *Restoration*—of the gracious Plan, whereby this is to be effected—a firm Faith in the great Authors of our Redemption—a perfect Submission to the Terms, whereby we are qualified to partake of it—and finally, a due Application of these Things in our Minds, and a Reliance on the *holy Spirit to help our Infirmitie*s—then are they the *only Means* through which we can attain to the *new Birth*, and fully assure us that we do so; ¹ *For whatsoever ye shall ask in Prayer, believing, ye shall receive*—our believing it, fulfilling it unto us.

He will needs be detracting from the outward Knowledge, and lays hold of every Appearance and Opportunity of traducing it. And the following Passage of the Apostle, he thinks,

¹Matth. xxi. 22.

is a sufficient Warrant for the laying aside all outward Knowledge, even that of *Christ* himself. † *Wherefore, henceforth know we no Man after the Flesh; yea though we have known Christ after the Flesh, yet now henceforth know we no more. Therefore, if any Man be in Christ, he is a new Creature; old things are passed away, all things are become new.* What though the Apostle be extolling the *new Condition* with that Fervency of Spirit it so justly deserves, and opposing it to the *old or natural*, to which it is as much preferable as Light to Darkness; yet it by no means follows, that the *outward Knowledge*, was to be either neglected or despised, but rather the contrary: For to whatever height the divine *Ecstasy* might carry this illustrious and *chosen Vessel*, and estrange him, for the Continuance of it, from the Converse of all animal Affections—yet is it certain that his outward Attainments, prompted by a most active and zealous Disposition, did not a little contribute to the Increase of that holy *Transport*, so conspicuous in this Chapter. The divine *Energy* must be proportioned to the Disposition of our Faculties, and their Qualification to admit of it's Action. Hence are those *Rhapsodies*, and noble Impetuosities of *Speech*, so discernible in the Writings of this great Apostle! Hence did he become a fit Instrument to *bear the Name of Christ to the Gentiles*, by the ἀπίσθησα θεία, di-

† 2 Cor. v. 16, 17.

vine Impulse co-operating with so magnanimous a Temper. But this does not argue the laying aside the *cutward Knowledge*, nor imply the disuse of it, nor does the Text at all suppose it. It amounts to no more than this—that though he had known *Christ* after the Flesh, yet when he had suffered, rose again, and ascended, thereby fulfilling all the Purposes of his Incarnation, he was to be known no more after that manner, but *spiritually*, which is common to all other Christians, as well as to the Apostle.

It is manifest therefore, how mean and unworthy an Opinion he entertained of the outward, historical Knowledge of *Christ*, by his comparing it to the Rudiments of a Science; which (granting the Justness of the Comparison) would yet be very disingenuous in an Adept to vilify, as they are the only Means, through which that Science is obtained. But the Matter he infers from his Comparison, is very unwarrantable, viz. that because we make use of the *outward Elements* to obtain the *inward Effect*, therefore we rest in them, and go no farther,—and consequently, shall never obtain the Kingdom of Heaven; which is a pregnant Instance of the Nature of their *new Birth*, and of the Spirit from whence it proceeds; as well as a convincing Argument of that *peculiar* Situation of Mind, the boasted Privileges of this *Principle*, do so naturally lead them into. The remaining Part of this Section contains nothing new—consisting chiefly of such Flights of Expression

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pression, as are the genuine Result of an *enthusiastic Imagination*: but such, as however, have this visible Tendency, so far to spiritualize the outward History of the Birth, Sufferings, and Resurrection of *Christ*, as to make it a matter of no Importance.

§ 25. Apol. p. 181. Secondly, “By the Operation of this Light and Seed, some have been, and may yet be saved, to whom the Gospel is not outwardly preached, nor the History of *Christ* outwardly known.” If this be true, then is the Gospel, and all *outward Means*, of no manner of Service, as I have already abundantly shewn. But through the whole course of this Argument, he has had a particular Regard to the *Heathen World*; and the Strength of it has mostly depended on that Consideration, which is altogether foreign to the matter in hand. For if it were granted, or could indeed be proved, that the Goodness and Mercy of God did equally extend to them—or that they can be reached by any *saving Light* or Influence, to us unknown, and inconsistent with the covenanted Plan of Redemption—this nevertheless, would argue nothing in Diminution of the *outward Means*, or be any Motive to induce us to depart from them, or to expect to be saved without, or in Opposition to them. And the most of the Argument, even in *Imagination*, amounts to no more than a supposed magnifying of the divine Attributes, in a specious Extension of Charity to those *estranged Generations*, who,

who, in spiritual Concerns, can be no Rule to us, nor to whom, in such respects, we have no Relation. What their future Condition may be, is only known to God; and howsoever compassionate we may be in our Wishes for their Salvation, that can avail them nothing, nor be any reasonable Ground to us, to expect it by such Methods, as the fruitful Imagination of this Apologist suggests it possible, nay even probable, for them to obtain it.

But then he argues from the second Part of his Position; That those, to whom the Gospel, the Power of God unto Salvation, is manifest, may be saved, whatever outward Knowledge they may want.

But this Gospel is preached *in every Creature*, in which is certainly included many that have not the outward Knowledge: Therefore of those, many may be saved. This Argument is founded on the old Mistake, viz. *preached in every Creature*; and as he cannot reconcile that with the *outward* Preaching, and Publication of it, which he supposes not so universally diffused—he is on that Account, driven to the Necessity of asserting another *inward Gospel*, different from it, and by which the *Heathens*, who have never heard of *Christ* according to the History, may attain unto Salvation—so setting up *other Means*, than those *revealed*, in Opposition to the express Declaration of the Apostle, viz. [†] *If any preach any other Gospel unto*

† Gal. i. 9.

you, than what ye have received, let him be accursed. Now according to the Quaker Argument it should have been, If any preach any other Gospel, than that which is *in you*; and if it had been *in them*, what need had there been of any *Preaching* at all? But what did he preach?—even that same ^t *Faith*, which before he had persecuted. This Mistake, concerning the Force of the Particle *ἐν*, is above rectified; and another Instance of it occurs in the last Verse of this very Chapter; and they glorified God *ἐν ἐμοὶ*, through me, or by my Means—so *ἐν πάσῃ κτίσει*, throughout the whole World, or Creation, as *κτίσις* properly signifies.

After the same manner also, must that Passage of the Apostle to *Titus* be taken, which the Quaker fondly imagines to favour his Argument; *“The Grace of God that bringeth Salvation hath appeared unto all Men, &c.* To every Individual, doubtless, it did not appear, nor bring Salvation, though it might, and was intended to have done, because their Situation rendered them incapable of perceiving it. And as he thinks the Apostle to be the best Commentator on himself, we will hear him, and abide by him too, in a parallel Expression, in a foregoing Epistle, viz. *“That by me, the Preaching might be fully known, and all the Gentiles might hear.* Though this Apostle did preach to many Nations, almost to all from *Arabia* to *Spain* inclusively, yet were there

^t Gal. i. 23.

^u Gal. ii. 11.

^w 2 Tim. iv. 17.

many more, to whom he did never preach at all, and therefore, all the *Heathen* did not hear through him—neither could the *Preaching* (strictly and literally speaking) be fully known through him only, seeing all the other Apostles, and their Successors, were concerned in that *Affair*, as well as himself.

His next Instance also makes nothing to his Purpose, viz. * *Therefore as by the Offence of one, Judgment came upon all Men to Condemnation; even so by the Righteousness of one, the free Gift came upon all Men, unto Justification of Life.* The Force of this Argument stands in an intire Ignorance of the Nature of the *original Trespass*, and wherein all Mankind was unavoidably affected by it. The Apostle is all along setting forth the Opposition between the *First and Second Adam*—the regenerate and unregenerate States of Mankind, in the strongest Light; and shewing, that as *Condemnation* came upon all Men through the Means of *one*, and Death through him—so the *Free-gift* also, and the Grace, whereby we receive it, the *Justification* came through the Means of *one*, and Life thro' him, upon all Men. So far the Parallel holds exactly, and farther the Apostle needed it not; except he had insisted particularly on the Nature both of the *Trespass* and the *Free-gift*. What those are, I have already shewn at large in the last Proposition: And therefore it will

* Rom. v. 15, &c.

be sufficient only to observe here, that though the *Justification* be as universally extended as the *Condemnation*, yet herein is a Difference not perceived by the *Quaker*. Though all Men do not, of Necessity, *sin after the Similitude of Adam's Transgression* (every one having the same Trial to make in respect to the *actual Sin*, and consequently an Option whether he will, or not) yet as *Death* was the inflicted Penalty of *that Sin*, and what all Men experience in consequence thereof, we are unavoidably born under that *Tenure* to which his *Transgression* subjected us. And therefore *the Life*, though intended for the universal Benefit of human Nature, and proffered by the great Atonement, yet does it not take Effect on those, who deny the Attainder, (*the Death*,) and the Cause of it, and will not put themselves in a Condition to receive it.

Apol. p. 184. And for the want of this Knowledge, his Argument, though plausible of Appearance, does not conclude as he would have it, viz. "If all Men have received a Loss from *Adam* which leads to *Condemnation*, then all Men have received a Gift from *Christ*, which leads to *Justification*." But herein he is mistaken. For the Loss received from *Adam*, is in some respect, different from the Gift received from *Christ*. The *Condemnation* unto Death is passed upon all, and we are unavoidably under it, whether we will or not—whereas the *Justification* unto Life, though proffered

to all, is yet efficacious only on such, as qualify themselves for it, by acknowledging *the Death*; for that cannot be received as a *Gift* by those who acknowledge no Loss; nor is it easy to conceive, how those, who are sensible of no *Condemnation*, can pretend to be of any *Justification*. It is impossible to have clear and distinct Apprehensions of this important Article, without taking in the whole of Man's State, from his Creation, to his Entrance on Eternity, and the various Scenes of Action relating to this stupendous *Drama*. The Terms are all *relative*; and the very mention of one Sort, does naturally suppose their *Opposites*. The Theatre of Action, is *this World*—the Time, *Life temporal*—the Actors, *Mankind*—what is set before them, *Good and Evil*—the Place of Retribution, the *next World*—the Reward of their Actions, in the two opposite States, *Happiness in Heaven*, and *Misery in Hell*—the Continuance thereof, in *Life or Death eternal*—*Satan*, or the Destroyers, in *League* for their *Destruction*—the *Alcim*, or Saviours, in *Covenant* for their *Salvation*—the Forfeiture or Loss, accomplished by Satan in the *First Man*, in human Nature—the Redemption or Recovery, in the *Second*, in human Nature also. The great Scene of Action in the Covenant between the divine Persons, was finished by *Christ*, the Executor thereof, on the *Cross*—Satisfaction was paid for the Offence—the Redemption wrought by his Death, and the Benefits thereof,

were extended to all Mankind, who would qualify themselves to receive them. The *real Terms* of Acceptance—Qualification—Removal out of the *Old State*—Initiation into the *New*—the Means of Knowledge, Faith, Duty, in order thereto, exhibited and infallibly recorded, by Types, Emblems, Hieroglyphics, in the Holy Scriptures, by the *Spirit of Truth*. The *imaginary Terms*, viz. Light of Nature,—mere Morality—saving Light—immediate Revelation—Knowledge without Means—Denial of the Forfeiture—Self-sufficiency, and whatever other Means of Salvation, inconsistent with the Covenant, suggested in Opposition, by *Satan the Father of Lies*.

Hence this latitudinarian Principle of *Quakerism* (common to the *Chubbists* and others also) the Salvation of the *Heathen, as such*, without Conversion; by following an *imaginary Rule* within, and acting up to it's Dictates, whether it be Conscience, Reason, Light of Nature, or within, matters not, if contrary to the covenanted Plan. For though *Christ* were given for a *Light to lighten the Gentiles*, yet is not the salutary Influence thereof unavoidably operative on them, unless they are in a Capacity to receive it. That he might reach them by his *Power*, which is infinite, is not denied—but that he *does*, in Opposition to his immutable Purpose, is not to be proved. *Truth* is, as it were, the fundamental Attribute of the Deity, at least, in respect to that Relation he stands in towards

towards us: And howsoever infinite his *Power* may be conceived to be, his *Truth* is not less so—nor is it to be supposed the *divine Peers* will act inconsistently with those *Restrictions*, under which *by Oath* they have bound themselves. Though he is *Lord*, in respect to *Sovereignty*, over all the World, yet is he not *Aleim*, in respect to *Salvation*, but to those, who are under the Terms of that *Covenant*, and consequently capable of the Benefits thereof. Therefore his *Maxim, a non esse, ad non posse, non datur sequela*, will not hold here. For in respect to the *Covenant*, and the settled Plan of Redemption therein laid down, the Obligation and Operation thereof, is, like the great Authors of it, immutable, ^x *with whom is no Variableness, neither Shadow of turning*. And whatsoever has not been, nor is, a Means of Knowledge, Faith, and Salvation, in that gracious Establishment, so neither will it, nor can be. We may therefore safely affirm with the Apostle, and our Church from him,^y *That there is none other Name under Heaven, whereby Salvation is attainable, but only the Name of Jesus Christ*. But before we speak to this, we shall just observe, that this Principle of *Quakerism*, as well as of all other *loose Thinkers*, stands on this delusive Foundation, viz. a *supererogatory* Extension of Compassion to those Apostate Generations, and imaginary Conceptions of

^x Jam. i. 17.

^y Art. 18.

God's Mercy and Goodness, without Exception, or the least respect to the *covenanted Means* of dispensing it. They think it a great Arraignment of those Attributes, that so great a Portion of Mankind should miscarry hereafter, without considering, either the Causes of their Situation, or how small a Figure *the Israel of God* has ever made, in Proportion to the ² *Aliens from that Commonwealth*, and those that are *Strangers to the Covenants of Promise*.

That none can be *saved*, but by the *Name of Jesus*; he allows to be a great Objection, and undertakes to solve it by the weakest and most absurd Answer imaginable, viz. "Though they know it not *cutwardly*, yet if they know it *inwardly*, by feeling the Virtue and Power of it in their Hearts, they may be saved: and, (to take it together) how many are injured by *Adam's Fall* (which by the Way, is hardly consistent with his Doctrine in the last Article, where he says, *Adam's Guilt* is not to be imputed to his Posterity, till by the like Acts of Disobedience they make it their own) that know nothing of there ever being such a Man in the World: why then may they not be saved by the Gift and Grace of *Christ in them*, though they know not *how* that was purchased unto them, by his Death at *Jerusalem*; especially since God has made that Knowledge simply impossible to them?" That is not true, as I have already shewn—and his Expression, their

² Eph. ii. 12.

not knowing *distinctly how*, favours strongly of the *Jesuit* again: it is a begging the Question, and supposes the Knowledge of the *Fact*, though not the *distinct Manner* of it. But I would desire to be informed, of the distinct Manner of this *inward Feeling*, and yet at the same time, to be utterly ignorant of the *outward Knowledge*? Is it possible for any to feel the *Power of Jesus* in their Hearts, and yet be ignorant, that there ever was any such Person, whose Power they pretend to *feel*?—Can the Virtue be in the Heart, and not the Knowledge? But Salvation, he says, lieth, not in the *literal*, but in the *experimental* Knowledge; and because we have the *literal*, and abide by it, he therefore dreams, or perversely supposes, we expect Salvation from the *mere History*, without any *inward* and faithful Application of it in our Hearts. But we deny, that any *experimental* is to be obtained without the *literal*—or that any *Heathen*, who never had the *latter*, has the *former*. It is not to be doubted, that *Porphry* and *Celsus* had the *literal* Knowledge of the Scriptures, as well as this *Apolo- gist*, though they were not saved by them—yet it must be acknowledged, they acted far less in Disguise concerning them, than those, who under Colour of Esteem, destroy their Authority, and like ^a *Judas*, betray the Son of Man with a Kiss.

§ 26. Apol. p. 185. “ If this outward Know-

^a Luke xxii. 48.

ledge

ledge were absolutely necessary, then could none be saved without it, which he says, is contrary to our own Doctrine, in respect to *Infants*, and *deaf Persons*." This has been partly answered above, under the fourth Proposition. But what an ungenerous Way of arguing is here, to draw a general Conclusion from Premisses manifestly particular and accidental? *Deaf Persons* may undoubtedly, in great Measure, be made sensible of the outward Knowledge; and so far as they comprehend it, it is a *Rule* to them. But though they could not be within the Reach of any *outward Means*, that would not affect our Doctrine, nor be Proof of the Necessity of their imaginary Principle, the *Light within*: But granting that such particular Instances, do at length, attain to Salvation, tho' not by Means of any *outward Assistance*, nor by the Exercise and Co-operation of any *rational Faculties*—yet it would not follow, that they attain it by Virtue of an *inward Light*, but merely through the merciful Acceptance of their Creator, who would not expect the Performance of Duties, wheresoever the Means and Abilities of doing them, were withheld. In regard to *Children*, I had before alledged what was necessary for that Purpose; and shall only add here the Judgment of *St. Paul*, directly to the Point in hand, though indeed it be merely his *Judgment*, and not by *Inspiration*. He says, ^b *the Children*, even where one of the

^b 1 Cor. vii. 14.

Parties is an Unbeliever, *are holy*. How much more then, where they are *both so*, and in a Resolution to have admitted them into the Congregation of the Faithful *by Baptism*, had they lived long enough to have received it? And though they cannot transmit Grace to their Children; yet as their Intention was to have initiated them into the visible Church, it is not to be doubted, but that in such Cases, the *Will* is accepted for the *Deed*—and that those Children will be favourably received, who have died, not through any *Neglect* or *Contempt* of that holy Sacrament, in the Parents, but through an unavoidable Necessity, or the immediate Hand of Providence in removing them.

Apol. p. 186. In regard to such being in the Bosom of the Church, who are visibly no Members of it—it is still harping on the old String, a misplaced Compassion for the *Heathen*: and this makes him suppose *a Chinese* or *Indian*, as much excusable for not hearing the *outward Gospel* (through an imagined Impossibility) as a *deaf Person* that cannot hear. Of their Case, I have largely spoken already, though it is intirely foreign to the present Dispute. But whatsoever may be their future Condition—or what *Means* they at present have—or how far their *Situation* may be excusable, or not—it is all of no Manner of Account to us, who have *the lively Oracles of God* for our Direction.

Secondly, he says, that it is not essential, appears plainly by that saying of *St. Peter*, viz.

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° *Of a Truth I perceive that God is no Respeeter of Persons; but in every Nation, he that feareth him, and worketh Righteousness, is accepted of him.* The Apostle is here opening his Speech in regard to the Case of *Cornelius*—And this the *Quaker* supposes to be a sufficient Proof of the Universality of their *inward Light*, without the *outward Means*. But this does not prove it—For though he were not a *Jew* by Nation, nor a *Profelyte* (however not *outwardly*;) yet is it evident, he was no Stranger to their Religion, since both ^d *himself and his whole House feared God, gave Alms, fasted, and observed the set Hours of Prayer*, and performed such religious Duties, as were evidently set forth in the *Law*. Is it not therefore, from this express Conformity, far more probable, that he obtained the Knowledge of his Duty, from his *Converse and Enquiries* among them, than from any immediate and *inward Light*? This intirely alters the Case, and makes the *outward Knowledge* previous, and the Cause of that excellent Disposition of Mind, which qualified him for so extraordinary an Instance of the divine Favour. And it was from hence that the *Fear of God*, and his *working of Righteousness* sprung, and capacitated him for so peculiar a Dispensation. But if he were not a *Profelyte* to the external and *ceremonial* Part of the *Law*, so as to be circumcised, &c. yet it is plain he was to

‡ Acts x. 34.

• Ibid. 2, 30.

the Faith of it; for he was a^e just Man, and of good Report among all the Nation of the Jews, which, had he been looked upon merely in the Light of a Roman, or Heathen, he had never obtained among them. And therefore as the Ceremonial Apparatus was now at an End, and the Partition-wall broken down; the Benefits of the Gospel were hereby universally offered to all without Exception—and this devout Centurion became a fit Object of the divine Favour, and an early Instance of Acceptance, without the usual, and now antiquated Means; and at the same time also, an indubitable Evidence, ^f that through his Name, whosoever believeth in him, shall receive Remission of Sins, whether Jew or Gentile. This was, as well to open the Eyes of Peter himself, as the rest of the Jews—to disengage him from that Prejudice and Bigottry, which this Example and the Vision were found necessary to remove. But this is far from Proof of an inward Light, as the efficient Cause of his Acceptance; for had that been the Case, he had by that Means, been sufficiently illuminated without any Assistance, or even the Preaching of Peter himself—and his being baptized with Water (though he had received the Holy Ghost before, which let the Quaker observe) had been altogether superfluous.

He next instances in the Case of Job, a per-

‡ Acts x. 22.

† Acts x. 43.

fect and upright Man, one that feared * God, and eschewed Evil. But from what Scripture, he says, did Job learn this excellent Knowledge? This is built on a Supposition, that there was no Law, nor outward Means of Knowledge before the Time of Moses, which others have imagined besides himself, and from whence the most absurd Reasonings, and injurious Consequences have been deduced. The Scripture he learned it from, was the same as Adam, and all the successive Patriarchs and Fathers, had from the Fall, to the Promulgation of the written Law, and during the Continuance of the Mosaic Dispensation—and that was the Cherubim, as we find by Satan's coming before, and going ² cut from, the Presence of the Lord. And that the true Religion was in Use there is plain, notwithstanding their Neighbours around them, might perhaps, be generally Apostates; for Job and his Family, and as many as were in Communion with him, are called by a Name expressive of their religious Situation, בני אלהים, Sons of God—regenerate Persons, such as were within the Pale of the Covenant; in Opposition to the Apostate Race, who were only בני אדם—Sons of Man by Nature only. That there was a Church-Service also, is apparent, both from this Distinction, and the Words of the Text; Now there was a Day, ויהי היום—

* In the Original אלהים, so knew him to be in Covenant for him.

² Job i. 12.

and the Day came, the same as the *נקץ ימים* — the appointed Time, or Revolution, originally observed by Cain and Abel at the first Institution. And Job himself was Priest—^h He sanctified them, and rose up early in the Morning, and offered Burnt-offerings for the Number of them all. And in the last Chapter, God commands his Friends, to take *Bullocks and Rams*, and carry them to Job, to be offered by him, and he was to be *Intercessor* for them, and God would accept them through him. The same *stated Time* is repeated again in the Beginning of the second Chapter. Surely nothing but the grossest Prejudice and Bigottry to this imaginary Principle, could make him overlook such plain Testimonies to the contrary, and argue so falsely as he does.

Apol. p. 188. And as he finds no mention of this illustrious Personage in *Moses's* Story, from the Creation, to the giving of the Law, he therefore concludes him to have been a *Heathen*; and that *such*, by an *inward Light* and Grace in the Heart, might, and did attain to all necessary Knowledge thereby, though without the *Pale* of the visible Church, and any *outward Means*, and thinks this Instance a positive Proof of it. But it does not follow, that though the *Church of God*, were generally confined to the Nation of the *Jews*, that it was so, *absolutely and strictly*, exclusively of any parti-

^h Verse 8.

cular Tribes, or Families elsewhere—or that all the rest of Mankind, without Exception, were Unbelievers of Course. For doubtless, there were very many scattered among the Apostate Nations, who were never consenting to the *Revolt*, but continued stedfast in the true *Faith and Worship* from the first. ⁱ *Abimelech*, King of *Gerar*, was not only a *Believer* himself, tho' one of the *Canaanitish* Kings, but, as he tells us, his *whole Nation also was righteous*. Such was, probably, the Case of *Job*—and though we are not expressly informed of the Time wherein this holy Man lived, yet all Circumstances induce a Belief that it must be very early; and some make it more than probable, that it was before the *Exodus of the Israelites from Egypt*, viz. his total Silence in respect to that stupendous Transaction; the Report whereof, one would think, could not but have reached his Country; and in all likelihood, the Appearance of such an unusual *Pillar of Fire* must have been visible also, as he lived in that Country, afterwards called *Arabia*, from the Settlement of that *mixed multitude, that followed the Camp of Israel*, therein. Neither is it to be imagined that the first Apostacy, howsoever general, did yet include every individual Person, or Family in it—nor that even the *mixed Multitude*, or the *Egyptians*, who saw those wonderful Works, were all to a Man, *Apostates*.

ⁱ Gen. xx.

But, what is far more probable, that they did, many of them, retain the true *Confession and Service*, and performed it on a right Motive also; though their particular Circumstances, might eclipse the outward Profession of it, and render the particular History of them unnecessary.

Who was the Author of this Book, is not certain; that it was not *Job himself*, is evident, because *Writing* was not then revealed; nor probably, is it more antient than *Moses* (who is by many learned Men thought to be the Author) because to him *Writing was revealed*. But be that as it will, it is manifest, both that there were some among the Heathen Nations, who adhered to the true Faith and Worship, and also, that they had not their Knowledge and Directions from any immediate and *supernatural Principle*; which intirely destroys the *Quaker Hypothesis* in this Example. So that his Argument from hence, viz. of the *Heathens doing the Things contained in the Law, by Nature*, and being accepted thereby, falls at once to the Ground, and is in this Instance, a begging of the Question. Concerning those *Gentiles, &c.* the Apostle speaks of, *Rom. ii.* I have already spoken.

Whether the Patriarchs and Fathers before *Moses*, had a distinct Knowledge of the *Fall by Adam*, and of the *Salvation by Christ*, he makes a Question—and also, whether *Moses* did not rather write his History of those Times, by

Revelation, than *Tradition*. But to any one informed from *Moses's* Account (from whence only we can be certain) there can be no doubt of these Matters; for the very Proof of the *Cberubim* alone, does of Necessity, suppose all the rest — Fire, Sacrifice, Priest, and every Thing relating to an *external Service*, and the End, to which it led. But though *Moses* could not have wrote of the Creation, and Formation of the *Heavens* into a *Machine*, and of their Power and Effects on Matter, in the manner he has done, without an *immediate Revelation* — yet concerning those other things he mentions, viz. the Fall of Man — the Incarnation of *Christ*, and Redemption thereby — and the Actions of those Patriarchs before him, he might by *Tradition only*, seeing there were so few Hands for it to have passed through, from *Adam* to himself, viz. From *Adam* to *Lamech* — to *Noah* — to *Terab* — to *Abraham* — to *Jacob* — to *Levi* — to *Amram* — to *Moses*. But in order to render the *outward* historical Knowledge of no Use, he instances in those *Jews* who crucified our Saviour, and how little they knew of him, even after all the Prophecies were completed — without considering the hardened Situation of those Wretches, and the *Blindness and Obstinacy* of their Hearts, that were the Cause of it. *That they and their Rulers did it through Ignorance; and had they known it, would not have crucified the Lord of Glory*¹, we are informed

¹ Acts iii. 17. 1 Cor. ii. 8.

by the Apostles. But what was the Cause of that Ignorance, was it not, as above? Or does he imagine it to have proceeded from any Deficiency in the *outward Means*? Far from it—they had so long been deaf to the Voices and Calls of Scripture, that the Patience and Long-suffering of God was quite worn out—the Book of Knowledge sealed to their Understandings—and a Spirit of Slumber and judicial Blindness inflicted on them, under which they apparently remain to this Day. And as to the Apostles themselves, who were in some respect offended at his Doctrine, concerning his *Death and Resurrection*, they were fully satisfied afterwards in those Points from the Scriptures, (though of his explaining) and before they received their Commission, and the Holy Ghost from him.

§ 27. Apol. p. 191. That the *Heathens* were sensible of the Loss by *Adam*, he would feign prove by some Scraps, even of the latter among them, though they are not worth contending about, seeing all those Expressions of an *innate Light, a Spirit, &c.* are confessedly Attributes of the *Heavens*, their God, the *Sol, Cælum, Spiritus, Anima Mundi*, of which they thought their Souls were Parts, and were to be mixed with it hereafter. They had, doubtless, some confused Notions of a supreme, eternal Principle, they called God, which was the *Heavens*—and if some of the more antient among them have seemingly hit upon Thoughts and Expressions of a superior Nature, and such

as bear a Resemblance to the Truth itself, and which some of the Fathers have mistaken for it, they are still to be considered in the same Light. *Plato's Trinity*, for Instance, which many Persons almost run mad after, was nothing but the rude *Chaotic Mass*, or first Production of elementary Principles by Almighty Power, and thence subsisting in the *Triune* Modification of *Fire, Light, and Spirit*, though he was at the same Time utterly ignorant of what was represented by them *. But though
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* Since the Writing of these Sheets, has come to my Hands an excellent Treatise, intitled, A full Answer to the Essay on Spirit, by the Reverend Mr. *Jones*, which, though I had long heard some Account of, yet I never till lately, had the Satisfaction of perusing. The worthy and ingenious Author, in the most clear and unexceptionable Refutation of the pernicious Errors of that audacious Piece, has given us a very judicious and elaborate Dilucidation (though he is pleased modestly to call them *Hints* only) of the *Hermetic, Pythagorean, and Platonic Trinities*. Many have been the Attempts of the Learned, to investigate the Meaning of that *dark, abstruse, and super-unintelligible Ænigma*, and all of them equally fruitless. The Enemies of this fundamental Doctrine of the Christian Religion, would persuade us, that it took it's Rise from the supposed Conjectures of those antient Heathen: But that is utterly false—the Doctrine itself was once universal; and the Traces of it are still to be found in the Hieroglyphic Monuments and Records of all the Nations we have any Accounts of, and the Tradition of it preserved in the Writings of those antient *Greeks*. So far was it from being the Fruit of their own Imagination and Conjecture, that it is evident almost to Demonstration, from the Dryness of their Accounts, and the Intricacy of their Descriptions, that *that* had no Share in the Composition. The Truth is, they
were

we should grant, even more than can be proved, that *Pythagoras, Plato, Plotinus, Socrates, &c.* had been in the right in many particular Points, it would by no means have proved, that they came to the Knowledge of them by virtue of any *inward Light*, nor of any peculiar Excellency, or Strength of their rational Faculties; but by their Neighbourhood to that Land, which was the Scene of so many signal Dispensations of Providence; the Fame whereof could not but have reached those curious Enquirers, besides the general Information they might have gathered by *Tradition*, and the immediate *Converse* of some of the *Jewish* Nation. Hence, probably, those Expressions to be met with in those antient Authors, which seem to be Allusions to the original *Fall of Man*—of *his Soul*

were pinned down by the Force of a Tradition, which, howsoever they might labour with all their Power to explain, they could not emerge from that Obscurity they were involved in, concerning it. As all their Accounts are but confused Emanations from the original Fountain of Revelation, they are all, as to the general Purport of them, reducible to that Point, and can be rendered intelligible by no other mean, than the Knowledge of the *Mosaic Principia*, as this ingenious Gentleman has happily shewn in the Treatise above mentioned, and to which, with great Pleasure I refer the Reader. See p. 180, & seqq. He has my sincere Acknowledgments for it—as have also those other learned Gentlemen, *Dr. Hodges*, the worthy Provost of *Oriel*, and the Reverend Mr. *Horne*, Fellow of *Magdalen* College, and others of that University, who have lately shewn themselves such able, as well as zealous Advocates for the Christian Revelation—and may God prosper their Labours!

being

being fallen into a deep Ditch—Man's wandering in this World as a Stranger, banished from the Presence of God—of the Soul's being like a Cylinder, or dead Coal; and of it's Wings being clipped, so that it cannot fly unto God. Whatsoever they might particularly mean by them, it is far more probable, they were the confused Remains of the original Truth, handed down by Tradition, (though so encumbered by Time, and various Circumstances, as to afford them little Certainty) than the Effect of any *inward Light*, or the Result, either of their own *Reason*, or *Imagination*.

The *innate Light* of Cicero, howsoever apprehended by *Lactantius*, is undoubtedly understood by him, as by our modern *Deists*, *Soci-nians*, and *Reasoners*, viz. an *inward Principle*, implanted in all, whether Reason, Conscience, or whatever other Name, matters not, whereby they pretend to find out a *Rule of Action*, and an Obligation to follow that *Rule*; and which is indeed the same as the *Quaker-light*, though under a different Appellation: For notwithstanding the *Heathens* and *Reasoners* make it a *natural Principle* within them, yet they assert it to be constant and eternal, the same in all Mankind, and sufficient to direct them in all their Purposes, temporal and eternal. Wherein then is theirs different? in Name only: For though they will not allow it to be either *Reason*, or *Conscience*, nor any *natural Faculty* in Man—yet it is alike in all Men, the Gift of God

to

to all, subservient to the same Ends, and of the same Tendency as this fashionable Principle of *Deism*; viz. the Subversion of the Necessity, and Authority of *Revelation*—setting aside the Atonement and Merits of *Christ*, and substituting their own Works, Sufficiency, &c. to obtain eternal Happiness, in Defiance of the instituted Method, the covenanted Plan of Redemption.

As to the Opinions of *Justin Martyr*, *Clemens*, *Augustin*, &c. that *Socrates*, *Heraclitus*, and others among the *Greek Philosophers*, were Christians, I envy not those antient *Heathens* any Happiness, nor those *primitive Fathers* their Opinions—but shall content myself in this Place, with saying, *they were no more*. In regard indeed to that famous *Arabic-Book*, and that wonderful Man, *Hai-Eb'n Yockdan*, who without any Converse with Man, attained to such a profound Pitch of Knowledge—having not the Pleasure of the * *learned Professor's* Acquaintance, I own, it is at present beyond me; and therefore must defer any particular Answer to it, till the *Book* is become more familiar amongst us.

The next Section contains nothing new, or material—only we shall just take Notice of *Buchanan's* Testimony of the *Light*, which yet is nothing to our Adversary's Purpose: For whatsoever he might understand by that “*Light*,

* Dr. H——t, *Heb.* and *Arab.* Professor in *Oxford*.

which,

which, he says, is set before the Mind, whereby to discern between Things that are vile, and Things that are honest ;” yet it does not appear, he thought that *Light* came without Means, as the *Quaker* dreams; because he there speaks of a *Compend of the Law*, which in few Words, comprehends the whole, and which, according to their Doctrine of the *Light*, would be altogether superfluous.

Thus at length, have we gone through the Consideration of this famous Point of Doctrine ; in a manner, I confess—seemingly prolix, and what some perhaps, may think beyond what the Nature of the Subject may require. But it being so remarkable a Part of the Controversy, as well as so essential an Article and Pillar of *Quakerism*—we have given a minute Attention to every Thing that carried the least Appearance of an Argument in it’s Favour: And have so far done Justice to our Adversary, as well as (I hope) to our own Cause, as not willfully to have omitted or slighted any thing he might judge worthy to be advanced on the one Hand, or we to be proper to be answered on the other. Upon the whole, I doubt not but it will appear to every impartial and sober Christian, not only how false this delusive Doctrine is in itself, but how inconsistent also with the Covenant of Grace—the Terms of Admission into it, as well as with the *Means* and *Manner* of Redemption: And finally, how destructive of the Authority of the Scriptures, and of the Death and

Satisfaction of *Christ* therein set forth—as well as of the Order, Harmony, and Beauty of the established Plan, and of the invariable Exercise of the divine Attributes therein, to render it effectual to our eternal Salvation. In like manner is it of those various Distinctions of Mankind, which, in respect to religious Matters, their different Situations will always make unavoidable—Thus laying open the *sacred Peculiar* of God, and exposing the Fruits of the *Vineyard*, to the prophane and unqualified Approach of those *unclean Swine, Barbarians, Scythians, Indians, and Hottentots.*

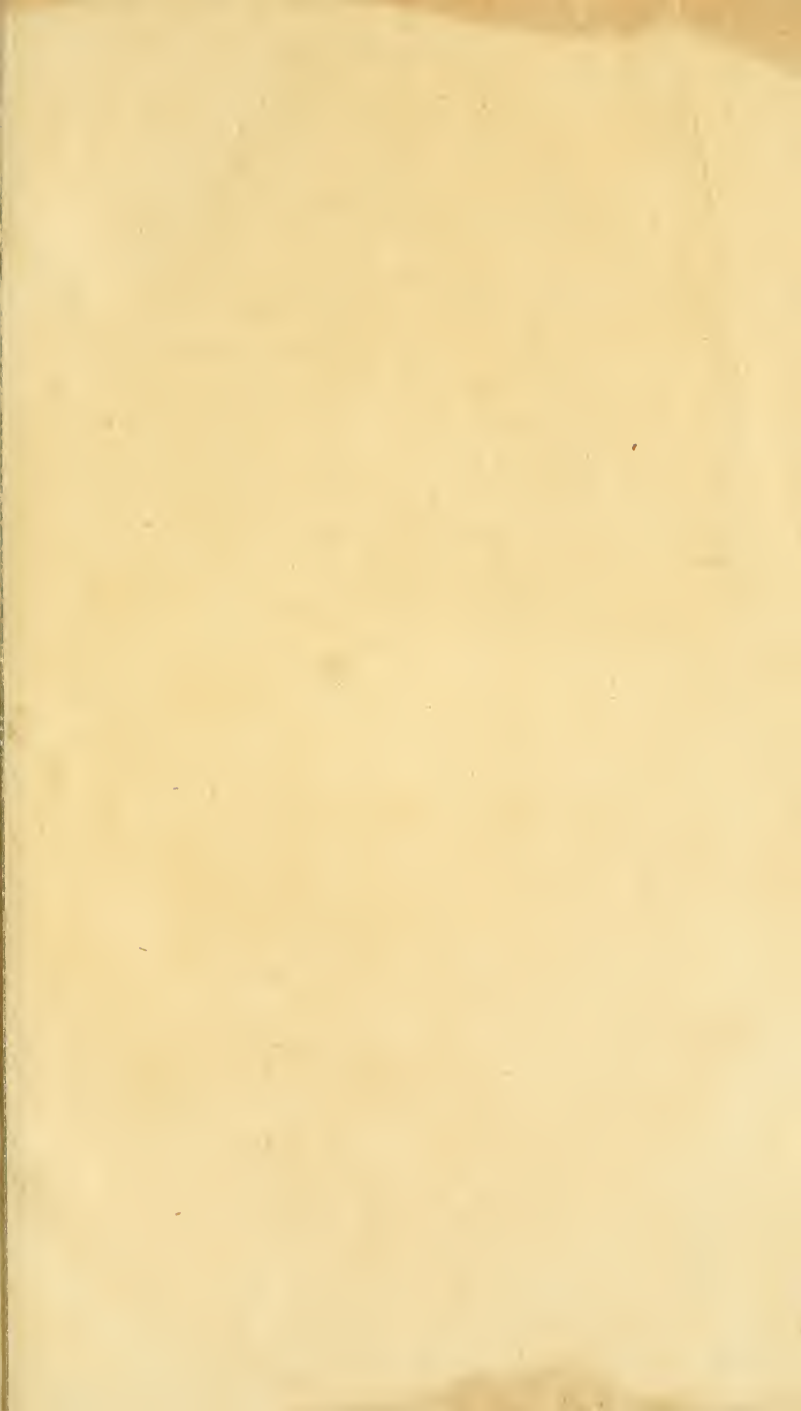
Wherefore let them cease from such arrogant and presumptuous Boasting of a more *holy* and *illuminated* Dispensation, and of being the *peculiar People* of God; and be cautioned to walk with greater Moderation on that *privileged Ground*, into which they so boldly intrude, without those previous *Qualifications*, which are absolutely necessary thereto. Let them first listen to the *outward Calls* of our blessed Lord in Scripture, before they pretend to an *inward* and experimental *Feeling* of it in themselves. Let them learn the *Rudiments* of those *lively Oracles*, before they preposterously pretend to obtain a *Perfection* in that most wonderful and sublime Science! I fear, the *Spirit* is but too evident, by which they are acted in such unwarrantable and extravagant Assumptions. Surely it must argue an Excess of Infatuation, to pretend an *immediate* Com-
mission

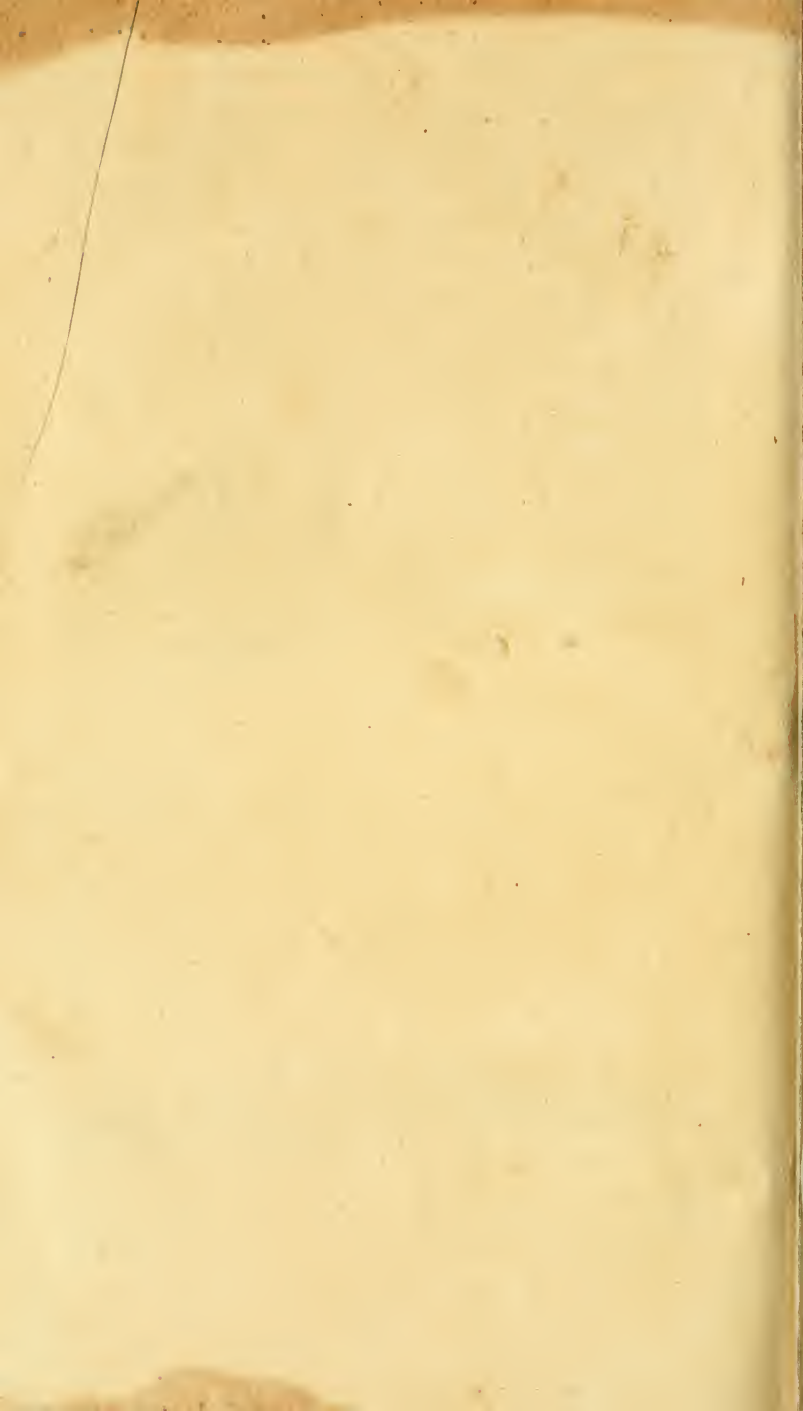
mission to summons all Mankind, without any rational Grounds of Assurance themselves, or a being able to demonstrate it to others: For those Methods they take for this Purpose, are so far from proving the Truth of their Assertion, that they prove the direct contrary; viz. the *certain Experience, and Palpability of them*; for they are, for that very Reason, not *spiritual Impressions*, but *animal Sensations*. How absurd also, to say no worse, are their Pretensions of being *Evangelists* and *Teachers*, to direct the Faith of others, when themselves are enveloped in a most impenetrable State of Ignorance, in Opposition to the established, revealed Means, as well as in Defiance to the common Sense and Reason of Mankind!

F I N I S.

E R R A T U M.

Page 12. Line 9 from the Bottom, ~~for the Oracle and Standard of all Truth, read the lively Oracles of God, and Standard of all Truth.~~





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