

*What* AN *Demerit*  
ANSWER  
TO  
George Keith's  
Libel.

Against A  
CATECHISM

Published, by *Francis Makemie*.

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To which is Added, by way of *Post-  
script*. A Brief Narrative of a Late  
Difference among the *Quakers*, be-  
gun at *Philadelphia*.

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B O S T O N,  
Printed, by *Benjamin Harris*, at the  
Sign of the BIBLE, over-against  
the *Blue-Anchor*.

MDCXCIII.



Imprimatur,

Increase Wather

March 31st.

1694



Christian Reader,

**S**uch is, not only the Impiety, Irreligion, and Contradiction to clear Scripture Light, which the Doctrine of the Quakers is stuffed withal; but the Unreasonableness, Nonsense, and Self-contradiction, which it carries with it; that it may well seem a wonder to men of Understanding, that it hath not long since been Exploded: and that the Abettors of it have not been a shame and ridicule to themselves, and one to another: and that it had not died alone, if no attempts had been made against it by so many worthy Champions of the Truth: and indeed there can be no other account given of it, but that God, in his awful and righteous Judgment, hath left men to Believe a Lie, because they received not the Truth in the Love of it: and

So, a Deceived Heart hath turned them aside, that they cannot say, is there not a Lie in our Right-hand? and were it not that there are so many, Labouring of such ignorance, as to think that holding our peace, were a yielding up the cause, it were pity, at this time of day, to take so much notice of their Scriblings, as to waste Paper in replying upon them. But since there is a kind of a necessity for it, lest the sacred Oracles should seem to some, not sufficiently defended without it, it may not be thought unadvisable to comply with the second part of the Wisemans Antithesis, Prov. 26. 5. and, though no Truth is to be foregone, yet when the Foundations are stricken at, and those Articles on which our hopes for Eternal Life are built, be Undermined, it is time to arm in Defence of them.

The following Discourses then will be own'd both seasonable and profitable, in which the venome and sophistry of a grand Apostate, and one of the most unwearied Supporters of that tottering  
Fabrick



*Fabrick of Enthusiasm, are detected; and the perverse spirit which God hath sown among them, in suffering them to lay open each others follies, is discovered by the Reverend and Judicious Author. We do therefore Commend him, and these Labours of his to the Blessing of God, who alone can recover the fallen, settle the wavering, and confirm such as stand, and make the faithful Endeavours of this his Servant become instrumental to these Desired Ends.*

**Increase Wather.  
James Allen  
Samuel Willard  
John Baily  
Cotton Wather**



# An Epistle to the Reader,

Reader,

**I** Cannot but admire the Inconstancy of many who are so easily, and soon drawn to Embrace and Espouse that persuasion and way of those called Quakers, and that because of an outward and seeming Sanctity, that is to be found, and to be discerned among many of them consisting only in Negatives, making up a Pharisaical Righteousness, made of those things that are not peculiar to Quakers only, of not Swearing, Drinking, and Ranting: but if they would but cautiously Look, before they Leap, they would find the principles of many of the Reformed Churches as much against all those, and many more evils, as theirs can be, and thousands of Professors exceed them in a shining Holiness, and Christian Universal Piety; and though others walk disorderly, and not answerable to the Gospel of our Lord Jesus, is not to be imputed to our Profession, Principles or manner of Worshipping God; otherwise all Religion would soon be rejected, and Quakerism it self would be soon deserted. The most of their Religion is composed of Negatives; for many of them

## To the Reader.

them are as void of the positive part of Religion, as worshipping God in the publick, private and secret Duties of Religion, as many moral Heathens, who if they had but Learned their usual tone, and grown sullen and unmannerly, might pass for Quakers all over the world. If we take a view of their principles in believing every one of them severally by themselves, and the Books of particuiar Writers, they are not only repugnant to truth, contrary to Gods Word, and the publick received Doctrine of the Churches of Christ for many Centurys past; but also dangerous and damnable. They cannot be looked upon as a Church, having not unanimously and fairly, or faithfully published all their opinions, and principles, which is the cause many Esponse they know not what; they have not in any of their Writings declared their Church Order, Constitution, Government nor Discipline. They have no orderly way of Admission for Teaching Officers, but as many men, & women, as say, the Spirit of the Lord is upon them, must be received, though they can give no convincing proof, but to those already Deluded to their way from which they want the pure and powerful Preaching of the Gospel, and all Administration of Sacraments, which they slightly ridicule, rather than own; they hold or maintain a common Christ in all, even in the Reprobate, in whom the Spirit of God says, Christ is not; & a sufficient saving

## To the Reader.

Denying Light, and grace in all, even the children of Darkness, denying Original and Damnable Guilt in any Infants, even in their natural State; Railing against Singing of Psalms, denying the Resurrection of the same Body; many of them scoff at the Imputed Righteousness of Christ for our Justification, and Salvation, maintaining an absolute perfection for many years in this Life, by a Popish Possibility of keeping all Gods Commands, of which neither they, nor Papist could ever in any age produce one known Instance.

Reader, I offer here some Sheets to thy impartial perusal, which was occasioned by a Paper writ by George Keith, and delivered by his own hands into the hands of Mr. George Layfield at Rehoboth in Pocamok, from whence as many as read, may soon conclude, this debate was first set on foot by themselves, and by promoting, it gave occasion for Laying open both their Principles, and their practices, more in these corners of the World, then they have yet been. In which Answer, I have given Reply to all the Calumnies and Charges in that Paper against my Catechism, which I am obliged to justify and Defend. And the only Apology why I have not Enlarged in the proof of some points, and particularly of our Doctrine concerning the Sabbath, though I have sufficiently vindicated my Charge, because they are fully handled by others.

## To the Reader.

thers. And concerning this Subject, I Recommend Keith and all of them to Caudree and Palmer, Mr. John Brown, sometime of Holland, and Mr. Matthew Crawford; and whoever answers them, shall answer me; If any should Censure me for my tediousness in answering; I had finished it a year ago, but by reason of my tedious Affliction, not Transcribed until now.

I had a visit from Keith at my house in Virginia, which though promised and intimated by his Harbinger to be on Fryday, was not performed until Saturday, in the Afternoon, & by the uncertainty of their coming, was prevented of having any of my Friends present, though some few dropped in occasionally, at which time we had several Charges and Questions, concerning several things, which were too tedious to Rehearse here: but I wish they had been Recorded then, to prevent many misrepresentations, that were spread abroad by that Party. And though there was no real Debate; & he oft told me, he came not to Dispute with me, yet soon after they boasted of a Victory; which if they find after a diligent perusal, & impartial consideration of these Sheets, let them improve and post it if they will. Yet after some Discourse, he impudently charged me as a False Teacher, and challenged

## To the Reader.

challenged me to a Publick Dispute, before the Multitude, which I scorned with a sharp retorsion, and that for these reasons: 1. Their Principles were unknown, because never unanimously agreed upon, nor fairly Published to the World, therefore not to be Disputed within words. 2. We should Dispute before an ignorant and illiterate Multitude, who should be most incompetent Judges. 3. Because he would run into Learning, and I must follow, and so what should be Delivered, should not tend to their Edification, but fall to the ground, and be Lost. But afterwards I gave him a Challenge to oppose my Catechism, or Principles in Writing, and he should have an Answer to every Particular; though Keith gave not the least intimation of this Paper left behind him, though he dropt an Expression, which I understood not then, that he would Write no more then he had done; this I took for Declining my Challenge: Now I Leave it to all to Determine whose Challenges or Overture was fairest, for 1. What either of us should Deliver, should be on Record, and we could not fly from it. 2. If the Hearing a verbal Debate, in angry words, should Edifie, much more a written Debate, frequently read over. 3. Many might be Judges of a written Debate, who had no opportunity of hearing it Disputed publickly. And as I have prefixed his Paper

verbatim

To the Reader.

*verbatim*, so I expect the same priviledge for mine, if any Answer is Published. I have greater and better work then Controv. rse to Follow; but in the Strength of the Lord, shall not only Defend my Principles still by Writing, but if called thereunto, shall readily Seal them with my Blood. And so I Leave thee Reader to the Counsel, and Direction of God, whose Unworthy Servant I am in the Lord Jesus. *Amen.*

At Rehoboth in Pocamok Maryland.

This 26 July, 1692.

*Francis Makemie.*

*Reader,*

I also offer thee, these Following Questions which I expect and desire Resolution and Satisfaction, from such as are concerned, and that Plainly, Positively, Sincerely and Faithfully, according to the Judgment of all of that Party, without Obscurity, Equivocation, or Subtile and Unfair Reservation, and so I bid thee Farewel, and Remains as above

*F. M.*

*Several mixed Queries, to be resolved by  
Quakers in this juncture, for the Justifica-  
tion of themselves and satisfaction of all.*

July 26th. 1692.

( *Question I.* ) **W**Hat is the Reason  
*Quakers* are so  
far Metamorphosed, or Changed, both in  
Judgment, and Practice at this Day, from  
what they once were, at their first rise in  
*Europe* ?

II. What is the Reason *Quakers* that look  
upon themselves, as the only pure Church  
in the World, has never yet adventured to  
Publish a form or sound words according  
to the *Apostles* language, containing a con-  
fession of their faith, and principles, unani-  
mously agreed upon among themselves, as  
all other Churches in the world have done.

III Seeing they own themselves divinely  
inspired from an immediate call, and Apo-  
stolick mission, why they have not adven-  
tured to publish interpretations of Scripture  
saying they condemn & so far disapprove  
all other Commentaries, as far from the  
mind of God, and full of gross Errors,  
and mistakes.

IV Wherefore did they write, and Bark  
so much against all witnessing to truth,  
and



conviction of falshood, in Judicatures by an oath, as sinful, and unlawful under the Gospel, and now in *Pensilvania*, and *Mary-Land*, seem only to quarrel, the manner and way of Swearing on the Book according to the *English* Form, and are willing to Swear now in Judicatures, with lifted up hands, which many look upon to be more solemn than the former ?

V. Whether it be the same individual numerical Body for substance which falleth that shall rise again at the Resurrection, notwithstanding of Changes, in Respect of Quality ?

VI. If there be a sufficient and saving light in all men to instruct, direct, and to teach them; what necessity is there for multiplying so many Teachers, both of Men and Women, among *Quakers* ?

VII. Why *Quakers* are so hot, and Zealous for *K. James*, a Popish and Abdicated Prince, and was never so for any other Protestant King, tho' King *WILLIAM* and Queen *MARY* has been kinder than any other, by giving a Liberty established by Law ?

VIII. Whether the same individual Jesus, that was cloathed with Flesh, suffered, and died at *Jerusalem*, is the same that rose again, and is ascended to Glory, and the same

same they hold substantially in all men and women ?

IX How Christ, the Spirit of God, saving Grace, and Light can be in those, who have not the least knowledg of him as Mediator and Intercessour between God and sinners.

X Whether the omission of duty, as prayer or any other duty for a certain time, a week, a month, or a year, is excusable in *Quakers*, before an all-seeing and Just God from this pretence, that they had no impulse or motion of the Spirit thereunto.

XI Why they use not means for edifying & reforming those of their families, by calling *them* together, reading Scripture daily to *them* & praying with & for them, as other *Christians* in all Churches, and Ages have done, and is approved in the Word of God.

XII Wherefore *Quakers* have not adventured to publish their doctrines publickly taught, which they say is immediate from the Spirit of God, as most other Churches have done frequently.

XIII Seeing they decry the civil salutations of the Kingdom, & people, among *whom they live*, what warrant can they produce for their singular, ugly, & bad natured way of salutation, their Males & Females taking one another by the hands or wrists, continuing a considerable space, wringing them hard, & looking

looking stedfastly in each others faces, without one word speaking.

XIV Whether it is Christ compleatly as mediator, you believe in, and is in all men.

XV Whether two men differing in a Fundamental truth, absolutely necessary to salvation can be guided by the same infallible Spirit.

XVI. Whether Quakers do direct their Prayers to God in *themselves*, or to God in Heaven.

XVII Where God is really, personally, & substantially; is he not in all fulness of Grace and Goodness.

XVIII What Worship, or Divine Service do the heathen nations perform unto the Living, and True God.

XIX Whether the inflicting of corporal punishments on children, servants, & other offenders, and hiring of men to take a Vessel by force from Privateers, be not an using of the carnal Weapon.

XX Whether the receiving of a Competent maintainance, or necessary Aliment by Quaker teachers, however so freely and Voluntarily given, without appointment of humane law, and all compulsion, be a Preaching the Gospel freely.

A True Copy of  
**George Keith's Paper,**  
 Delivered to  
**Mr. George Layfield,**  
 At **POCAMOK** in **MARY-LAND.**

**K**IND Friend *George Layfield*, my Dear Love in the Lord Jesus Christ Saluteth thee, with Earnest Supplication and Prayer to God for thee, that God, who hath begun his good work in thee, may perfect it, until the Day of Christ, and that the Precious Seed, that God hath Sown in thy Heart may grow not only to be the greatest of Herbs, but a great Tree, bringing forth Fruit, to Gods Everlasting Praise, and to thy Souls Everlasting Comfort and Happiness.

As concerning the Catechism, Published by *F. M.* I have diligently read, and considered it, and tho' it holdeth forth diverse true things, yet it hath a great mixture of Error, and many false, and unsound hurtful things it doth contain; which my present shortness of time in these Parts, doth not permit me to mention in most particulars; and as the same Catechism aboundeth

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with

with many Errors ; so it falleth exceeding short, in not mentioning in the least, many necessary Truths, and Doctrines, which are of great necessity, to be taught unto people, as belonging to the first Principles of Christian Religion, which he altogether omitteth ; nor doth he in the least declare that he receiveth any one of these things, delivered by him, in his said Catechism, from any inward opening or discovery of Gods Spirit in his Heart : Nor doth he mention, any one thing of his own experience ; of the work of God in his heart, but as his Title Page sheweth, his whole Work is but a Collection from others ; he mentions nothing in all his Catechism, that people are to be turned or directed to God, or Christ, or the Spirit of God in them, he telleth not People, that it is God or Christ, or the Spirit of God convinceth them, and reproveth them for sins of all sorts, as Lying, Pride, Envy, Coveteousness, Unbelief, he doth not instruct People, how they are to find God and Christ in their Hearts, and how they are to wait in silence of mind, and thoughts, to hear God, and Christ speak inwardly unto them in their Hearts, in the silence of all Flesh ; and how they are to have God and Christ, and the Holy Spirit to dwell and walk in them, and to teach them over and beyond all outward

*teaching* ; he mentions very little of the Spirit at all, and what he mentions of it is, very *Obscurely*, so that without breach of *Charity*, I can freely say, he is a great Stranger to the *inward Dealings and Workings of Gods Holy Spirit in the Hearts of his People* : and whereas he mentions, his *Compassion* over the Tender Souls, in an *American Desert*, ready to perish for want of a *Vision*, in his *Epistle to the Reader* ; his *Catechism* can nothing help them in that respect ; for not one word in all his *Catechism*, directeth People were to find the true *Vision* of God in any measure ; but on the contrary, according to *his*, and *his Brethrens* False Faith, all true *Divine Vision*, and *Revelation*, and all *Divine Inspiration*, is ceased since the *Apostles* Days, both among *Teachers* and *People*, and God hath committed His Counsel wholly to Writing, the former ways of Gods revealing himself being ceased ; and they say further, there is no inward voice, or word of God in people, but the *Scripture* is the only Word, and only Rule, all which is most false, and hurtful *Doctrine*, and doth more hurt where it is received, then all his *Catechism* can do good. And all the People in *Virginia* both *English* and *Savages*, whom he seemeth to reflect upon for their Ignorance, have the *Holy Scriptures* without, and the *Holy*

teachings; and illuminations of God and Christ within, to teach them what is needful to their Salvation, if they will hearken thereunto, far better then this *Catechism* of *F. M.* which is defective, and wanting of many Principal and necessary doctrines, belonging to the Christian Faith.

*In the first Page of his Catechism, He saith, God made the World out of Nothing; but this is no Scripture Language, and indeed in very many of his Answers, he holdeth not to Scripture Language, but useth the invented words of Mans Wisdom, not according, but contrary unto the Holy Scriptures. May it not suffice to say, God Created all things by Jesus Christ; as the Scriptures declareth, without adding to the Word of God.*

*Page Third.* He mentions no other *Teacher* but the *Scriptures* given to men, to serve and Glorify God; And thus according to him; all these great Nations who have not the *Scriptures*, are wholly left without all Teaching of God to Serve and Glorify him, in the least measure, but this is expressly contrary to *Scripture*, which say concerning the *Gentiles*, who had not the Law outwardly delivered in Scripture, that they did show the work of the Law in their hearts; and what was to be known of God, was manifest in them; for God had shown it un-

to them, and when they knew God, they Glorified him not as God and Christ the Light of the World, hath enlightned every man that cometh into the World; and teacheth every man in some measure to serve God, which is to obey him, otherwise they could not have sin; if there were nothing in the *Gentiles*, to require obedience or service of them unto God.

It had been much better in this *Author* to have instructed People, that they had some other helps, and means of knowledge with the Scriptures, and these some outward, and some inward, although it is to be granted that the Scriptures are the best of all *Books* outward, yet there is the *Book of Gods Creation*, and the *Book of His Providence over all his Creatures*; that are no small helps and means, in their place being duely used and together with God, Christ, and the Spirit, are inwardly present to teach all People, in some things to serve God, and as every one is faithfull in the little, more is given to them.

Besides, that the Writer of this *Catechism* should have joined the spirit of God & Christ with the Scriptures, as the *Opener*, & *Interpreter* of them, informing people that the Scriptures are the *Organ & Instrument* of Gods Spirit; & that Gods Good, and Holy Spirit, is the principal *Author* and cause of all true know-  
ledge.



ledge of God, as he doth inwardly inspire, and enlighten every one; and that there is no true saving knowledge of God, and Christ, without the Spirits Inspiration, and Teaching; and that how much soever people read or hear the Scriptures, if they neglect or turn away their minds from Gods inward teachings, by his Word, Spirit, and Light within their hearts, they remain Blind, and Dark; and Ignorant of God.

*Page Third.* That he saith there are *Three Persons in the God-head*; this is not Scripture Language, to say *Three Persons, The Mystery of the Three*, to wit, the *Father the Son, and the Holy-Ghost*, who are **One GOD**, is **Great**, and **Glorious**, and ought to be Reverently conceived & expressed, in Scripture words, which the Holy-Ghost hath Taught; but not in words of Mans Wildom.

*Page Ninth & Tenth.* In mentioning the Offices of Christ, being *Three, Viz. Propbet Priest, and King*; he should have mentioned how that not only without us, he did perform these Offices, and now is both *Priest and King in Heaven*, whither he is ascended but that also within us. *Viz.* All true Believers in him, he is both *Propbet, and King, and Priest* also, who offereth up their Prayers unto God, and by whom they have access unto God, beside that Christ is not only

an: King, Priest, and Prophet, over his Church; but Bishop, Shepherd, Physician, Captain, and Husband, &c. as the Scripture declareth:

And that he saith, Christ revealeth the Will of God to us, by His Word and Spirit; in Page 10. He delivereth this matter very barely, and obscurely; for he does not tell people where they may find the Spirit of God; he doth not instruct them, That the Spirit of God is in them to teach them, and open the Scriptures unto them: And tho' he delivereth diverse things in his Catechism, concerning the New Covenant, yet he neglecteth a Principal matter belonging to the same; VIZ. That God hath Promised, in his New Covenant, to teach His People Himself, and to dwell in them, and walk in them, and that they shall be his Temple. &c.

Page 10 11. Although he mention the death and Sacrifice of Christ for sinners, yet he doth not well, that he doth not hold forth that Christ died for all, and tasted Death for every man, as the Scripture expressly declareth: which is a most great, and weighty testimony of Gods universal Love for sinners.

Page Eleventh. Tho' he say, The Holy Spirit worketh faith in us, and Uniteth us to Christ, yet he doth this very barely, and ~~scarcely~~, yea in contradiction to his and  
his

*his Brethrens Doctrine*; who say, all inward Divine Revelation, and Inspiration is ceased since the *Apostles Days*, & if so then the Holy Spirit hath ceased to work or operate on mens hearts, for his operation is not in the dark, or in a blind and insensible manner, but in Light, and Demonstration, sensibly, and clearly, revealing his power in them, & opening the eyes of their understanding; and thence it is that the Spirit of God, is called in Scripture, the Spirit of Wisdom, and Revelation, and that Spirit worketh in true Believers.

*Page Eleventh.* That he calleth *Regeneration* a *New and Spiritual Birth*, by the Spirit of God, is true, but this Contradicteth *His*, and *His Brethrens Doctrine*, who say, they have no infallible Spirit, and all Divine Revelation is ceased, and that there is no immediate communication with God or his Spirit which is *False Doctrine*, and contrary to Scripture, and the *Saints Experience*, who know that as they are Born of Gods Spirit, so they are sensibly Fed, and Nourished by the Spirit of God, and Suck the Breasts of their Heavenly Mother, *Jerusalem from above*; and feel themselves embraced by the same, as sensibly as the Child feeleth the Mothers Embraces, and see and behold Her Beauty, hear her voice, and Language, and

and all this is Spiritually, and Inwardly known and witnessed in all True Believers.

Again, that he saith, *True Believers are United to Christ*; is true, and very comfortable, but is in contradiction to *His and his Brethrens Doctrine*; who say it is Blasphemy to affirm, that Christ is really in the Saints, for if he be not really in them, by himself, they cannot be *United* to him, for true *Union* requireth the near presence of the things *United* one to another, as the *Body* cannot be *United* to the *Soul*, if the *Soul* be not really in the *Body*, and all true Believers are *United to Christ in Heaven*, by their being *United* to the measure of him in themselves, as the *Members of the Body* are *United* to the *Head*, by being *United* to a measure of the same *Life*, and *Spirit* in them, that is in the *Head*.

*Page Eleven Twelve.* He defineth *Effectual Calling*, to be, *A powerful call of God, whereby he calls, and draws sinners out of Sin into Grace*, which as it is true, so is in contradiction to *him and his Brethren*, who say, *All inward calling, and speaking of God is ceased, and there is no other Voice, or Word of God, but the Scripture*; and yet he confesseth, all have not that *Effectual Calling*, who have the *Scriptures*. Again, he contradicteth, by saying, that *God calleth, and draw*

*draweth sinners out of sin, unto Grace; and yet in Page Twelve, saith, All are still sinners; And in Page Thirty, saith, The Godly cannot keep Gods commands perfectly: And His Brethrens Doctrine is, that the Saints sin in every Thought, Word, and Deed.*

*Page Fifteen. He saith, Justification, and Adoption, are acts of God without us, and make only a Relative change, but no real change, and are compleated at once.*

*And in Page Sixteen. He saith, Justification, Adoption, and Sanctification, once had, can never be wanted; all which are False, and hurtful Assertions, and contrary to Scripture; for Gods Justifying Believers, is his speaking peace to them in their Consciences, and Absolving them from Condemnation, as a Judge absolveth or cleareth an Accused Person, and surely that is within and if not within, he should have told where without; if he mean in Heaven, this can be no assurance nor comfort to any, unless it be revealed, and done also within in mens hearts: Again, that God maketh any men to be his Children, without a Real change, is most absurd, is not Faith, and Regeneration, a real change; and none are made the children of God, but by Faith and Regeneration: and again, to say that Sanctification, and Justification, cannot be lost, is most absurd, and serveth to flatter people in  
great*

great sins, yea the greatest, as if they were still *Saints*; for according to this *False Doctrine*, *David* remained a *Saint* and perfectly *Justified*, when he committed *Murder*, and *Adultery*, and at this rate, the worst of men may be *Saints* while such; but the *Scripture* saith, *No Murderer, nor Unrighteous Person, can Inherit the Kingdom of God, but they must be washed. &c.* But if they still remain *Saints* after *Murder*, they may inherit *Gods Kingdom*, for all the *Saints* are in measure in *Gods Kingdom*.

Page *Twenty-four*. Concerning the *Sabbath* he expressly *Contradicteth* the *Scripture*, which expressly enjoined the *seventh Day* to be kept, and not indifferently *one of seven*

Page *Twenty-six*. He most grossly wrongeth and most falsely accuseth the *People of God*, called in scorn *Quakers*, saying that the *Quakers*, and all *Profane Persons* are enemies to a *Sabbath*, but it is no new, nor strange thing that *Gods People* is numbred with *Transgressors* of the greatest sort, seeing *Christ our Lord and Head*, was so used by men big in an outward *Profession*; and the people called *Quakers* own *Christ* to be the *True Spiritual Sabbath*, or *Rest* of all *True Believers*, the substance, and thing signified by the *Jewish Sabbaths*, and *New Moons*, and other *Types and Figures* of the *Law*, yet they let apart the *First day of the week*  
from

from Servile Labour, and spend it Religiously in Publick and Private Religious exercises as their Neighbours can witness, among whom they live; and give up not only that Day, but many other days, and times to the Worship of God, and are careful to live to God all the days of their life.

*Page Twenty-eight.* What he delivereth in his *Catechism* concerning *Ministers*, is most *Lame*, and *Defective*: He saith, *People are to maintain their Ministers* [ that is a principal thing with him ] but he faileth in these Three great Particulars.

1. That he doth not inform people, that none are true *Ministers* of Christ, but such as are really Holy and Godly Men, and have a Living Experience of the work and dealings of Gods Spirit in their hearts, that so they may Preach their own Spiritual Experiences unto people, as *David* did, who said, *Come, and I will tell you what God hath done for my soul*; and as *these* did, who said, *What we have heard, and seen, and handled of the word of Life, we declare unto you.*

2. That he doth not inform People, concerning the true Call of the true *Ministers* of God, and of Christ, who are called, and furnished by the Spirit of Chast, in the work of their Ministry, to Preach,

and Pray, but seeing *he* and *his Brethren*, called *Presbyterian* Ministers, deny this manner of immediate calling by the Spirit of God; they run to the *Church*, and *Pope of Rome*, by that *Dirty Channel*, and *Conduit*, to ~~have~~ their Call conveyed to them; for they know that their *Presbyterian Church*, nor indeed any other called a *Church*, hath been a *Visible Church*, ever since the *Apostles Days*, but only the *Church of Rome* hath called her self the *Visible Church*; and they confess, and say with us, that the *True Church of God* hath been that *Woman* who hath fled to the *Wilderness*, and hath not been always visible, but hid, and that for about *Twelve Hundred Years*, and so had no visible *Officers* or *Ministers*, to call their successors: And therefore they derive their Call, and Authority by the *Church*, and *Pope of Rome*; as *James Durban* in his *Commentary on the Revelations*, and many others, whose Call and Ordination, *Dr. Owen*, so called, hath refuted, and these called *Independent Ministers*, whereof *John Owen* was one, have another poor shift, and evasion, saying they are called by the *Church*; but if the *Church* was not visible for so many ages, the *Church* could not call them, the *Ministers* are before the *Church*, and therefore cannot be called by the *Church* originally; but all these poor shifts are in opposition to the  
inward



Inward Call, and work, and motion of Gods Spirit in the hearts of the Faithful, which if they knew, they would never run to such broken *Cyfferns* to Draw ~~Water~~.

3. That he doth not inform people, that all are Ministers of Christ, as they have freely received, so they freely give, without desiring or bargaining for any settled maintenance, nor exacting it by force as *Presbyterian* Ministers commonly do.

*Page Thirty Nine & Forty.* He doth very barely, and obscurely, and very defectively and in some things, falsly deliver his Doctrine concerning *Baptism*, and the *Lords-Supper*, he doth not distinguish Christs *Baptism* which is with the *Holy Ghost* and *Fire*, from *Johans Baptism*, that is with *Water*; he barely alledgeth, that Children of Believing Parents, *Viz. Infants* are to be *Baptized*; he giveth no account by what Authority or Call they *Baptize*, for they have no other Call but by the *Pope of Rome*, and they have learned that practice of *Sprinkling* or *pouring Water* on a Childs Forehead, and calling it *Baptism* from the *Church of Rome*, which they call the *Whore of Babylon*; and as concerning the *Supper of the Lord*, he is also very defective, and he and his Brethren usurp and assume an Authority to themselves to *Consecrate*, and *Administer* the *Supper*, because

because of their Ordination originally deriv'd by the Pope ; but all good Christians may and ought to Eat and Drink, remembering Christs Death, and may, and do receive Him by Faith, together with their outward eating, with Prayer, and Thanksgiving, and so fulfil Christs Institution, without any Prelate, Presbyter, or Priest, of the Popes making ; for all true Christians are a Kingdom of Priests, unto God, and have the Word, and Spirit of Prayer, that only doth, and can Sanctify their Eating and Drinking. &c.

*If any Question the Truth of this Copy, they may satisfie themselves by perusing the Original, at Rehoboth in Pocamot, Mary-Land.*

A Short

A Short Answer, to  
George Keith's Lybel,

Against a  
**CATECHISM**

Published, by *F. M.*

And left in the Hands of,  
**Mr. George Layfield.**

**I** Am not a little surpris'd to receive from the hands of *Mr George Layfield* a paper containing so many mistakes, false, unjust, and invidious charges against a Catechism Published by *F. M.* and the rather because of his high pretences to an immediate mission, and vain boasting of an extraordinary Apostolick call, insulung over all others from unusual high and enthusiastick attainments compleat perfection, and unheard of experiences, which the most serious and Godly are strangers unto, and what they have any experince of most modest in discourfing of them and selte denyed under their greatest enjoyments I shall wave two things First it's being delivered without a subscrip-  
tion

whereby it is to be looked upon as a Libel not to be Answered, nor Regarded. Secondly, that complementing and flattering preamble, they have ever *Condemned* in others, and withal am glad to hear they have any Charity for any of a different Opinion from themselves, which coming to hear their Teachers will procure at any time. First, He begins with a general Charge of many Errors, *false and unsound things* comprehended in the *Catechism*: And next, He asserts the *Author* to be guilty of many *Omissions*; and this from one pretending to Learning, who has diligently read and considered it, as he says, is so insignificant and idle Imputation, which all modest, and ingenuous men, must never disown; and that there are *Omissions*, wilful and designed *Omissions*, I shall never deny, for after it was first Composed, I did *Compendize* and *Abreviate* it, oftner than once, to suit it to the Capacities of such for whom it was prepared, even young ones, to whom *Quakers* have had little regard hitherto, as to their Instruction in Religious Fundamentals: Neither have I seen any Writings of *Quakers*, even those pretending to give accounts of their Principles, but justly may be charged, with greater *Omissions*, then any yet discovered in the *Catechism*, Published by F. M. as the *Doctrine* of the Trinity, of *Persons* in the *God-head*, the *Ten Commandments*, and the *Lords Prayer*, the *Pattern* of all Prayer; and *George Fox* his *Received Catechism*, industriously spread by *Quakers*, not only favours of Humane Learning, and words of mans wisdom, but guilty of many weighty *Omissions*, and fills up a great part with stuff wherein there is no Religion; far less can they be called *Fundamentals*, as *Salutations* by words  
 C and

and Gestures, Covering and Uncovering the Head, condemning Preaching in Steeple Houses & Churches. Yea I appeal to the impartial, and unbiassed Reader, if the *Catechism* Composed by F. M. contains not more of the Principles of Religion, then one containing *Quakers Principles*, Composed by several Hands, as *Crock, Pennington, Burroughs, Parker, Smith,* and several others; now I refer my self to every man, how invidious and unjust it is to Charge a *Catechism* composed by one with *Omissions*, while so many pretenders to immediate Revelations and Inspirations, are guilty of so great *Omissions*, and vain *Repetitions*; and there is not a Book which I have seen writ by *George Keith*, but may as justly lie under this Charge, as my *Catechism*; & it were vain Ostentation to disown it. And for my own part, I have ever observed in all the Writings of men, Ignorance, Infirmity, and Imperfection, to magnifie the Excellency of the Scriptures above all Books of mens Composure; but it is no strange thing to find *Quakers* quarrelling our succinct way, of composing our Principles for young ones, because they are opposite to so early Edification, which practice is very inconsistent with Scripture Precepts, and Presidents of Training a Child when young, bringing up Children in the Nurture and Admonition of the Lord; and *Timothy* knew the Scriptures from a Child; and the advantage of an early Instruction is witnessed by the experiences of many Godly in all Ages, where attended with the Blessing of God, and pursued with Exhortation, until they arrive at a riper age: Now I leave all to consider how insignificant an imputation this of *Omission* is.

Another

Another general Charge is, that I have not declared from whence I have Received these things, and that I have owned in the Title Page of my *Catechism*, to be but a Collection from others: These are heavy Charges with him, therefore shall answer them particularly. 1. Any that reads his Paper, may understand he is as guilty of that *Omission* as any of his Neighbours, for he has not told from whence he had what is delivered in this Paper, and it was the best policy; for he durst not assert it was from the Spirit of God, because of the falshood and malice it contains, as I shall make appear. 2. If they are the Truths of God, and agreeable to Scripture, it is easily determined from whence these Truths are, which were questioned by few, until G. K. whose Trade has been to Foment Contention, and stir up strife in the Churches of Christ in the World; and whose Arguments are so slender and thred bare, that they scarce deserve an Answer. 3. If I inclined to stuff my Doctrines and Discourse upon all occasions, with enlarged Accounts of Conversion or a work of Grace, with concomitant and consequent Experiences of the Operations of Gods Holy Spirit, as *Keith* pretends to do, I might amuse my Hearers; but Actions and Conversation are better demonstrations of a work of Grace, then all *Keith's* vain boasting Language, which with his self magnifying Language, can be esteemed nothing else then a Crying up and Praising himself, instead of Christ; for though *Paul* oft declared his Conversion, and gloried in his Attainments, it was, that the Free Grace of God might be exalted, and self abated; which *Quakers* are rarely acquainted with, either in Praying or

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Teaching,

Teaching, as many who have heard them al-  
ways declare

And because *Keith* has shewn himself void of  
Charity, by shooting his invidious Thunderbolt at  
a distance, ere he knew or saw me, or I him, That  
I am infallibly a great stranger to the dealings of  
Gods Spirit on the hearts of his People; I am con-  
strained to justify my Office, from those Unchari-  
table Calumnies, and that Grace might be magni-  
fied, by giving this Relation, in the sight of an  
All seeing and Omnipresent God, that ere I Re-  
ceived the Imposition of Hands, in that Scriptural  
and Orderly Separation unto my Holy and Mini-  
sterial Calling, that I gave requiring satisfaction to  
Godly, Learned, and Judicious Discerning Men, of  
a work of Grace and Conversion wrought on my  
heart, at fifteen years of Age, by, and from the  
pains of a Godly Schoolmaster; who used no small  
diligence in Gaining Tender Souls to Gods Ser-  
vice and Fear; since which time, to the Glory of  
his Free Grace be it spoke, I have had the sure Ex-  
periences of Gods various Dealings with me, ac-  
cording to his Infinite and Unerring Wisdom, to  
my unbreakable comfort, whereby all may see how  
far Grace is expected and desired, with Gifts to  
qualifie for the Ministerial Office; for not only was  
this required of me, but is expected of all Ordain-  
ed by Presbyters; which experience shall enable  
me not to value what *Keith*, or any other *Quakers*  
shall ignorantly and groundlessly affirm, in judging  
rashly of my State, for we are looked upon as of  
the World, and they only the People of God; as  
they commonly Cauterize us; but this is our  
comfort, we shall not be Judged in the Last Day  
by

by Quakers, who must as well as their Neighbours, give an account of their rash and uncharitable judgings to a most Righteous Judge.

And that it is a Collection from the Scriptures of the Living God, I never will deny, but glory in it; if *Keith* mean from others, it is false, and there is no mention of those others in the Title Page; what hath *Keith* Published in most of his Books, but Collections, and many of them from the worst of men, Hereticks long since contuted, with some wild, sophistical, and unscriptural Notions of his own, both repugnant to Scripture, and opposite to his Quaking Brethren: And

*Turpe est doctore cum culpa redarguit ipsum.*

He asserts, I declare not that it is God, or Christ, or the Spirit of God; that convinceth or reproveth people of their sins; but this is so false a Calumny, that none in charity can judge *Keith* to be so great a Perfectionist as he proclaims himself to be; and this every one may be satisfied in, if they will but turn over to page 12. where it is plainly delivered, That God in Turning or Calling Sinners unto himself, does convince them of Sin and Misery, Enlighten their Minds with the Knowledge of Christ, Reverses their wills, &c. which is also the judgment of all my Brethren, and particularly of those of the Westminster Assembly, both in their Shorter and longer Catechism. And whereas he charges me with this, that I mention but little of the Spirit of God at all; and that this may appear as false as the former, I refer my self to every Reader, and especially those who have read and considered, better than *Keith* hath done; and let them turn over to the several pages, where I have made frequent mention  
of



of the Spirit of God, in so small a Volume, ascribing to him that which was and is his peculiar work. 1. As being the Original Author, and Inditer of the Scriptures, page 3. 2. As being one distinct from the Father and the Son, page 4. 3. Of Christ's revealing the *Will of God to us, by His Word and Spirit*. page 10. 4. *The Spirit of God applies to us the Redemption purchased by Christ*, page 11. 5. In the same page, *being the Author of Regeneration, or the New Birth, according to the Scriptures, Joh 3.* 6. *The Spirit's sanctifying of us*, page 13. 7. *That he teaches us to pray aright, and acceptably to God*, page 41. From hence every one may learn, what credit to give to *Keith's* words and Calumnies for the future; and though he constructs my Compassion over the tender Souls in an *American Desert*, to be a reflection against the *Scots and English in Virginia*, I am satisfied, it has not been so Received by them for whom it was intended, neither judged so by the Spirit of God, who much after the same manner pities and compassionates the Ignorance of his own people, by the Prophet *Hos. 4. 6. My People are destroyed for lack of knowledge.* And I am perswaded, *Quakers* should not have so great success in drawing aside silly Souls from the Truths and Ways of God, if it were not for the abounding Ignorance of *Virginia*, and other dark Corners of the World, who have not yet received, and comprehended the Light shining about them; and even their ignorance of those Fundamental Truths contained in the *Catechism*. And none deserves more to be pitied for their Ignorance, than *Quakers*, and of the most Fundamental Truths, notwithstanding of their high pretences

to the Spirit and Light within, as *John Drummond*, a Reputed and Received Quaker, a Reader of *Keith's* Books, with many others, who lately at my House at *Poccamok*, before *Keith* and several other Witnesses, published his gross Ignorance of that Fundamental Article, That none could be Saved without Faith in *Jesus Christ*; from which I understand since, that he had oft reproached me, drawing his own ignorant conclusions from thence. And if Quakers are ignorant hereof, what can they pretend to know.

Another general charge is, That I nothing help the Ignorant, neither do I direct them to the true Vision; but whoever will but consider how many Fundamental Truths are laid down in the Catechism, for the Edification of the Ignorant, and plainly asserted, That *Christ* teaches his People with his Word and Spirit; and if this be not the true Vision of God, Quakers must lose themselves, and be puzzled in finding of it: but he rather would insinuate what harm it would do, if received; but this may discover how far men are for keeping sinners in ignorance, by possessing their minds with a dislike of this mean of Knowledge, which leads and directs sinners to the Scriptures as the great mean of Knowledge, and profitable for instruction, containing all things necessary to be known by Christians; and also to *Christ* and his Holy Spirit the Author and Efficient Cause of Knowledge, who can Enlighten without means, in a most immediate manner, but most ordinarily conveys Knowledge by Means and Ordinances of his own Appointment concurring with his Holy Spirit, blessing and making them effectual to whom he pleases. And in  
the

Catechism many favourable truths delivered, no sins indulged, most duties relating to our general and special callings enjoined: Now how the receiving such a form of sound words containing positive Divinity, should be prejudicial, and *Keith's* works stuffed with *Quibbling*, and *Sophistical Controversy*, & his teachings filled with often repeated *Calumnies* against all the Reformed Churches, and *Unscriptural* or *unheard of Long-winded Similitudes*, which amuse the deluded, and ignorant, should become profitable, let every one determine; and I am persuaded, none has received or can receive injury therefrom, but by slighting and disregarding it. And this my experience can testify, that since the Catechism was opposed by *Quakers*, they have had a more universal, and kindly welcome, and reception. And here is no new Doctrine, but what *Keith* had oft seen in the Catechisms of our Reformed Churches, which he had oft impugned with all his might and Sophistry; and his repeating his old Arguments, is only with vain Ostentation, to show himself among a poor, ignorant, and deluded people, and once possessing them with this, that what he delivers is immediately from the Spirit of God, he may deliver what he will, as infallible, and never to be questioned.

Having answered his Generals, I proceed to examine his particulars; and he suffers not the first page to pass without a Censure, because I have affirmed, God made the World out of Nothing: and that this is not only true, and agreeable to Scripture, that to word and express it otherwise, were inconsistent with the Revelation of God, and it were to jump in with the *Ad-*  
*ventures*

verities of Gods Truth, for we cannot conceive of  
 Creation; without saying it was made out of Nothing  
 which all describe to be, *Productio ex nihilo*; therefore  
 as many places of Scri<sup>pt</sup>ure as but mention Creation,  
 say as much as I have done, for which I am quarrel-  
 led. Did not Creation give the First Being to all  
 things that were made, and consequently were all  
 nothing before God commanded them to be, for was  
 not Light nothing till God said, *Let there be Light*?  
 Further, if God made the World, he either made it  
 out of his own Essence, or some pre-existent matter  
 from Eternity, or produced it out of nothing. I pre-  
 sume you will not be so absurd as to assert any of the  
 first two, not the first, for so the Essence of God  
 should become divisible and corruptible; not the se-  
 cond, for then some matter should be Co-eternal  
 with God, which were blasphemy to affirm: And it  
 is no small argument of the Omnipotence of God, to  
 declare and affirm, especially to young ones, the  
 World was made out of nothing, seeing they know  
 not that it is implied in the word Creation; for be-  
 cause of the Omnipotent Power of God in Creation,  
 Acclamations of Praise are ascribed to him, *psal. 33.*  
*6. By the word of the Lord were the Heavens made, &*  
*all the Host of them, by the breath of his mouth,* *Acts 4.*  
*24, In that joynt Acclamation of the Apostles, Lord*  
*thou art good, which hast made Heaven, and Earth, and*  
*the Sea, and all that in them is:* And it is no adding  
 to the Word of God, while nothing is delivered but  
 Gods Mind in his Word; though *Keirb* next in his  
 pretences to *Nasler* himself should discover so much  
 palpable weakness as to censure it again: And I have  
 also asserted in my Catechism, that there is no work  
 so peculiar to any of the Persons of the Holy Trini-  
 ty, but all of them have a hand in each; so that his

advice which he calls sufficient, is prevented, if he had diligently read and considered it, as he has said.

In page 3. He charges me for mentioning no other Teacher but the Scriptures to direct us to Serve and Glorifie God; this is no strange imputation from *Quakers*, who notwithstanding of all their fair pretences, yet have uttered many vilipending expressions thereof, calling it a dead Letter, a nose of Wax, Pen & Ink Divinity; & *Keith* in his publick Teaching in *Accomack*, compared it to a Letter wrote from an absent Husband to his Wife, which as soon as he Returns, is to be laid aside; any may easily apprehend what this Gentleman would be at, who also in his Book, though he would make fools believe he commends the Scriptures; yet immediately he accuses it of insufficiency, and imperfection, and affirms there are several things which the Scriptures Teaches not, for which we must have immediate Revelations; and *Daniel Acres*, a Teacher in *North Carolina*, declared to me, it bordered with Blasphemy to call the Scriptures the Word of God. But he further affirms, I should have joynd the Spirit of God and Christ with the Scriptures, and that I should not only have done it, but that it is really done, every Reader may find page 10 where it is taught, That Christ Reveals his Will by his Word and Spirit; neither dare any assert, I have said it was only the Scriptures, excluding Christ or the Holy Spirit of God; and yet we have ground from the Scriptures themselves to affirm, that the Scriptures are a rule to which we are directed by the Spirit of God, & our Saviour too, and the fullness and sufficiency of the Scriptures for our direction, is asserted from the Spirit of God, though we are unanimous in depending on the Blessing of God, presence of Christ, and concurrence of his Holy Spirit,

to make the Scriptures effectual to our Salvation, with all other Means and Ordinances ; yet the Scriptures are the Rule for our Instruction and Direction, though Christ, and the Holy Spirit of God the Opener up, and sole Interpreter of the Scriptures to us, as all of us Teach, Believe and Own ; which is evident, from our Praying before and after all our publick and private Administrations, which many *Quakers* are absolute Strangers to, as *John P. ryer*, of *Elizabeth River*, who never was heard to Pray either before or after Teaching ; this Savours of *Opus Operatum* : I say, the Holy Spirit of God endues us with skill to understand, apply and obey the Scriptures ; so that *Quakers* confound the Rule, with the skill in making use of that Rule ; but our judgment is fully delivered in answer to that Question in the Assemblies Catechism. *It is the Word made effectual to Salvation ;* and that all that read these Sheets may see how pernicious it is to quarrel our Doctrine concerning the Scriptures, let them peruse the following Scriptures ; *2 Tim. 3. 16. All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness ;* and in the foregoing verſe, *The Holy Scriptures which is able to make thee wiſe unto Salvation, through Faith which is in Jeſus. 17 That the man of God may be perfect, througħ furnished unto every good work ;* and are we not directed to the Law and to the Testimony, but nowhere directed to the Light in all men, and consequently in the Heathen and Reprobate, to be our Guide to Glory : Our Saviours advice savours and confirms our judgment ; *Search the Scriptures, for in them you think ye have Eternal life, and they are they that testify of me* And we find our Lord in dealing with the Capricious Jews, appealing to the Scriptures

as the Rule of Faith, and Judge of Controversies, saying, It is written, and Cites the Prophets oft for their Conviction, and charges them with ignorance of the Scripture, as the cause and ground of their Error, saying, *Te Err, not knowing the Scriptures, nor the power of God* And though dim Natures Light, the Relicks of one fallen from perfection, and the works of Creation, render all inexcusable for their Ignorance of their Creator, yet are very lame, and insufficient fully to teach their Duty, or to discover all their sins, or teach them the knowledge of God and his Son Jesus Christ, our Redeemer, whom *Quakers* say is in all men; but can this *Jesus* of theirs be the true Christ, and savingly in all men; seeing there are Nations and Kingdoms, who have not the least remote or dim notions of Christ the Son of God, as Saviour, or Mediator between Sinners, and God, *who was in Christ Reconciling the World to himself*; and if so as *Quakers* affirm, then blinded Pagan Nations are in as brave a case, as the Churches of Christ, to whom the Oracles of God are committed, who are pronounced blessed beyond all others, as Gods Chosen Inheritance, and particularly from that great and transcending priviledge of enjoying the Revealed Will of God, to whom the Divine Oracles were committed, and blinded Nations were our Predecessors, within some few Centuries past.

And what *Keith* understands by silent waiting on God, which he calls a silence of mind and thoughts; I hear neither he, nor any *Quaker* for him, can ever demonstrate from plain Scripture Testimony; and it is not the first time they have been puzzled to tell us what it is, though some have preferred it to the Reading of the Scriptures, and a Mean appointed of God, for right understanding of the Scripture; but this

this new notion of theirs is warranted no where in  
 the Scripture ; some of them have taken upon them  
 to call it a silent posture of the heart, without think-  
 ing good or evil ; but this is so strange a conceit, that  
 it is inconsistent with the nature of the heart and spi-  
 rit of man, which is in the judgment of most, and  
 solid experience of all, so stirring and active a thing,  
 that it is never at quiet or rest, but always employed  
 about either good or evil, and this so many as call a  
 spirit *Res Cogitandi*, say, is while man is asleep ; but  
 further it is inconsistent with Scripture waiting, for  
 herein there must be an exercise of the Graces of  
 Faith, Patience, Hope, &c. *Psal 4 1. I waited pati-  
 ently for the Lord, and he inclined unto me, and heard  
 my Cry ;* here is both the exercise of Patience, and  
 the use of Prayer, in the Psalmists successful waiting,  
 and how this can be without exercising the heart ab-  
 out good or evil ; this is much like the Commentary  
 and vulgar gloss of Quakers on that Text, *Mat. 6.  
 6. When thou prayest, enter into thy Closet, and when  
 thou hast shut the door, or according to these able Com-  
 mentators, ) shut thy heart,* which is an unfit frame  
 for God, to whom we must open, and before whom  
 we must pour out our hearts Another Instance of  
 Scripture waiting, very unlike Quakers waiting you  
 may find in *Lam. 3. 26. It is good that a man should  
 both hope and quietly wait for the Salvation of the Lord ;*  
 and let every one be umpire in this case, whether  
 there can be the exercise of those Graces, where the  
 heart thinks neither good nor evil ; and they are often  
 puzzled to satisfy us, whether their silent waiting be  
 publick or private Worship ; for if it is not done in  
 Faith, it must be sin, and consequently no acceptable  
 Service to God ; if private or secret, it ought to be  
 done about with as great secrecy, and to go too pub-  
 lick



lick with it, is visible Hypocritie to be seen of men. If publick Worship, it must tend to the Edification of others; but how the perfect silence, without all Admonition, Rebuke, Prayer, Instruction, or expressions of Praise edifies is unconceivable, and as they meet, so they disperse off, without the least motion to speak, which demonstrates how mindless many such Meetings are; and what they amuse the World with their imaginary experiences of refreshments from their silent Meeting, when nothing is said, they must needs be like that, which an English Congregation received from a Quaking Dutch woman, Teaching in an unknown Language; and what reason we have of believing their boasted of Experiences from negative imaginary Worship, and they regard not the Experiences of thousands of the Godly, of ravishings of Soul, and ineffable Joy and Comfort from Praising of God in singing of Psalms, and from Communicating in the Supper of the Lord, as performed by us, and in most of the Reformed Churches.

In the next place he condemns our asserting and believing there are Three Persons in the God head: It is no wonder to find so great and transcending a Mystery, rather to be Reverenced, Adored, and Believed, then Reasoned and Disputed, as it has been mistaken and quarrelled both by Ancient and Modern Hereticks in the World. I encine not to rip up the gross Errors of Ancient Hereticks concerning this Doctrine, as of *Apollinaris*, *Arius*, *Reginus*, *Nestorius*, *Sabelius*, and others, and am not a little concerned, that Quakers pretending to so great and so good things, should joyn hand in hand with such, whose subtilties have been long since cunningly frustrated and exploded; and that they by their frequent and scurrilous Barings against so Fundamental a Truth,

Truth, as *Solomon Act's*, who in *Barbadoes* asserted  
 this Doctrine to be a Presbyterian Fiction, and most  
 others of that Gang I have conversed with, had most  
 ignorant, and gross Notions of a person, dreaming  
 it to be some gross, material, visible and corporeal  
 Substance, like unto man, and looked upon it, an  
 absurdity to apply any such thing to God at all; and  
 here I find one of their Learned and Litigious Cham-  
 pions, quarrelling Three Persons in the God-head, or  
 Divine Essence, and how such men can be Reconcil-  
 ed among themselves, I leave to those that are con-  
 cerned; I must confess, if I understood what *Keith*  
 intends by this Charge so obscurely delivered, I could  
 with greater fulness and particularity answer; and  
 waving that uncharitableness he was notoriously  
 guilty of concerning me, and others, I conceive he  
 only contends about words, by calling Three Persons  
 in the God-head, not Scripture Language; but words  
 of mans wisdom, as all our Doctrines and Writings  
 are commonly Calumniated by such. And this I  
 must Animadvert the Reader, that I am the more  
 confirmed in that which I charged him with at my  
 House, that most of his Writings are quibbling Con-  
 troversies, and his Debates a disputing about words,  
 little to the Edification of Souls, but tending to Fo-  
 ment Divisions in the Churches of Christ upon Earth  
 of which he had been a great Instrument already, by  
 making perverse Disputings his Trade in the World,  
 and to confirm it, he brings a sublime and transcen-  
 ding Myltery, rather to be adored and believed, then  
 disputed and brought under the Debate of men of  
 corrupt minds; but 1. If words not expressed in  
 Scriptures in the same Letters and Syllables, be words  
 of mans wisdom, and an adding to the Scriptures, the  
 Words of the Living God, then all Expositions of  
 Scriptures,

Scriptures, though agreeable to Scripture, if not nume-  
 rically the same words, must be condemned and  
 thrust out of doors; and then what will become of  
 most of *Keith's* Teachings, which are delivered in  
 publick as immediately from the Spirit of God, yet  
 stuffed to the amusing rather than Edification of his  
 Hearers, with unscriptural, unusual, and unheard of  
 Allusions of a Key, and losing and finding a Key, as  
 also of a Table and covering of a Table, with  
 Trenchers and Napkins, and a Cupboard at Home,  
 and no Meat in it, as also a Husband Writing Let-  
 ters to his Wife, while absent, all which was deliver-  
 ed in Long winded Discourses at *Thomas Fooks* his  
 House in *Onanket*, and *Nuswaddux*, to numerous and  
 mixed Auditories of men and women, rather of-  
 fended: then edified and affrighted from, then engaged  
 to Quakers Principles, or Practices 2. If I should  
 make it appear, that Quakers are as guilty of using  
 words not to be found in the Scriptures, as any of their  
 Neighbours, will not all men believe them very per-  
 verse to Censure others for that which they practice  
 themselves, and consequently from *Keith's* words add  
 to the words of the Scriptures; And 1. Let any be  
 prevailed with, to observe the Writing of this Litig-  
 ious Author, which is filled in every page with Hu-  
 mane Learning, and Scholastick Notions, making  
 as much use of School Art in all his sophistical Argu-  
 mentation, as any that has put Pen to Paper, as he  
 himself owned the use of Humane Learning in all his  
 Writings. 2 I shall instance to you from themselves  
 not only words, but sentences and phrases, which  
 none could ever yet find or hear of, in or from the  
 Scriptures, some whereof are *Pexs*, others belong to  
*Barclay*, others are usual and common in the mouths  
 of most Quakers, as those uncouth phrases of Mira-  
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cles in Spirit, which *Keith* made use of at my House; a measure of God, as if God were divided in parcels, from the Spirit in Ward by ravening the Seed in Captivity ravening comprehending brain, fleshly comprehensions, Traditional Read Knowledge, Vulturous Eye, with many others; and for words none more new and invented, without any foundation in the Scriptures, then some used by Quakers; as Vehicle of the Spirit, Fermentation of the Spirit, and many such like. 3. How much is it to be Lamented, that the frequent Debates, and needless Janglings of *Keith* concerning this Subject, could not have sufficed him; he must now upon his running Circuit, raise a new Debate, and Controversy, about words, which is Censured in the words of the Holy Apostle, 1 Tim 6. 4. *He is proud knowing nothing, but doting about Questions, and Strifes of words, whereby cometh Strifes, Railing, Evil Surmising.* 5. *Perverse Disputings of men of corrupt minds, and destitute of the Truth, supposing that Gain is Godliness, from such turn away, or withdraw thy self:* And all such are Censured in the words of Holy *Calvin*, that Eminent man of God, *Lib. 1. Cap. 13.* The Hereticks bark at the name *Person*, and others too precise Carp at all words devised by men, and would have all to restrain not only their meanings, but their very words, strictly within the bounds of Scripture; who are by *Calvin* Charged as unreasonab; who quarrel words expressing nothing but what is testified and approved by Scripture, and what hinders, saith he, but we may in more plain words express such things as are mysterious to ordinary Capacities, where there are necessary grounds urging thereunto? such, saith he, as quarrel this, must be reputed, to be grieved at the Light of the Truth, because he quarrels this, that the

Truth is made so easie & plain to be discerned ; and the reason or ground given by this worthy Author, why the Churches of Christ are necessitated to use such novelty of words, if they may be so called ; is when the Truth is to be Defended against Ranglers, who deride it with Quibbles ; so the Old Fathers being troubled with False Doctrines, were necessitated to express themselves in exquisite plainness, least they should leave any crooked by-ways to the wicked, to whom the doubtful Constructions of words, were hiding Holes of Error ; therefore it was that the Fathers, in Confutation of *Arius*, were necessitated in asserting the Divinity of the Son, to call him **HOMOUSION**, or **Consubstantial** with the Father : And against *Sabellius*, who denied all Distinction between the Father, Son, and Holy Ghost, but what was Nominal ; the Defenders of Truth were necessitated to say, there did subsist in the Unity of God, a Trinity of Persons, which is most suitable to, though not rigidly the same with the Language of *John*, *There are Three, and these Three are One* Trinity, *Tres Unes*, or *Tres in Uno*, Trinity.

Having offered these Generals, I come particularly to the Charge, for asserting there are Three Persons in the God-head : All that *Keirb* would seem to Alledge, is only that it is not Scripture Language ; whereby he would seem to favour the great Fundamental Principle, most of his Brethren have been blasphemously barking against these Thirty or Forty Years ; and devoutly to say, There are Three in One : But it were to be wished, that he, and all of them, would demonstrate themselves according to their usual boasting, more skilful in the Scriptures, than any of their Neighbours, by declaring freely, & ingenuously, what those Three are called, that are but

but One God, and what Substantive, they joyn with the Adjective three, which is distinguished in the Father, Son, and Holy Ghost; and then they would have dealt plainly without all Popish Equivocation, or Reservation; which all that Read their Books, and frequently Converse with them, will find the generality of Quakers as guilty of, as any subtle Jesuit at St. Omers. For if this great and Fundamental Truth, would be made plain to the Edification of the Church of God, to which it is so highly necessary that God can neither be known, believed in, or called upon aright without it, then some denomination must be ascribed, and given, differing from one another in Incommunicable Properties; for they must either be three somethings, or three nothings; the former being rejected, if three somethings, they must be either three Gods, three Essences, three Parts, of the same Essence, or three Qualities, or three Names, or three Manners, or wayes of Subsisting; To assert to Three Gods, were insufferable Blasphemy: though *Josiah Coal* is as guilty of as great Blasphemy, in a Letter to *George Fox*, which as it came from a Quaker, was also Approved of by *Pen* himself, in his Answer to *Mr. John Fa'do*, a Minister I lately saw in London; which for the Readers satisfaction, and abhorrence of all, I shall here Intert.

*Dear George Fox, who art the Father of many Nations, whose Life has reached through us thy Children, even to the Isles afar off; to the Begetting of many again unto a Lively Hope; for which, Generations to come, shall call thee Blessed; whose Being and Habitation is in the power of the Highest, in which thou Rules & Governs in Righteousness: And thy Kingdom is Established in Peace, and the Increase thereof is without End.*

Let *Pen*, and as many as will dare to Justifie this,

consider the Language of one Righteous God, that Justifies the Wicked, and so that Sanctified the Just, even they both are Abomination to the Lord.

But to return, To assert Three Essences, were to conceal Three Essentially Distinct, which were to fall in with the former absurdity: To receive or believe three parts of the same Essence, or God head' which were most inconsistent with that Oneness and absolute Simplicity in the Nature of God, which cannot be conceived divisible, and to call the three in one, three qualities or accidents, were to believe accidents in God, which were absurd; and to assert nothing else but three Names, were to fall in with the long since exploded Heresy of *Apollinarius*, and to hold Faith repugnant to the Rule of Gods Word whence he has twice Three Names, and yet asserted to be but Three only; so that it must be Three Distinct Manners, Methods, or Wayes of Subsisting, and is Termed in the Schools, *Ens*, and *Modus Entis*. And according to the unanimous Opinion of our Reforming and Reformed Divines: A Person in the God-head, is whole God, not absolutely or simply considered, but by way of some personal Properties, or a manner of Being, or Distinct Subsistence, having the whole God-head in it. *Usher*, and *Calvin*, call a Divine Person, a Subsistence in the Divine Nature, which having relation to the other, is distinguished from them, with Incommunicable Properties: So that though the Father, Son, and Holy Ghost, be really and essentially the same in Essence or Being, yet they have something differing from one another; for if the *Word*, *Joh. 1. 1.* had been simply, and absolutely God without any thing peculiar to it self, it had been improper, and amiss to have said, it was not only God, but with God. To which Doctrin

Strine *Tertulian* agrees, saying, there is in God a certain Disposition, or Distribution, which changeth nothing of the Unity of the Essence. I need not heap up these manifold Testimo- ies both of old, & New Testament, asserting Three in One, and One in Three; and if any quarrel the word person, they shall find this plain Scripture Language, *Heb* 1. 3. speaking of Christ the Second Person in the Trinity; saith, *He is the Brightness of his Fathers Glory; and Express Image of his Person*, can any serious, and illuminated Reader pass over this Text, without owning the word Person, to be Scripture Language, and that the Father is a Person, distinct in Person from God the Son; for he is not called the Fathers Person, Remark it Reader, but the *Express Image of his Fathers Person*: And if none must be called a Person, but the Father, as some Quakers have said, then what was Christ's Person, when Mediator, having two Natures of God and man, not mans personality, for so Divine Nature would have satisfied in the Person of the Humane Nature, which would imply no small Absurdities, or he should be the Person of the Father, which were repugnant to the formerly cited Text: Our Mediator was without all Person. And finally, if the Father is a Person, and the Son the Image of this Person, why not the Holy Ghost a Person also, and Three in One, and One in Three

The Next Charge is, and that a Weighty one in P. 9, & 10 And that is for mentioning only Three Offices of Christ, as Mediatour, a Prophet, Priest, and King. And that Reason, saying, and only to those that Believe in him, and to whom He is *Actually* a Saviour; and that those Three Offices include, *All that Christ did*, and was *Requisite to be done as Mediatour*; None, even *Kierb himself*



himself cannot deny, as he readily owned at my House, all was Reducible to those Three Offices, which are all we have mentioned in the Scriptures, and those Three are very Obvious and Plain.

1. He is called, and that Deservedly, *The Great Prophet of His Church*, according to that Promise of, and Prophecy concerning him; *A Prophet shall the Lord your God raise up unto you, like unto his Brethren, Him shall ye hear in all things.* And this Promise was fulfilled in his Coming, and Executing this his Prophetical Office, by being the *Great Gospel-Preacher to his Church, and People; Declaring the Way, and Means of Salvation, by a Mediatour, delivering the Will of His Father;* This was Prophe- sied also of him in *Isaiab. 61. 1, 2, 3.* and *Hebr. 3. 1.* He is called, *the Apostle of our Profession.* And He is the *Sole Teacher of the Mysterys of Salvation from the Father.* *Matth. 11. 27* *No Man knoweth the Father save the Son, and he to whom soever the Son will reveal him.* And this Our Great Prophet do's not always immediately, else K's. Teachings and all the Teachings among *Quakers*, were most need- less, and vain, but,

1 By the Holy Scriptures, Profitable for Doctrine, and able to make the Man of God, Wise unto Sal- vation .

2. By His Messengers, and Ministers, whom he has commanded to *Go, and Teach all Nations;* and sent to give Warning to His Churches, and People, Therefore from their Office, and Teaching, called *Teachers.*

And Lastly, by his Holy Spirit in the Hearts of his People, where Christ dwells not Substantially, as *Quakers* say, but Spiritually by Faith; and so is united by Faith tho' Locally Distant, without the Presence

Presence of the things United, as K. would insinuate, and assert in his Paper. For if there can be a Moral Union, and Relation standing firm betwixt a Husband, and Wife, the one in *Europe*, the other in *America*, and a Natural Union, and nigh Relation, between Parent, and Child, much more between Christ in Heaven, and believers on Earth, by a Spiritual, and indissoluble Union, by Faith, which is not an absent Christ to Believers, with whom he is by Gracious, and Spiritual Influences in their Hearts: And K's. Subtle, and Sophistical Arguments from the General, and Universal Presence of Christ as God, to his special and Gracious Presence as Mediatour, will take Place with none, but Ignorant, and Deluded *Quakers*; for so the Devils in Hell, should enjoy as great a Priviledge as Believers on Earth.

And also it is granted that he is the Eternal High-Priest of His Church, who Offered and gave Himself a Sacrifice once upon the Cross for Sinners and by the Efficacious Merits of this Death, renders the Persons and Services of his People acceptable unto God, not only Teaching them by His Holy Spirit, what to pray for as they ought; but also continues *an High-Priest at the Right-hand of God, making continual Intercession for Believers, Heb. 7 25. Wherefore he is able to Save them to the uttermost, that come to God by Him, seeing he ever Liveth to make Intercession for us*; all which is fully and soundly delivered in the Catechisms, and Confessions of Faith of our Divines of the *Westminster Assembly*.

And Lastly, He is the Sole King, Head and Law-giver of his Church; by which Kingly Power, and Authority, he Appoints Laws and Statutes, for the Counsel and Direction of his people, even to the binding

binding of Conscience, with the whole inward man, in whom Christ does Rule, and Reign, even in and over such as subject their Souls to his Government, suffering Christ to Reign over them.

2 He Subdues and Conquers sinners Naturally Rebels to himself, making them from an Un-willing, a Willing People, in the Day of his power.

3 In defending of his Church from all their Enemies, assuring them, the Gates of Hell shall not prevail against them.

4 He restrains the Fury, and rage of, and Finally, executes his Wrath on all His, and their Enemies.

And we never did disown that the special Fruits of all these Three Offices are wrought in the hearts of Believers; which is inconsistent with that Prophet, Priest, & King in all men according to Quakers Doctrine, while the Scripture affirms, they are Reprobate, in whom Christ is not. And it is plain the Quakers common Christ, is not the true Mediatour and Messiah, who only dwells in the hearts of Believers by Faith, and not of Infidels that do not so much as know by any kind of knowledge, and yet they are Enlightned by him, as they say, with a sufficient, and saving knowledge. How unnecessary must it be to multiply Offices in our Mediatour, seeing all are reducible to those Three? and must he not be a Man of a Perverse Spirit, and contentious mind, that would raise a Debate upon this head? and K's Evasion and Quibble for this is extremely silly, and weak; for (saith he) the Commands of Gods Moral Law are reducible to two; yet also branched out into Ten; for the first Division of the Divine Commands, was by God himself into two **T**ables or two Commands; yet the same God  
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makes the Enumeration or Division unto ten; but no such Warrant can be produced for this Enumeration or Multiplication of Offices in our Mediator; for it were as impertinent, and idle, as if every Duty required, and every Sin prohibited in every Command, were a new Command; and there should be thrice ten instead of ten; and what must be thought of those that multiply Offices in Christ, calling every thing that Christ is called a new Office in the Mediator, as a *Father*, a *Shepherd*, an *Husband*, *Physician*, &c. Whence he is called the *Way*, a *Rock*, a *Door*, a *Vine*; all which denote no new Offices, but signifie his Richness, Fulness, Benefits, Love and Favour to Believers, denoting that Spiritual Relation to Believers, and Christ's usefulness to them in all Estates and Conditions.

His next Charge, Page 10, 11. I have affirmed Christ Died, or was Sacrificed for Sinners. Now let any determine whether this Answer does not set forth the Fruit, and Satisfaction of Christ's Death for Sinners; for if he Died for Sinners, and for our Sins, is it not enough to us; for if we had not been Sinners, we should not have stood in need of Redemption: and if sinners were Redeemed, no others did want it. And tho' he seems to reprehend it with Scripture Language, yet his Charge is more obscure, and defective, then that he finds fault with; either that quarrelled at must be true, or false, or deficient; if true, why Censured, if false, let Quakers speak their minds plainly; if deficient, there must be some for whom Christ Died, besides Sinners. If I have not multiplied words, to humour captious and critical Quakers, I hope I shall never have cause to repent it, where I Studiously avoided all prolixity, and endeavoured all succinctness and brevity.

But to return to the matter in hand concerning the Nature, Efficacy, and Extent of Christ's Redemption, we have to do with many Adversaries, whose various Sentiments are not to be reconciled either among themselves, or with the Holy Scriptures: for some say, Christ Died absolutely for all, and every individual sinner, and in Laying down his Life, did equally intend the Salvation of all; others say, he Died for all conditionally, from a foreseen condition of Faith; so it was only a conditional Salvation, or Redemption, wherein not one was absolutely Redeemed; this by some is called a possible Salvation; whereby they explain Universal Redemption to be nothing else, than Christ's Pacifying an Angry God for all, and leaving all in a possibility of Salvation if they will; others of a middle sort, say, he Died absolutely for the Elect of God, but conditionally for the Reprobate: But the most unanimous, and received Doctrine of the Reformed Churches, is, That whom Christ Died for, he absolutely and compleatly Redeemed; and that was some Select and Chosen Number, given him of God the Father, to Lay down his Life for them, as our Lord himself hints plainly to us in John 17. at large, of which says he, *None was Lost.*

That I may discover the absurdities of the former Opinion; consider first, Christ's absolute Redemption for all, and every individual Sinner: For 1. So Christ should have intended to have saved those that were actually in Hell, and condemned to Eternal Flames, before his Death, under an Irrevocable Sentence of Wrath. 2. What a Dishonour were it to God to say, he intended, and at so dear a rate, as the Death of his own Son, to go about the Redeeming of those whom he knew from all Eternity should be infallibly

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Damned ; can it be imagined, *Christ* intended to Save such ? 3. If all men and women, were absolutely Redeemed, all should be infallibly Saved, for Salvation supposes Redemption, and Redemption secures Salvation ; but it is evident to all, the smallest number shall *Enter in at the Strait Gate* 4. If God should purpose and intend the Salvation of all absolutely, and yet the smallest number escape Eternal Wrath, what should the purposes and intentions of God be more then the purposes, and intentions of his Creatures that can be frustrated, disappointed and come to nought ?

Let us view the absurdities and inconsistencies that flow naturally from the universal, conditional Redemption, whereby all are left under a possibility of Salvation, if they will ; and 1. If so, then it would have been possible, for all to have been Damned, and not one Saved ; for if man had but resisted as it was in his Power, because not absolutely Redeemed, then *Christ* might have Died really for nothing, and have seen no Fruit of *the Travail of his Soul* : And, Let serious Souls consider what an insignificant Death, and fruitless inefficacious Redemption should he have Paid. 2. If a conditional Redemption, and a possibility of Salvation was all that *Christ* Died for, I would Enquire, Who it is that performs the Condition, God or man ; if men can believe or repent of themselves, then the Conditional Salvation, might avail them something ; but he cannot believe, it is Gods special Gift, *Ephes. 2.* And man cannot repent, for it is his grant, *2 Tim 1* What will a Possibility of Salvation for all men avail, and a conditional Redemption signifie, if all men are not left also in a Possibility of believing and Repenting also, if, and when they would.

3. If a conditional Universal Redemption, be all the Redemption accomplished by Christ, then it is as impossible for man to be saved, as if he had not been Redeemed at all; seeing it is as impossible for man to perform the Conditions, as it is for him to redeem himself; and all may see it this be *Quakers* universal Redemption, what a poor, lame, ineffectual and half Redemption they believe in, and build upon for their Salvation; as *Barclay* has declared, in Publishing his *Universal Redemption*, sufficiently confuted, by *Mr. Brown*; not answered till he was Removed off the Stage, by Death.

And such as tread the middle path, holding an absolute, Redemption of Gods Elect, and only a Conditional Salvation of the Reprobate; They hold ( 1. ) A Twofold manner of Redemption, which we have no ground for in the Scriptures; all that are Redeemed, being Redeemed alike.

2 If so, the greatest part of Mankind are left in as bad a state, as if they were not Redeemed at all.

If we consider the Merit of Christs Crucifixion and Death, materially in regard of its Sufficiency, Dignity, Worth, and Merit, by Reflecting on the Person who Suffered and Died, and of the manner how he Accomplished it, with Faithfulness, and that most Willingly, and Cheerfully, that it was no less Price then the Death of him, who was God, Equal with God the Father; The Ransome must be owned, and believed, of Infinite Value, and Worth, Merit, and Dignity, and so not only a compleat, and sufficient Satisfaction for the sins of the whole World, but was in it self a compleat Ransome, for the Offences of a Thousand Worlds. And so if we consider  
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the Sufficiency of his Price, and Ransome, he Died for all, he Offered a Sacrifice, and gave an Atonement that was enough for all, he gave himself a Ransome for all, and Tasted Death for every man ; further we assert, and believe, that all Nations, Kingdoms, Tongues, and People were Redeemed by Jesus Christ ; so according to the School distinction, He Dyed, for, *Generibus Singulorum*, for, *All kinds of men*, not for *Singulis Generum*, not for, *Every Individual Man and Woman* according to *Johns Vision*, *Rev. 5. 9.* *For thou wast slain, and hast Redeemed us to God, by thy Blood, out of every Kindred, and Tongue, and People, and Nation, so that all and every one that is or shall be Redeemed, are Redeemed by Jesus Christ, who is the only Saviour, and no Name given under Heaven whereby we can be Saved, but by the Name Jesus ; so he is the Saviour of all.* And this we dare most boldly and Warrantably affirm, that Christs Death is Efficacious for the Salvation of all, whom he died for, and not one of these Predetermined to Eternal Life, shall Perish, but be brought Infalibly to Glory ; *Rom 8. 30.* *Whom he did Predestinate them he also Called, and whom he Called, them he also Justified, and whom he Justified, them he also Glorified.* From which Scripture, none can be Ignorant, unless they wilfully stop, and Blind the Eyes of their understandings, what an inseperable connection is between the Means, and the End, and all flowing from the Everlasting Purpose, and immutable Predestination of God ; and as many as Christ Died for, shall be infalibly Saved, and to whomsoever he has purchased Salvation, to as many he has Purchased all the Means and Conditions, of Salvation, as Faith, Repentance, and all the Holy



Holy Graces of the Spirit of God ; for saith the Spirit of God, as many as were ordained to *Eternal Life, Believed* ; neither dare we believe such an ineffectual Redemption, as *Quakers* hand in hand with *Arminians*, and *Pelagians* do hold, which only leaves man in a possibility of Salvation, if the sinner will ; but may be, the most of Christs Redeemed ones, go to Hell notwithstanding ; while Christ, *John 17.* Speaks of his Redeemed and Ransomed ones, as *those Select Ones, whom the Father had given him out of the Wor'd, for whom, that is the World, He would not so much as Pray, far less dye* ; and *Keith* himself owns in his *Malicious Uncharitable Book, Against New-England Ministers*, that there are those for whom it may be said, *Christ Dyed not.* And so this must be the *Gentlemans Position, Christ dyed for all, and dyed not for all* ; which is a plain contradiction ; and farewell *Keith's* universal Redemption, which if it had not evanished in a contradiction, was uncomfortable, and ineffectual to the greatest number of Redeemed ones.

I Remember in the beginning *Keith* says, *I speak very little of the Spirit of God at all*, which I have already shown in the most convincing, and particular manner to be False, by directing the Reader to the particular Pages, and now I am to show he contradicteth himself, by owning in several Questions, and Answers, my asserting, *The Spirits Operations, in calling Effectually, in Regeneration, in Working Faith in us, and Uniting us to Christ ?* But while he is necessitated to own this ; He affirms it, *To be inconsistent with, and contradictory to, my own and My Brethrens Doctrine ; which he endeavours to confirm, by a far fetched, and inconsequential reason, because we deny all extraordinary immediate, and*  
Objective

*Objective Revelation*, such as the Apostles had ; and tho' we dilown this Doctrine of theirs, how it shall Follow, we renounce, all the special Gracious, and saving operations of the Spirit of God, in and by the use of means, and Ordinances of Gods own appointment, and sometimes immediately, where External means of our Salvation are Wanting ; in the Regeneration, Sanctification of Souls, & in making them meet for himself in Glory ; I leave both to Natural and Gracious Souls to Determine.

But every Christian Reader may discover, in this person, a most Arrogant Spirit, to pretend to know my Principles, and Opinions better than I know them my self, and with impudent falsehood, to affirm and declare, I have Published an Account of Principles I do not believe ; and that they are repugnant to my Brethrens Doctrine ; seeing our publick Confessions of Faith, and Catechisms known to the whole Christian World, sayes the same things, and particularly in the Description of Effectual Calling, which is further confirmed in all our common places, and Bodies of Divinity, and in all the practical Pieces, treating of these Subjects, as Mr. *Allen* of Conversion, Mr. *Burgess*, and Mr. *Cole* of Regeneration, and many others ; and I am satisfied, how oft I have delivered in publick my Opinion in these matters. I must needs declare, it is an evil Principle, and unfair Undertaking for any to take upon them to Publish Principles, and contradict Principles, of those he is an absolute stranger unto ; and it is the true Character of a Deceiver, to possess others with prejudices against our Principles, only by misrepresenting of them, and Fastening Principles on us, which we abhor. And as to all inward Revelation, or speaking of God to the Souls and Hearts of Believers, I never read nor heard

heard of any of our Divines, absolutely deny or disown it: And I have upon all occasions, publickly Taught, and Do, and shall in the Strength of Jesus Christ, firmly believe, and that unto the end, the Illuminating, Sanctifying, Mortifying, Quickning Operations of the Holy Spirit of God, in the hearts of every sound Believer, in restoring the Corrupted Soul to the Forfeited Image of God; so it is evident, how inclinable *Keith* is to Calumniate, and misrepresent us, upon all occasions. How great must the Ignorance of Quakers needs be, who cannot, or their perverseness be that will not, distinguish between Enthusiastick, Immediate, Extraordinary and Objective Revelations; from the Spirits Gracious and Spiritual Illumination. His mind, impressing those Truths made known, and Revealed in an ordinary way, by Means of Heavens Appointment; giving them Efficacious Grace to see, Embrace, Close with, and make Saving Application of them to their hearts; and Grace to observe the same in their Lives; which ordinary and extraordinary Operations they confound together, as they do the Universal, or General Presence of Christ, with his special, saving, and gracious Presence. holding him to be in all, after the same manner. And whereas he has assumed boldness to affirm, we call it Blasphemy to say, Christ is really in the Saints All the Answer this deserves, is, that it is Notoriously False, and a groundless Calumny; For all of us firmly believe, *That unless the Spirit of Christ be in us, we are none of his; and Christ is in us, except we be Reprobate,* and he dwells in all Believers; but from *Paul's* words, it is by Faith, *Eph. 3. 17.* as I declared, and that fully from that Text, *Colos. 1. 27.* *Christ in you the Hope of Glory.* And it is no contradiction to affirm, and believe that God hath called

called Sinners out of Sin, unto Grace, yet at the same time to feel, and assert, that all have sin remaining in them ; for it is no hard matter to distinguish betwixt Sinners being under the Power, Dominion, and Slavery, or Drudgery of Sin ; and a Sinners having some Relicks and Remainers of Sin, and Corruption in them, whereby even in Believers there is a constant and spiritual Warfare raised in the believing Soul, whereas formerly the Strong Man kept the House, the Apostle gives us this distinction ; *Sin shall not have Dominion over you, you are not under the Law, but under Grace ;* and the same Apostle, even after his Conversion, complains of his own sinful, wretched Corruption, and at the same time Triumphs in the Victory obtained, for in the next breath ; *Thanks be to God who has given us the victory ;* and if Sin in some measure be not cotemporary with saving Grace, or Conversion, what must become of *Quakers* universal sufficient, and saving Grace, and all the multitudes of them, I have ever seen, must according to their own Opinion, be void of Conversion, Grace and Justification ; for Sin have been easily discernable in all, neither did ever any of them produce one instance for their absolute perfection ; and yet none of us assert, that the Saints Sincerity, Thought, Word and Deed, as *Keith* falsely words it ; yet it strictly, and spiritually taken ; all are attended with Infirmities. I am quarrelled, for asserting in my Catechism, page 25. This Justification and Adoption, are Acts of God, without us, and work only a relative Change ; and that Justification, Adoption and Sanctification once had cannot be Lost. As to the first, Justification is according to the Judgment of all Protestant Divines, a gracious Act of Gods Love, in a

Judicial Way, upon the account of Christ's Imputed Righteousness, acquitting, and absolving the sinner from Guilt, and consequently from Condemnation. I hope *Quakers* will not jump in with *Papists*, who assert, Justification to be the making of one Just, and to Confound it with Sanctification, which the Spirit of God makes to be distinct Acts, tho' always inseparable. As to Adoption in its nature, it is Gods Numbering us among his Children, a taking us from among the Children of Satan, and Giving us a Right to all the Priviledges of Gods Children; & pray where is the falshood, and danger, in asserting, they are Acts of God without us, bringing Believers into a new Relation unto God, Christ, and the Holy Spirit, to whom they are Enemies and Strangers by Nature; seeing at the same time we firmly believe, that there is no Relative Change wrought by God on any Sinner, in Justification or Adoption, without a real, saving, inward, gracious, and universal Change upon the whole man by Sanctification, which are as different by the Language of the Apostle Paul, as Sanctification and Glorification is, Rom. 8. And none are Justified or Adopted, but Sanctified also; all which is asserted in my Catechism; if *Keith's* contentious, Cavelling, and Carping Spirit had allowed him to take notice thereof; for none of us hold, that God makes any his people, or children, without a real, gracious Change, as *Pen* and *Keith* would individually and falsely Calumniate us, and our universally known Doctrine, fairly published to the World; and yet that renewing work is not properly Justification, but Sanctification, which is a gradual work; whereby the Old man of sin and corruption, is Crucified, and the New man of Grace, Righteousness or Holiness, is renewed and put on, more and more; and though

though *Keith* would make Peace of Conscience to be the Essence, and Nature of Justification; yet all Reformed Divines, with the Apostle *Paul* make it a concomitant, or rather a consequent Blessing to our Justification, Rom 5. 1. *Being Justified by Faith, we have Peace with God.* And whoever denied Regeneration to work a real change, which my Catechism plainly asserts. And that Justification, Adoption and Sanctification may be Lost, is not only the Doctrine of *Quakers*, but of *Pelagians*, *Papists* and *Arminians* too; though *Keith* and *Barclay* own that some may Arrive to such a pitch and measure that they cannot *Fall away*; now this measure must either be higher than Justification, Sanctification, or Regeneration, or they contradict themselves, in opposing Free Grace, and denying the Perseverance of the Saints in Grace with most discouraging and comfortless arguments to Believers, which imply many gross absurdities; and concerning this Head, Mr. *John Brown* our Country man, in confutation of *Barclay*, layes down our unanimous Doctrine, and first animadverts all that we hold, the Perseverance of none, but such as are Regenerated; and how false and absurd were it to say, a Sinner Regenerated, or made a Child of God to Day, and yet be a Child of the Devil to morrow, made meet for Heaven, and yet go to Hell, Pardoned, and yet Darned. 2. We do not hold a special and inevitable necessity of Perseverance, though unwilling, and lying in Sin, as Enemies would insinuate to the prejudice of Truth, as *Quakers* often have done. 3. We do not maintain a Perseverance depending on the will of man, but on the gracious Covenant, The Everlasting Purpose of God, the Unchangeableness of his Love, and Efficaciousness of Christ's Death.

4. That a Believer may fall away, Back-slide and Depart from God by many degrees, as, (1) From Duty, as Hearing, Reading, Praying, Praising &c. (2) Into Grievous Sins, as *Noah, David, Soloman, and Peter.* (3) Into great Doubts, and Fears about their State. (4) From Degrees of Grace, as from a Strong unto a Weakness of Faith, their Zeal for God, and Religion, may grow very cold, they may fall from their *First Love*; they may fall from their former measure of Fear. And (5) they may Fall from the Truth of the Gospel, from the Doctrine of Our Lord Jesus, and embrace many gross, and dangerous Errors, and *Believe a Lye.* (6) They may fall from the Accidentals of their Gracious State, as Sense of Favour, Assurance of Gods *Love*, Strength of Habits, Measures of Comfort, is oft times and may be remitted, and lost. And yet in the last place, we Believe maintain and hold, *There can be no Total and Final Apostacy, and Defection from a Regenerate State, or the Essence, and Habits of all Grace, and this is not only our Doctrine, but the Doctrine of all our Reformed Churches:* tho' *K's* Invidious Malice is most commonly set against the Reformed Church of Scotland; verifying the Ancient and common saying, *Omnis Apostata sua Scete osor.* And every serious soul may easily conceive how comfortless, and discouraging the Doctrine of *Quakers* must needs be, to all Regenerated, and Believing Souls; if after Regeneration, being in Covenant with God, Sealed with the Holy Spirit of Promise, Redeemed with the Blood of Jesus, they may yet be Damned in the End, this, and many more are the Absurdities that attend this Ancient Pelagian, and Arminian Error, as [1] Is it not inconsistent with that Puffing up Doctrine of

of their Perfection, they could never yet demonstrate from instances. [2] It is inconsistent with the Immutability of Gods Love, *for whom He Loves He Loves unto the end*, for his Gracious purposes, are Unalterable, and his Will Irresistible, *Isa. 41.*

31 *They that wait on the Lord, shall renew their Strength, they shall mount up with Wings, as Eagles they shall run, and not be weary, and they shall walk and not be Faint.* [3] It is inconsistent with the Stability of the Covenant, that is well ordered in all things, and sure, and all its Mercies, are *sure Mercies*; hence called frequently, an Everlasting Covenant. *Jer. 32. 40. And I will make an Everlasting Covenant with them, and I will not turn away from them, to do them Good, but I will put my Fear in their Heart, that they shall not depart from me.* And all Objecting Instances, from Scripture, must implye no Saving Faith, or true Regeneration, or their Fall was neither Final, nor Total. [4] It is inconsistent with the Faithfulness of Christs undertaking to God the Father in the Covenant of Redemption, it destroys the Efficacy of His Death. Let any Read Christs Prayer to God the Father in, *John 17.* And he may soon be satisfied, there was a Select Number given unto Christ to redeem and Ransome. *24. And Father I will that they also whom thou hast given me, be with me where I am.* And he prays, *15. And that God would keep them from the Evil.* And he has engaged to God the Father, that none that the Father had given him should be Lost; otherwise Christ might be Charged with Unfaithfulness. And such as deny the Perseverance of the Saints must be ignorant of what Christ has done for the confirmation of the Gracious State of Believers. (1) His Redeeming



Redeeming them from all the Demands of Divine Justice, with his Precious Blood. (2) Redeeming them from the power of Satan. (3) From the Dominion of sin. (4) He is gone to prepare a Place for them. 5 He makes intercession in Heaven for them. (6) He promises his Holy Spirit to abide in them, to compleat his begun work in them, and establish them, all which is abundantly confirmed from Scripture.

5 The Final and Total fall or Apostacy of Regenerate Saints is inconsistent with the Nature of Grace which is an Incorruptible Seed, that cannot be totally extinguished where e're it is planted of God. And farther, it much weakneth the Faith of the Saints, their Hope and Confidence in Gods Preservation of them from Falling which the experience and confidence of the Apostle *Paul* testifies they firmly Believe *Rom. 8. 35. 38. 39.* and that in their deepest Tryals, and sharpest Afflictions. Finally, it Robs the Regenerated Children of God, of their Spiritual Joy, and Holy Consolation in the Holy-Ghost, by filling them with Perpetual Fears Anxiety, and Doubts about their State. . And we find *Keith* insinuating this, That the Doctrine of Perseverance Flatters men in great sins ; for tho' the Godly cannot Fall, Finally nor Totally, yet as we have said, they may Fall into many Evils provoking to God, and injurious to their own Peace, and comfort, which they are ever watchful against, lest they should lose the sense and comfort of Gods Special Love, and Favour ; any measure or degree of Grace, or Holiness, which would be most Wounding, and Grievous to them, and so far from Flattery ; but this his Calumny is like unto the rest. And I dare refer my self to *Quakers* themselves

elves, if Universal Grace, saving and divine Light, the Spirit of God, and Christ, Substantially present in all men, even the most ignorant, wicked and Profane, and absolute Perfection in some, be not more soul-deluding, and self-Flattering Doctrine, then the Perseverance of the Saints once Regenerated, whose sins and infirmities, humbled, and makes them constantly watchful; and so it is evident, it destroys the promise of Gods Establishing & confirming Spirit, and leaves the Catholick Church of God which the Gates of Hell cannot prevail against; upon a most Ticklish Foundation, and Lyable to come to nothing; it would annul all Christian Communion and Fellowship, for according to *Quakers* opinion, one may be a Saint to day, and in Christian Fellowship, and may *Fall away*, and be Damned to morrow; it renders our Pardon comfortless, seeing after Pardon we may perish Eternally, and destroys the Hope and Faith of Life Everlasting, seeing no man can firmly believe it, until he have the Enjoyment of it.

The next grand Charge, that highly offended many of that Gang, is concerning a Question in my Catechism concerning the *Sabbath*; in the Answer I affirm, *Quakers and Profane Persons are Enemies to a Sabbath*, and now I am satisfied to have an opportunity of showing my reasons to the World, how just, and not invidious this my Charge was, though I mentioned no other Enemies in Judgment, besides *Quakers*; and notwithstanding of all reasons given to *Keith* and others at my House, they seem still to be dissatisfied, but it is for the most part, the peculiar Temper of such as *Rangle*, and oppose all Reasoning: And that I may refer my self to the Censures of the more unprejudiced, and rational; and I am

so far from Recanting, Denying, or Giving any submission for the Charge, that I am the rather confirmed, it was most just and deserving, and that without all shadow of the guilt of a Calumny, and that for these following reasons. 1. Because I never met with any others that in reality opposed this Doctrine besides that Party, and though I might hear common Fame accuse others, and meeting with none of their Writings, I had no Warrant, for including them under the publick Charge, though my Answer does no way exclude them. 2. All the *Quakers* I ever conversed with in *Europe* or *America*, declared this as their undoubted Judgment, that all Dayes were alike under the Gospel, and none of perpetual Observation as a Day of Rest; and further, That they were as free to Work, or Labour in their several Callings, and Trades on the First Day of the Week, ( called now the Christian Sabbath, or Day of Rest, under the Gospel, ) as any other Day of the Week; of which I gave, and am able yet to give several Instances: And I am lately informed, of several Servants of *Quakers*, otherwise Educated, who have made complaint to Magistrates, of their Masters, causing them to follow their daily Labour; and a Witness yet alive, can declare, being on a *Sabbath* at *Thomas Everdens* Houle, perceived no manner of Worship with his Family, but great diligence in dispatching one of his Servants with Necessaries for Building a Sloop; & I have met one of them with a Gun in the Woods on the Sabbath, or First Day of the Week, while we were going to the Publick Worship of God; if such are not to be looked on, without any just Accusation, of an invidious Calumny, Enemies to a Sabbath, let the World judge. 3. They need not make so great a noise, and clamour at this Charge;

for

for how ever others may remain ignorant, yet it is not unknown to *Keith*, how oft by several others *Quakers* have been ranked in with several others, Enemies of the Sabbath, long before I had any acquaintance with their principles : as by *Mr John Brown*, in his Latine Treatise, concerning the Sabbath, also *Mr Matthew Cawterd* in his Learned defence of the Morality of the Fourth Commandment, called *Exercitacio Apologetica* ; therefore this charge is not mine only, but of as many as Treat of that Subject. 4. If I can produce their own Word, charging them with as much as I say, will it not appear how unjustly they seem to be offended at my charge ; and if any would peruse that small, but angry Pamphlet of *Quakers*, soberly answered by *Mr. Mitchel of Aberdeen* ; and they shall find it confidently asserted, that all Days, are alike, and are told from *Rom. 14. 6. & Gal. 4. 10, 11.* To Reprehend all such as observe one day of Seven as a Day of Rest ; and that all Weekly Observation of a Day is Abolished under the Gospel ; And how *Keith* comes in now of Late to tell us of their keeping the first Day of the Week, without being first reconciled to his own Brethren, both in Practice, and Judgment ; And it yet remains for him to declare, By what Authority, or from what Command they keep that Day, and not another ; whether it is commanded of God, or only an Ecclesiastick, and Humane Constitution, which until proved to be the Unanimous Judgment of *Quakers*, must be looked upon to be the Private Judgment of *Keith* only. But he is Pleased to say, That *Quakers* keep the first Day of the Week, and spend it in the Religious Exercise of Publick, and Private Worship ; but this is

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said, and not Proved ; for the contrary is known to most who resort to, and frequent their Houses ; where they discern no more Worship in many of their Families, than in the Families of *Indians*: And He Appeals to their Neighbours as *Witnesses*, but many of their *Witnesses* have affirmed the contrary, and how they can attest to a *Worship* which can be neither seen nor heard, it passes my skill to Determine

Lastly, As many as know *Quakers* in *England*, *Scotland*, and *Ireland*, cannot be ignorant how neither from Obedience to God or Man, could be periwaded to observe the First Day of the Week, but would keep open their Shops, and follow their several Callings ; for which they were often drawn to Prisons, and their Goods carryed away ; this was not done in a Corner, but manifest & known to all And tho' *Keith* blamed me, for not charging Mr. *John Calumie*, as an Enemy, as well as they, but had not the least reason for so doing, for I had oft converted with *Calumies*, and Read the Writings of his Followers, who stoutly defended the Morality of a Sabbath, or the *Fourth Command*. And whatever over zealous mistake that Eminent Man of God was under, when he Wrote his *Institutions*, yet in his *Exposition* on *Genesis*, about Eighteen Years after he Wrote his *Institutions*, owns the Morality of the *Fourth Command*, and it could not be ceremonial, seeing the Institution of a perpetual Sabbath, was before all Ceremonies, and that this was *Calumie's* last Sentiments, is not only Evident from that *Commentary*, but also from the Principles and Practices, of the *Reformed Churches* of *France*, and *Geneva*, of which *Calumie* was the First Reformer Now all these things duely considered, & put together, I leave it to any to determine, how far

they are wronged in being reckoned with, or numbered among the Enemies to a Sabbath; which has set their peevish Spirit in a flame against my Catechism, and stirred up their Venom against me, which I ever shall little regard.

In page 28. I am Charged with Deficiency, concerning Ministers, and that in three things; and I am ready to own I have wilfully Omitted twice three things concerning Ministers Qualifications, and Call; and pray where is the crime. seeing there are so full Treatises by others on that Subject already Published; and all I intended in my Catechism for Young Ones, was only to lay down the several Duties of Ministers and People; and if I had been guilty of an Omission in that Enumeration, he might have found fault; but I must take notice of an invidious Parenthesis, that Peoples Maintaining their Ministers is a main thing with me. Let the Reader examine my Catechism, and he shall not find ground for this malicious Reflection; for it is expressed in as few words as any other Duty without inlisting thereon, and this was the expression of an absolute Stranger to me, and my practice in Relation to a Maintenance, to which I am bold to assert, I have been ever undenied as *Keith*, or any of his Brethren. And whatever others have done, I dare affirm, I never bargained with any people about a Maintenance; and have oft refused mony when freely offered, and never Enjoyed any Maintenance, but what was most freely offered to me; though I deny not to the Magistrate, a power of Determining Maintainances, when Necessity requires it; and none so unwilling to pay it as perverse *Quakers*, though I could wish it were voluntary Offerings; yet this partial Author would insinuate, as if Presbyterians only

were Guilty ; exacting Maintainance by force ; whereas he cannot be ignorant, that the Maintainance of Ministers in *Scotland*, are not to be compared to what Prelates have, whether Popish or Protestant, neither for quantity, nor manner of Exacting. And it is observable, that the *Quakers* have been brawling and barking unreasonably against all who receive Maintainance, as Hirelings ; but the greatest Champions among them, were never able to defend so bad a Cause, as they have been tenacious in for a long time ; though now of late, they seem to change their Tunes, and own a Maintainance, providing it be voluntary, and not by Compulsion, as *Barclay* has owned, who has taken upon him to Publish *Quakers* Principles, though he never produced any Commission for it ; and I am perswaded, he will find it as hard a matter to procure their universal Consent, and Approbation to all he has Wrote ; but a Ministers Maintainance among *Quakers* must be voluntary, and free, for they would never Exact it by force, for two Reasons 1. Because they never had the Government solely in their Hands, for in *Pensilvania* they are a mixed people ; neither would the Infancy of that Plantation bear it ; beside that, their former Railings would have Retorted upon themselves. 2. Because of the multitude of their Teachers, and the Weakness of many of them, that dare not claim a Right to any such Maintainance, as many silly women, and ignorant Mechanicks And it must be for measure or quantity, a necessary Competency, or Aliment, as *Barclay* calls it ; but must *Quakers* only be Judges of this Competency, or should the Giver, or rather the Civil Magistrate to determine it according to the several Abilities of the People : And consider what narrow and niggardly Souls these people

ple have, who would allow no more to the Ministers of the Gospel, than common Charity obliges them to give to the most common beggar that goes from Door to Door, even a necessary Competency, and Aliment; whereas Ministers should have such a Maintenance as they may not be necessitated to intangle, and incumber themselves with secular Affairs, and be diverted from their holy Office, and Ministerial Calling, whereunto they have been Called, and to which they are to be Separated according to the Command of God, concerning *Paul* and *Barnabas*; and further, they ought to have such an Honourable Allowance, as they may not only Live answerable to their Station, and be able to maintain Duties to Hospitality, which *Quakers* Competency, and necessary Aliment, will never render them capable to perform: And it were no hard matter to prove, that many *Quakers*, even *Keith* and *Barclay* themselves, whose Birth, Education, Travels and Estates are known to many yet alive, have had much more given then their necessary Aliment.

And I know not what *Evaluation* can be found for *K's* Hundred Pound *Per Annum* settled on him by the *Government in Pennsylvania*, Exacted of a mixed People, who neither hear him, nor enjoy any benefit or advantage from his School-Keeping, which is their only Shift and Back-Door, they would fly out at; which will never Blind the eyes of the Rational; for School-Keeping has a peculiar advantage attending it self, without any Publick Tax by compulsion, as they call all our Maintenances. And I Dare be bold to say, in behalf of *Presbyterians* whom he would chiefly seem to reproach, that they are as little concerned about maintenances as any of the Reformed Churches, and  
value



value them not, when they come in competition with theirs. And have not the Ministers of the Reformed Church of Scotland, these Thirty years past, have suffered Persecution, even unto Death itself, for preaching the Gospel under so much want, that they have been necessitated to Labour with their own hands, and betake themselves for a time to Merchandising, and yet never would dare to lay aside the Preaching of the Gospel. And it is not unknown, how little Ministers have had of Maintenance in Maryland, either voluntary or compelled; And Quakers themselves, own they have Stock Purks, out of which they Supply their Teachers, and others; and what call you this but a Maintenance; and it is not easy when they come abroad, to conceal their Plenty at home, that the Stock Purks may be the more Liberal unto them, as I doubt not but those of Maryland, & Virginia too, were in his Late Travels, which was the least he could have, for he gained but few *Profelytes*. And let all Judge how inconsistent their present practices are, with their former unreasonable prating against every thing that looked like a Maintenance, urging as K. still does, that Text, *Free ye have Received, Freely Give*, which was the Advice of Our Saviour to his Apostles, when he enabled them to go forth and work Miracles, *Heal the Sick, Cleanse the Lepers, Raise the Dead, Cast out Devils*, of which they should make no Merchandiz; tho' they were Comanded to Preach the Gospel as they go along, *seeing the n that the Time of the Promised Messiah, was now come, who was setting up his Kingdom in the World, and to whose Laws they were to be obedient.* This Doctrine they were to confirm by Miracles

cles, which he gives them a Charge, they should work freely, *without receiving any Reward for them*; that the Miracles being used to their private use, and profit, might not lose their End, which was the confirmation of their Doctrine; now it hereby was understood they should receive no necessary Maintenance, the Apostles might Rationally Judge, they had need then to provide well for their journey; no, as, if Our Lord had said, *Provide neither Gold, nor Silver, nor Bags in your Tushes, nor Scrip for your Journey, neither two Coats, neither shoes, nor staves*; and the reason added, for the work man is worthy of his Meat, and else where, is worthy of his Hire, and pray what is Meat, and Hire, but the best of Maintenance; and it is observable, the Command for going abroad to bare, in the 10 of *Matthew* was only a Temporary Command for that short Journey; for in *Luke*; they were commanded to take both *Purse* and *Scrip*, ch 22. If they were commanded to take none of these things and yet to go abroad, and Preach the Gospel, confirming the same with Miracles, they must have received maintenance, or they must have perished if their Journey had been long; but Our Lord designed thereby (1) To give his Apostles an experience of depending on his Good Providence and (2) Also teach people, That the Labourer is worthy of his Hire; and let *Keith* consider that in respect of God all things is free, therefore his School-keeping should be free also. And it is not to be doubted, that our Saviour took Maintenance himself, sometimes asking, sometimes taking without asking, what he stood in need of, as Water from the *Samaritan Woman*, and the Ears of Corn on the Sabbath. And it is to be admired with what Impudence

Impudence Quakers plead against the Apostle Paul in denying the lawfulness of Ministerial Receiving a Maintenance, seeing he gives so particular a Precept, Gal. 6 6. *Let him that is Taught in the Word, Communicate unto him that Teacheth, in all good things;* and if this be the Command of God, it must be Sin in the people to omit it. But the same Apostle pleads for, and reasons the case fully, 1 Cor. 9. wherein he has many convincing Arguments against all Quakers in the world; proving first, That the Maintaining of Ministers and Families is warrantable, from 4, 5, 6 verses. 2. In the following Verse he declares the Law says as much, both the Law of God and the Law of Nature, built upon Equity, pleads for it, 8, 9, 10 verse. 3. Common Equity and Justice pleads for it, verse 11. *If we have sown to you Spiritual Things, is it a great thing, if we shall Reap your Carnal Things;* yet all Pauls forbearing at several times to partake of Peoples Carnal Things, did not at all demonstrate the unlawfulness thereof, but only his prudential declining of that he had really a Right unto as expressed, verse 12.

If others be Partakers of this power over you, are not we rather: Nevertheless we have not used this power, but suffer all things, lest we should hinder the Gospel of Christ, and this was the reason why he wrought with his own Hands; and Lastly the Apostle concludes with the Necessity of Ministers living by the Gospel, they Preach from the Ordination of God 14. Even so hath the Lord Ordained, that they that Preach the Gospel, should Live of the Gospel. But if Quakers all this while are only against Superfluous Maintenances they have lost their Labour, for we pleaded not for such, nor for any other accidental Abuses, that through  
Corruption

Warrant from the *Word of God*, that we are to believe no *Immediate or Extraordinary Mission*, or call, even from the *Highest Pretenders* without *Extraordinary, and Answerable Demonstrations*; as *Our Saviour*, when *John* sent His Disciples to be informed, *Whether he was the Promised Messiah?* and our Lord, who might have easily dispatched them with words, bids them, *Go and tell him, The Lame Walk, the Sick are healed, and the Blind receive their sight; and Let him, not trust Words, Lest Seducers, should take an Opportunity, and Advantage thereby to deceive.* And when *Quakers* are pursued hotly about *Miracles*, they Smilingly say, *John the Baptist wrought no Miracles, and yet his Mission was Extraordinary, and immediate, as K. Alleged at my House;* and oft improved it, and Particularly against the *N. England Ministers*; and they suppose, they have gained the Day; but methinks, *K. as I told him, and others* may justly be ashamed of Producing this as an instance for the Future; for, tho' *John* wrought no *Miracles*, yet being *Co-temporary* with our Lord *Jesus*, and his *Apostles*, and they who wrought many *Miracles*, confirmed this Mission, that he was the *Promised Elias*; but the *Immediate Mission of Quakers* never was confirmed, either by their own, or by the *Miracles* of others; tho' some of them have presumed boldly on *Miracles*, which *Prophecying Miracles*, As the *Eating Quaker* in *England*, (Justly made the *Monument of Gods Wrath, and Monster of Mankind*) For daring to imitate *Our Lord*, in that *Miraculous Action* of His *Fasting, Forty Days and Forty Nights* in the *Wilderness*. And *Solomon Ackles* who *Boastingly* challenged *Ministers* to *Fast* with him, and *Justly Punished* for his *Unchristian, and bold Arrogance*. Another once in *Barbadoes*, *making*

King upon him, to Prophecy the Death of a Child, which in all humane Probability was beyond all expectation of Recovery; but GOD to confound his Boldness, and discover him to be a Deceiver, was pleased to restore the Child, who Lived in health for many Years, and the Quaking Prophet was necessitated shamefully to Publish his Recantation, wherein he affirmed, he had Belyed the Spirit of God. And if so, it is no Wonder they Belye their Neighbours; but any man may see how they come off with their Lying Wonders, and so shall come off in the End, with their immediate Mission: but it is at Length, come to this, that you must receive their Verbal testimony, or remain altogether dissatisfied, about their Extraordinary Call, tho' some as Keith informed us, at my house run that Self-Confounding, and Universal Gulf of Miracles in Spirit, a New invented Phrase, of worse then mans Wisdom, far from the Language of the Spirit of God, whose Saving Operations are not Miracles at all, to the Spirit of God, and if Miracles, they are Gods Properly, and not Quakers, but this with many more Phrases of theirs, has no Foundation in the Scriptures. And we desire to know how many of them ever Spake with Tongues, who were not Taught them in the School, or Learned them of others. Farewel then immediate Mission, if you take it not upon the Words of a Quaker.

And that Presbyterians, and Independants, and them only, as he invidiously expresses it, should run to the Church of Rome and Pope for to derive the mission, call, and ordination from thence; is the grossest calumny, and most notorious Lye, that could be hatched out of hell; and must be of Satan the Father of Lyes: but if Keith had asserted this, of such has hold no ordination, but from the hands of a Bishop or Pretare, he

might have had some plea for his charge ; for Rome, and all that Party sufficiently know, there are none so opposite to, nor so faithful, and Zealous against them as Dissenting Protestants were; no not Quakers themselves, who would not have been so great at the English Court, in the late Reign, if they had ; therefore a Noted Person lately gained from Rome, affirmed, The Dissenting Protestants, were the Bulwarks of the Protestant Interest in Europe. And I must greatly suspect, what K told me, at my House, as another Lye, and Calumny, that Mr. John Cetton, of Hampton, in New-England, acknowledged in a Publick Dispute, that He derived his Ordination from the Pope, and the rather, because he abused me, upon his Return, to Mr. Davis, affirming the same thing of me ; that, I owned our Mission, and Ordination, from the Pope of Rome ; but I am confident, his own Conscience could not but witness the contrary to his Face [ But it is to be Feared, it was not the First time, he had Learned to Baffle Conscience in more Weighty Matters ] For I not only Abhorred, Disclaimed, and Denied it ; but Positively, and Plainly, Affirmed, Our Mission was from Jesus Christ, and Warranted from the Scriptures. Hence I give caution to all, not to be Credulous of K's words, however so confidently affirmed ; but he were no fit Deciever, if not Possessed with a Spirit of Lyes, and Calumnys But we can easily Justify ourselves from this Aspersion thrown invidiously upon us by Quakers, and particularly, by K. in all his Publick, and Private Discourses, and also in some of his Writings, repeated over and over, with an empty noise of Words for if we should say with Calvin, that he and others of our Primitive Reformers were Evangelists, extraordinarily

ordinarily Raised, and Immediately Called of God, in that great Exigence of the Church, in calling the People of God out of Popish Darknets, and Superstition, in bringing them out of Babylon; yet this will prove but a slender Argument for *Quakers* holding Extraordinary Calls, and immediate Missions, to be Gods ordinary and usual uninterrupted way to the end of the World; because it might be allowed of in that juncture of the Necessity of the Church; for though our Lord himself, the King of his Church, at the beginning of the Promulgation of the Gospel, Called some in an Extraordinary Manner; though at the same time, they had an External Call from Christ as man; yet as soon as the Christian Church began to Encrease, he Commands them to use second Means for that Calling, and Separation of others to the Holy Office of the Ministry in an Ordinary and Holy Separation to that Sacred Work, as *Paul* and *Barnabas* was commanded to be Separated, and there was Casting of Lots used in supplying the number of the Apostles; and the Apostle *Paul* commands *Timothy*, and Impowers him to Ordain Elders in every Church, and not to neglect the Gift that was given him by Prophecy, with the Laying on of the Hands of the Presbytery, who are Commanded to Lay Hands suddenly on no man without sufficient proof of his Parts, and Piety. And further, for their direction in this Scriptural and Orderly Separation and Ordination, God has laid down all the Qualifications of Ministers of the Gospel; which *Quakers* can never find in all their Teachers, especially of the Feminine Sex.

As to our Reformers receiving their Ordination, Mission and Call from *Rome*, and conveying it to us, which would seem to be the first great puzzling and confounding

confounding Argument. I shall answer it in the following particulars. 1. I would inquire of all *Quakers*, whether God in that great defection and universal Corruption of the Church, under *Romish* Idolatry, had then a Church in the World, though in the Wilderness; to deny all Churches, whether Visible or Invisible, really belonging to God, & Jesus Christ, were to overthrow many Promises of God to his Church, of Building her upon an immovable Rock and that the Gates of Hell should not prevail against her, and it is inconsistent to say, God had a Church among the *Jews* under their Defections, and Falling away to Idolatry, and Superstition: Now where Christ has a Church, though Invisible & in the Wilderness, there are the Essentials of Religion, Ordination, and Church-constitution, tho' much infected with Error, and corrupted with *Romish* Superstition, and these Essentials are still Gods, and to esteem his and not theirs, who are the chief Instruments, Heads, and Authors of all the Corruptions, under that Defection to whom only and properly belong those Errors, Corruptions, Idolatries and Superstitions they have invented and introduced to the Church; And yet the soundest of Divines believe, that upon all Reformations, which undoubtedly are originally and efficiently of God; a people, or particular persons leaving and renouncing the Abominations of Antichrist, and their submitting to, and embracing the Truth of the Gospel, and the Purity of all Ordinances, and Worship, abandoning the Pope as their Head, and subjecting themselves to Christs Kingdom, they are *ipso facto*, Constituted Churches of Jesus Christ, and the Gospel Truth, Ordination and Ordinances, Word and Sacraments they adhere to, ~~are not theirs~~, nor from that they Separated from,



as *Keith* ignorantly and invidiously asserts; but they  
 are still the Lords, and belong to Jesus Christ; for  
 even in the Church of Rome, and under Antichrist,  
 there were Ordinances of Jesus Christ, Word and  
 Sacraments, Praying Preaching, and Praising of God,  
 tho' much veiled and corrupted; and consequently  
 they had Ministers or Officers to Dispense these Ori-  
 dinances, who undoubtedly had some of the Essen-  
 tials of Ordination, which was the Lords, and no-  
 thing was properly Antichrist, but Antichristian  
 Corruptions, of which he is Author; for *different*  
~~the constant~~ *speciem*: so that we no more have  
 Ordination from the Pope, upon Reformation,  
 then we have Baptism, and the Lords Supper,  
 Reading and Praising; and *Quakers* have Prayer,  
 Teaching the Scriptures, and their new Obser-  
 vance of the First Day of the Week.

And we would gladly know from what part of  
 Gods Word is it, or can it be made to appear,  
 that upon every Detection and Corruption of the  
 Church, God will Beget and Create New Church-  
 es in an immediate manner under the Gospel, more  
 than under the Law; For after the Detections of  
 them, and long continuance in Idolatry, upon their  
 Repentance and Reformation from all their Corrup-  
 tions, and Abuses, they were Re-Established & re-Ad-  
 mitted unto all the Ordinances, and Priviledges  
 of the Church of God; and what does *Keith*  
 think of them, and their Reformation, dare he affirm  
 they had all their Ordination and Worship from  
*Amos*, *Who made Israel to sin*, and other chief  
 idolaters; so it will unquestionably follow, that  
 neither *we*, nor Ordination, Doctrine, Worship,  
 nor Sacraments, while warranted from the Autho-  
 rity of Gods Word, are from Rome, the Pope,

OR

or any Prelate in the VVorld, as *Quakers*, after the manner of Satan, would Accuse the *Brethren*. Thus *Keiths* invincible *Armado* is beat to pieces; whereby he thought to have overthrown all Churches, who have obeyed Gods Call; and are come out of Babylon. And we are confident that a great part of our Teachings are Christian Experiences, to which we oft publickly do Appeal for Confirmation of what is delivered, and many Preachers have a peculiar way of Preaching their own Experiences.

And finally, as he begins, so he closes & shuts up his Paper with groundlets, & False Calumnies, and invidious Reflections; affirming, I assert and alledge False things, concerning *Baptism*, and the *Lords Supper*, and First concerning *Baptism*, ( he saith ) First, I do not distinguish between *Johns Baptism*, and Christs; In answer to this, I Freely assent to any, and all the distinction made in the Scriptures; which is not in Substance, or Essence, but in Fruit, and Efficacy, and the same distinction I still make between our External Administration, and Christs Efficacious Blessing thereof: for what *John* said, we and all Ministers of the Gospel to the end of the World, must still acknowledge; we *Baptise* with *Water*, but Christ, and he alone, *Baptiseth* with the *Holy Ghost*, and with *Fire*. And if the *Baptism* Administred by Christs Disciples, in His Name, Authority and Presence, was Christs and no doubt it was the same with *Johns* for Substance, as you or any other may Read *John* 2. 22, 23, 24, 26. verses. For,

1. That *Baptism* wherewith Christ and His Disciples Baptised in the Land of *Judea* was *Water Baptism*. 2. It was an outward, visible, and discernable

cernable Baptism to Spectators; such *Johns* Disciples to him, *Rabbi*, he that was with thee beyond Jordan, the same *Baptizer*, and all men come unto him: it is observable, that it was not the Baptism with the Holy Ghost and with Fire, as distinct from the outward Ordinance; for it is said, *John 4 2.* *Jesus himself Baptised not, but His Disciples*; yet it is called his, in the 1 v. of this chap. and in the 22. v. of the former chap. (1) Because done by his Disciples. (2) By his Command, and Authority. And it was the same *Baptism*, his Disciples, and Apostles, performed in all and Every Church, where they Preached the Gospel, according to that last Commission of Our Lords, immediately before His Ascension, *Matth 28.* and last *Go Teach, and Baptise all Nations, and Lo I am with you, to the end of the World.* Hence Four things are observable in this Text. 1 That, *Teaching of Nations, yea, All Nations*, by external means, and instruments, is a Standing and Perpetual Ordinance in the Church of Christ, to the end of the World. 2 That, as many as are Called Ministers of the Gospel, are also Commissionated *To Baptise also, Go Teach all Nations Baptising them.* 3 That *Water Baptism*, or the External Ordinance, is that Enjoined, or Commanded in the Words, and not the *Baptism with the Holy Ghost*, and with *Fire*; for it is enjoined to meer men who can do no more then *John* could do, who Professed he *Baptised* with *Water*, and yet we believe many who were *Baptised* by *John*, received also the *Holy Ghost*, otherwise a very empty, and insignificant Ordinance, and unprofitable to all, if nothing else was reaped thereby, but *Sprinkling*, or *Washing with Water*; and yet the Outward Mean, Ordinance, and Administration, was from *John*,  
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and the fruit, efficacy and blessing, was from *Jesus Christ*, and it is bold Impudence, and Arrogant Pre-  
 sumption, for any to pretend to Baptise with the Ho-  
 ly Ghost and with Fire, which is *Christ's* peculiar  
 Work, and Prerogative. And *Keith's* answer here-  
 unto in his Book, is void of all satisfaction to any  
 Intelligent Person ; for he affirms, tho' no man Bap-  
 tize with the Holy Ghost efficiently, yet they may  
 instrumentally ; we who use the outward mean,  
 Instrument and Ordinance, may through the Blessing  
 of God, and Efficacious Presence of *Christ's* Spirit,  
 undoubtedly are made Instruments of the In-  
 wa. Grace, Life, and Advantage of that Ordinance :  
 but how *Quakers* can be Instruments of Baptizing  
 Spiritually, who are opposite to, and ridicule the  
 outward Ordinance, which is the only proper means  
 and instrument of Gods own Appointment, I cannot  
 resolve ; unless they will take Gods place, by work-  
 ing without Means, and contrary to Means ; or they  
 imagine to work Effects by unsuitable causes, and  
 attain an end by improper means ; as if a man inten-  
 ded to Merchandize, by Labouring in the Ground,  
 intend for *Europe* from *America*, and yet Steer to the  
*South* ; or by Planting Tobacco, to imagine to Reap  
 Corn ; for I am perswaded, that such as in Faith  
 Administers the outward Ordinance of Baptism, and  
 that purely according to the Divine Institution, Pray-  
 ing, and Depending on God for his Blessing, and  
 Christ for his Vertue, and Presence, are in the most  
 probable way of being Instruments of the Grace of  
 Baptism ; so that this Baptism is a standing and per-  
 petual Ordinance, to the End of the World ; which  
 is clearly inferred from the Promise annexed, which  
 is perpetual ; and, *Lo I am with you to the End of the*  
*World*, as durable as Teaching it self, which the after  
 practice

practice of the Apostles, and Servants of Christ to this day Confirm, & should be continued until Christ's Second Coming, notwithstanding of all Gainfayers. He further would insinuate, That we Learned and Received Sprinkling of Children from the Church of Rome; but it is easy to make appear, they go hand in hand with Rome in more things than we do, who are known to all the Followers of Antichrist to walk more opposite to; and in abhorrence of their Principles and Practices, then any others: for their Universal Redemption, their Free-will, their denying Perseverance, their possible Perfection in this Life, their Vilifying the Scriptures, and denying it to be the Rule, and their holding the Pope of Rome not to be Antichrist, and their Denying the Morality of the Fourth Command, they have raked and picked these with many more out of that filthy Sink, and stinking puddle of Romish Corruption; and as for our Sprinkling in Baptism, it is not so repugnant to Scripture, as perverse Quakers do imagine: For Water in Baptism, Represents the Blood of Jesus Christ, and why not Sprinkling, the Sprinkling of the Blood of Christ, which is so clearly expressed by the Apostle Paul to the Hebrews; but neither Infant Baptism, nor Sprinkling is a Controversy between Quakers and us; for 1 They are against the Baptism of Old as well as Young. (2.) They are against Washing or Dipping as well as Sprinkling; therefore I wave both. And next, I shall make appear, That George Keith is guilty of a double falsehood concerning Baptism, in his Book. 1. In opposition to Scripture, to say with his Brethren, that Water Baptism was only for Johns Dispensation, and consequently Abolished, or abrogated in Christ; whereas it was continued all the time of Christ's Life, and after he was Dead and Gone, and still does without

all interruption, as any may read in the *Acts* of the Apostle. 2 He contradicteth himself, and his Brethren too, in saying, *that only it stood in force in Johns time, and abolished immediately*; yet some may be Sent of the Lord, and Instructed to Baptise with Water, and if they can prove they are Sent of the Lord, should be gladly Received; but *His Labor, hee Opus est*; for how they go about to prove this, they have never yet told us. Now let his Friends and Followers consider and examine, what this man would be at; for it is abolished, and yet they may be called by the Spirit of God to Administer it; can it be supposed, that the Spirit of God will call any to Administer that Worship, that is Removed and Abolished by God and His Holy Spirit; were not this to make God and His Holy Spirit, who are Essentially one, to Clash with themselves, which were Blasphemy to affirm? He impugnes *Water Baptism*, with all his might, as not now warranted by Scripture; and yet will Justifie a Call, and Mission to Administer Abrogated Worship; and from the same Argument, why not Called and Sent to perform all the Abrogated Services, Rites and Sacrifices under the Law, as *Circumcision, the Passover, and all Legal Sacrifices*; and so from a pretended Call, to set up again the *Idolatrous Worship*? This would be a brave spiritual Work indeed; and to make this appear to be the Judgment of others of that Party, as well as his own; he acknowledged at my House, *A Quaker once Baptised with Water, and was approved of for it*. Is Water Baptism not warranted by Scripture, but Abolished since *Johns* Dayes, and yet performed and approved of by those who are Enemies thereunto, from an imaginary, and unknown Call, and Mission, which would be to introduce the grossest Enthusiasm

in the World, and an open door to all wild fancies, and imaginations? Let *Keiths* Friends and Followers, beware of this mans principles, and Books.

And concerning the Lords Supper, he asperges us all; but I doubt not to make it convincingly appear, that he both contradicteth Scripture, and his Brethren too: 1 He contradicteth Scripture, in undervaluing this great Ordinance, as no Special, Divine, Spiritual & Gospel Ordinance; but jumbles it in with the common and dayly Eating, and ordinary means of Believers: an high indignity to this Ordinance, and the Author of it, repugnant to Scripture, and inconsistent with the Iure, and certain experience of thousands of the Godly, who have Eat at the Table of the Lord, to their unspeakable comfort, and transporting Consolation, more then they reaped by their ordinary Meals, so that Christian Experience witnesseth against them, and confutes all their Quibbling Arguments, and Sophistical Quirks; and my own experience of the Grace, Blessings, and Benefits, of this Great Special, and Solemn Ordinance, shall be an unanswerable Argument to me, against all *Hereticks* in the World. And it is also strange, with what impudent Spirit, they can call the Supper of the Lord no Special Ordinance distinct from Ordinary Meals. For, (1) Our Lord oft Eat with Mixed Multitudes; but in this Ordinance with a Select Number of his own, even his Apostles: (2) He never did Celebrate that Ordinance, but once, and that was in the very Night, wherein he was Betrayed: a great Argument of his Love, and Faithfulness to his Church. (3) He Instituted it immediately after the Passover, and that Hymn that was usually Sung, after the Passover, was deferred till after the Administration of the Lords Supper, to signify the Abrogation of the

one, and Institution of the other in its Room; and Place. (4) At what other Meals, did ever Our Lord say, *This is my Body and as oft as you do it, do it in Remembrance of me?* (5) Those that make their Ordinary Meals to be the Lords Supper, which is a new notion of K's, they alter the Elements at your Pleasure, which are Signs instituted of God, the *Bread* to signify his *Flesh*, and *Wine* to signify his *Blood*; and they Arrogantly & Presumptuously appoint others, *Fish, Flesh*, and what ever comes in the way, far from the practice of the Apostle *Pau'*, in the Church of *Corinth*, who delivered nothing to that Church in this great Ordinance, but what he received of the Lord Jesus, the Author of it retaining all, the Essentials both for matter, and manner, waving only some occasional, and accidental Circumstances, therefore Administers it in *Bread* and *Wine*. He Reflects on us, by charging us with *Popish Consecrations*, but in this, and many things else, he cannot be so ignorant, as Malicious; for he knows, we abhor all *Popish Consecration*; And all we do, is only to Pray to God for a Blessing on the Elements, that God would be pleased to vouchsafe his Gracious Presence, and Sanctify the Elements of *Bread* and *Wine*, making his own Ordinance Effectual, for the Spiritual Nourishment of Believers: and as we Eat *Bread*, and Drink *Wine*, so we may Feed by Faith, and Spiritually upon Jesus Christ, and what *Popery* is here, let the World judge. All this has been in our Directory for Publick Worship.

Lastly, In his Book, he Quarrels our Eating in this Ordinance so sparingly, and would seem to approve of a Pientiful Meal, and a full Stomach, and commend the Quantity; but I am sure this is  
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not Spiritual, but Carnal: Arguing to: the Pampening of our Flesh; and Farly contrary to the Apprehension *Paul* gives to the carnal *Corinthians*, even Eating at the Lords Table, to the Nourishment of their Bodies; which was a great and Sinful abuse of that Holy Ordinance, 1 Cor. 11. 22. *What have ye not Hosts to Eat. and Drink in; or despise ye the Church of God;* showing that Eating the Lords Supper, is another thing then Eating at home, only to the Nourishment of our Bodys, for which the Holy Ordinance of the Lords Supper was never instituted.

F I N I S

A Brief Narrative of a Late Difference among  
*Quakers* begun at *Philadelphia*.

**H**AVING in August 1692. Satisfied my Longing Desire, in visiting *Pennsylvania*, I no sooner Arrived in that Government, but perceived a Remarkable Difference between the *Gifts*, & Behaviour of *Quakers* there, & all others I have been acquainted with elsewhere, Males, and Females; using that Masculine way of Bowing the Body: and Alarmed with a Raza and Division between the *Quakers* in *Philadelphia*, who are divided into two Factions, and Partys; and soon meeting with two Pamphlets Published to acquaint the World therewith, and that by *G. Keith* who is the Head, and Ringleader, or Public Mouth of one Party. And *Thomas Lloyd*, President, and Deputy Governour, head of the other Party; the matter in Difference was occasioned by *G. Keith*'s urging them to Publish their Fundamentals Truths, and Principles, as a Confession of their Faith; and Unanimously agreed upon, which motion has never been yet done; and from what cont. and separation, has already arisen upon the said motion

motion of such a design is no difficulty to determine, what shall Unquestionably happen before its accomplishment ; the points already mentioned where in the Difference Lies ; are weighty, Fundamental and Saving, absolutely necessary to Salvation. As,

1. Concerning the only Object of Saving Faith, even Christ Jesus, God-man, Saviour and Mediator.
2. Concerning the Sufficiency of the Light in all men to Salvation ; which Light they Call Christ our Saviour ; and that I may give a Narrative to the World I shall give a Relation from their own VVritings, & also from their own Testimonies, and the open and publick Discourses of both Parties I Convertit while at *Philadelphia*. 1 I shall give an Account of what G K. has Published in a Book, call'd, *The Pica of the Innocent*, being a Vindication of G. K. and his Followers, from the false Informations, Judgments and Defamations of *Thomas Lloyd*, *Samuel Ginnings*, *John Simcock* and others, to the number of Twenty Eight. It happened many Months ago that *Thomas Lloyd* and his Party had signed an Epistle to the Monthly and Quarterly Meetings in *Pensilvania*, *East* and *VVest Jersey* ; Informing them of the tedious Exercise and vexatious Perplexity they met with in their Late Friend G K. for several months past, from whence the Reader may warrantably conclude two things : 1 That there hath been much Division, Contention, Jangling and Difference among themselves ere it broke forth to publick view ; and no private measures of Inspired Judges could prove effectual for reconciling those divided Parties, who used to take away either justly or unjustly all those Differences among themselves about Civil and VVorldly Matters which gives to believe it was a Matter in Debate

mong them of another Nature, & of greater weight, & of a considerable continuance; some say for fifteen Months, e're that Fire of contenton broke forth into a Flame

2. That these Twenty Eight pretended Preachers at this time look on *George Keith* and consequently all his Party, none of their present but late Friend, and consequently now their Enemy; and so the name Friend must no longer be a general Epithite or universal title peculiar to that Party, or *George Keith* must be only a *Late Quaker*.

The Occasion of all this Clamour, & Heat, is given by *K.* pag. 2 To be an Accusation of *K.* by *W. Stockdale*, an ancient *Quaker Teacher*, For Preaching two Christs; because he Preached Faith in Christ within them, & Faith in Christ without; and if this was a new thing from *K.* his frequent Teaching before, must have been void of Christ, and so Christless Sermons; or if he did, it was so obscurely delivered, that he was never plainly understood till now: But *K.* having dealt privately with the said *Stockdale*, but unsuccessfully, laid his complaint before twelve of their Ministry, in a meeting at *Re. Ewers* house, who rather defended and excused *Stockdale*, then Condemned him; whereby ten of these able Doctors, two only dissenting, became as Guilty of Ignorance & Errors as *Stockdale* himself. And next the Yearly Meeting at *Philadelphia*, and so at length, six several Meetings had this matter in debate, and under their determination; who gave so slender a determination at last, that they all appeared rather at a stand and demurr about it; & *K.* Justly accuses them of partiality, Ignorance, & Unbelief pag. 4. Reader, all may easily perceive from the unchristian Labyrinth, in which these men have involved themselves about 13

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weighty and so plain a Fundamental, how great Strangers they are to the True knowledge of the Gospel Mystery of Christ Jesus; that of six several Meetings of their greatest Dons, in the three fore-mentioned Governments, they are in confusion about the Christ to be Believed in, for our Salvation; and understand not Christ as he is Revealed in the Scriptures, God Man, Suffering and Dying for us; whence it is evident, what Christ the generality of *Quakers* have been hitherto believing in; which is clear from the Prayer of *Thomas Fitz-Walter*, at a Meeting, saying, *O God that Dyed in us, and Laid down thy Life in us, and took it up again. &c.* Which *G. K.* justly called Blasphemy: if this Spiritual Man, suppose Christ as God Mortal, is most inconsistent with Scripture, which affirms; that to him belongs *Immortality, and absolute Eternity; both a parte ante & post*: and by this prayer, directs it to something within himself, and not according to Divine Pattern, to *Our Father in Heaven*; and *Rt. Young* one of their pretended Teachers said, that he did not find Christ without in all the Scriptures; and further, that Christ, when he ascended into the Cloud, was separated from his Body; and *Arthur Cook*, accused *G. K.* for saying, that Christ's Body that was Crucified, and Buried, is gone into Heaven, and was, and is in heaven; even the very same Body; which *Cook* and others called a Novelty, imposed upon his Ancient Brethren. And *John Simcock* asked *G. K.* Did Christ's Bones, Arise; and *Thomas Lloyd* did object against *G. K.* his imposing Unscriptural Faith on his Bretheren: further, that Faith in Christ without us, as he Dyed, for our sins and rose again, was not necessary to Salvation; and further, that Christ within did all. Can any Repeat such Blasphemous expressions without  
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horror, when they consider the deplorable case of such, as are Lead, and Taught by these men; who openly, publickly, and avowedly, profess their Ignorance of the true Christ, which is but One, and can be no other; even, *He that was Born of the Virgin Mary, Suffered in the World, was Crucified without the Gates of Jerusalem; was Buried, & Rose again, with the same Body, having his wounds upon him, as he shewed to Thomas the Apostle; & after some time of Converse in the World, proving thereby the Reality of his Resurrection, was received Bodily into a Cloud, in the open view of his Apostles, and Ascended into Heaven, & now Sits at the Right Hand of God the Father, making continual intercession for sinners; & the same Man-Christ, that Liveth for Ever, & Ever, shall come in his Glory, with all his Holy Angels, to Judge the World in Righteousness at the Last Day: All which is abundantly testified in the Holy Scriptures. And now whosoever Believes not in Christ, nor receives him as described in the Word of God; seeing he himself says, John 5. 39. They are they that testify of him; it may warrantably be concluded, they believe not in him at all; & therefore I leave it to others to determine, what sort of Christians Quakers must needs be; and also what we must judge of their Sufficient, & Saving, & Divine Light, of which they have been boasting universally; and magnifying them selves from above all others in the world; and what do they now think of their immediate Call, and Apostolick Mission, seeing they discover themselves so grossly Ignorant, and so much in the dark about the Foundation of our Salvation, even Christ Jesus, who is so fully described in the very Letter of the Scriptures.*

And this Breach is Risen to such a height, that the Railings, Revilings, bitter & uncharitable Accusations,

they were wont to vomit maliciously, against all the Reformed Churches, are now justly turned against one another ; for *Lloyd* and his Party fly out against *Keith*, calling him a Reviler of the Brethren, Brat of *Babylon*, Accuser of the Brethren ; one that alwayes endeavoureth to keep down the power of Truth ; drawing from the Gift of God ; calling him also Pope, Primate of *Pensilvania*, Father Confessor, accusing him of Envy, extream Passion, a turbulent & unsubdued Spirit : Let the Authors of these make good their Charge, or let them take what follows. Shall ever such a man be followed by such as have given him such a monstrous Character, as none but the greatest of Impostors deserve ; and it is observable, that in all which *K* has Published, for he has carried the day in his Prints ; that he has not fairly, nor fully Explained himself, for it wants to be determined, when Christ is said to be in all men, by the name Light ; whether he and his Party, who say with all *Quakers*, He is substantially in them, believe him to be in them as Mediator and Saviour, as *K* seems to assert in his *Grounds of Separation*. pag. 32 & *William Pen*, in Reason against Railing, asserts the true Light with which every man is Enlightned, to be sufficient for Salvation ; and how *Pen*, *G. K.* and his Adversaries can jump again into a Knot, after so plain and palpable Difference about their great Fundamental of the Sufficiency of the *Light within* ; I Leave it to other Judges to determine ; and it deserves observation, that in their Epistle to their Brethren, and their Commendation, what high, lofty, and proud Titles of Commendation, scarce applicable to men, they gave to *G. K.* as, *That he Walked in the Counsel of God*, was *Lovely in that Day*, *When the Beauty of the Lord was upon him*, and his *Comeliness covered him* ;

and

and immediately with the same Breath, they throw him down, and look upon him as *Fallen from the high Places of Israel*, as a man Slain in his High Places: & as they fix hard names upon him as formerly; so he payes them home again in the same Coin; & calls *Lloyd* and his Party, which are some thousands, *Fools, Ignorant Heathens, Infidels, Silly Souls, Lyars, Hereticks, Rotten Ranters, Muggletonians, &c* So that if we were inclinable to give them Names, we have no Room, for they have done it to our hands themselves: And I must confets, they are better able than we; for they are better acquainted with one another, and privy to their Errors, Heresies, and other *Hidden Works of Darknes*, which they have hitherto been ashamed to Publish to the World: and yet it is admirable to think, where these men find such a stock of Confidence, as to wipe their mouths, and say they have not Railed all this while, but all they have said on both sides, is in the uprightnes of their hearts, & all these Names given are Truth, I shall leave them so, disproving neither; one of *Lloyd's* Party, *William Gabbitas* desired *G. K.* to forbear Preaching Christ without, seeing it gave Offence to his Brethren, as *Paul* did concerning Eating of Flesh: an able Doctor indeed, and very probable to have Christ in him, who valued the Preaching of Christ Crucified no more than the Eating of Fleish; and must not such Brethren as take Offence at such Doctrine be acted by a Diabolical Spirit? *Thomas Lloyd*, in a Publick Meeting affirmed, no man could differ with *G. K.* but he was in danger of the Life of his Soul by him; and farther, that he had bin a more vexatious Adversary to Friends, than *Hicks*, or *Scanderet*, or the greatest Enemies; sure such Uncharitableness and Rancor must have great provocations

cations, & flow from no good Spirit: another proud and self-conceited expression of a plain Quaker, *Must, I truckle under thee*; indeed it was not fit a Governour should; and further, G. K. affirmed, That no such Damnable Heresies, and Doctrines of Devils were Tolerated in any Protestant Society, as among Quakers, at Philadelphia; if this Charge is true, I am perswaded it will extend to most Quakers in the World, or they must yet be in Confusion and Undetermined about their Principles. Many other most dangerous Positions were urged and disputed among them, favouring of nothing but Blindness and Error, as one that owned no man Christ Jesus as Mediator in Heaven without him, but the Grace of God within; and also that Christ was only a Spirit in Heaven, and had nothing of the Body; and many of them denying the Day of Judgment, and any Resurrection, but what they have already attained; & John Willford said, Christ was a Mediator for no Drunkards & wicked persons, but for his own Disciples; many of them denied Gods Presence in all his Creatures, Arguing most ignorantly, and blasphemously: if God be in Herbs and Grass, then who tramples on them, tramples on God; and this occasioned a new Dispute, whether God be present in Lice? Some denying they were any part of the Creation; another Preaches, that Christ Cureth mens Souls perfectly at once, and makes them free of all sin; and when we are perfect, we are Kings, and are not to Beg or Pray to God for our selves: another says Whether that Body that was Crucified, be in Heaven, Let the Church determine? one Samuel Ginnings declared in a Meeting, *That to do Gods Business we needed Gods Wisdom, but to do our own Business as men, we needed it not!* another affirmed, *That a man might*  
speak



*Speak unsound Words in the Life* ; and at another Meeting the same man bids us wait, *That the Scepter might depart from Judah, that Shiloh might come.* Is it not evident from these gross, impertinent, and abominable Ignorances, and Blasphemous Heresies, *That God has justly given them over to a Spirit of Delusion,* to believe the grossest Lyes that ever was hatcht ; and that for their ambitious and deceiving pretences to unwarrantable Inspirations. Another Quarrel was, G. K's Objecting against their Discipline, as too Loose ; but for my part, I never knew, nor heard any they had that was purely Ecclesiastick ; & what they pretended to was most absolute and arbitrary : tho' I understand of late G. K. had Composed a new Draught in many particulars, which tho' not allowed a Reading at their Yearly Meeting, yet was sent to the Yearly Meeting at *London*, for their Approbation & Sanction : of which I shall give my Reader a small taste in these following particulars : 1. That all faithful Friends shall give in a few words less or more a pure Confession unto the Truth generally Received by Friends. 2. If Friends be satisfied with this Confession, they are to express their Christian Love, and signify their owning them, by taking them by the hand, or giving the hand unto them. 3. That all Friends who have Children come to years of Discretion, whom they have Instructed in the Principles of Truth, that they further Labour with their Children, to be willing to be Received into the Number of Friends, in the manner above mentioned. 4. Whether there should not be Elders and Deacons Chosen, and Appointed, and Named by the Consent of the whole Church, for the Help and Assistance of the Friends of the Ministry. 5. That no raw and unseasoned persons do presume to speak or pray in the Meetings,

Meetings, until they give proof of their sound Knowledge, Experience, and Spiritual Abilities to their Elder Brethren, the Elders and the Church. 6. That no Friends joyn in Marriage with any, but such as are Received into the Society of Friends, by a solemn Confession of their Faith, and Profession of Truth in the manner aforesaid.

These are but a few of many Articles of the like nature, which had a very cold Reception, that tho' they did not allow it a publick Reading, yet cry'd it down as downright Popery; but sure if this take place, Quakers will look with another Face then ever they have yet done; and many of their silly, ignorant and impertinent, and blasphemous Teachers, shall be laid aside as useless. And the Breach was so great, that the two Emiffaryes from London, T. W. and J. D. was so far from accomplishing a Reconciliation, that they Condemned him for the Separation, and pronounced Woes against him; and J. D. compared the Difference there, to Childrens falling out about trifles; sure these men so much admired at Barbadoes, and elsewhere, discover both their ignorance and weakness in joyning with the strongest Party, the Magistrates, and looking upon the Doctrine of Christ Crucified, and the Sufficiency of the Light within to be but Trifles.

Lastly, G. K. is blamed for calling W. Stockdal, and a whole Meeting, ignorant Heathens; but says Keith, if there is Light sufficient to Salvation in all men without the man Christ, then an honest Heathen is a true Christian; hence every man may Learn, That honest Heathens are good Quakers, or Quakers are good Heathens.

George Keith having his Sentence, Lay under Charges and no possibility of obtaining ( as he says )  
any.

any redress or Gospel Order; but it is strange that a man of Sense, should expect order from Ignorance; Distraction, and Confusion, as the whole Scheme of this Controversy appears to be to every Rational and considering Man; he at Length breaks off, & separates from their Society, and lets up for himself. First at his own House, and generally since, at the *Barbado's* House in *Philadelphia*; and as he endeavours to Justify himself from all former Imputations, so he essays a Vindication of the Late Separation which he does by a Pamphlet, called the, *Reasons and Causes thereof*; which I shall give my Reader as Followeth.

1. Because *Thomas Lloyd*, so far failed in Proving his Charge against *G. K* For denying the sufficiency of *the Light within*; and after Judgment was passed, by a Monthly Meeting at *Philadelphia*, the 22<sup>d</sup> of the 12<sup>th</sup> Month 1691. Would not give forth a Paper of Condemnation of his False Charge: but any may perceive *K's* cunning, who not only escaped the just Judgment of this Meeting, according to *Quakers* Principles, but by denying the charge with a Reservation, made his accuser guilty; for as he declared before, and since saying, *the Light within is not sufficient without the Man Christ Without us*

2 Reason for his Separation, because *K's* Antagonists kept a Publick Meeting, in the Afternoon at the *Bark*, without the consent of the whole Body of Friends there; which *K* says should be universal, & Unanimous, and not by any Plurality of Votes: and so *G K* and his party kept a Meeting for that Day in the Afternoon at his own House, which he called Private, and finding as they say, they resolved to continue the Separation, which is still done. I would Animadvert the Reader, that the Second Reason is

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Frivolous;

Frivolous, arising from a Nicety and circumstance of Place, which as carryed by a Plurality of Votes, tho' K would not submit to it, without the Unanimous Consent of all ; which he says is the allowed method of Friends ; but it is not to be doubted if the Plurality had determined for him, he would never have gone about to invalidate the determination ; and if the Unanimous consent of all be requisite in such trifles, we expect K will do nothing in greater Matters without it 3 Reason : because most Gross, and Unchristian Errors, against the Fundamental Doctrines of the Christian Faith, are held by divers of them that are Publick Teachers, & many are Unqualified for the Ministry ; this is a weighty Ground indeed, and a just Cause ; and it is not to be doubted, but applicable to both Partys ; so that a separation from them both is Warrantable, which all good Christians are to pray that God may accomplish to the Glory of his own Name, and the Honour of Truth as the Issue of the begun Controversy and Confusions ; and alas! it must be strange, that all these things have been concealed so long since the Rise of *Quakers in Europe*, and none found Faithful or Zealous for Truth among them, to bring them to Light until this very Prejudice, Passion, and Malice, or envy among them ; for it is not to be doubted, but K in his Travels over the World, could not meet with as many Insufficient Teachers as are now among them, in the Government of *Pensilvania, East and West Jersey* ; and also Innumerable impertinencies, Inconsistencies, Errors, and Falshoods, as he has been sensible of, of late, abounds among them ; so that it is to be feared, he has been moved from Prejudice, Passion, and other Quarrels, whereby he has taken this time and place, for assuming the Honour of

New Reformer ; for what he charges them with, is no New thing, but known by all who have conversed with that Party, to have been their Constant Sentiments, as much known to K, as any now in being, for the Time he has followed that Novelty. And according to the Present State of Affairs, and Notable Alterations in a Place, so the Discourses of all Regulated, and Directed, for most places of this Province; this Division has given all Partys a Theme of Discourse, and Subject of Debate, and K in his Postscript to his *Reasons*, gives a Brief account of the matters Controverted, both at Meeting and other Places, we suppose for the Information of Inspired Men. As,

1 Whether we are only to believe in Christ Within or in him without also, and in Heaven Our *Advocate with the Father*

2 Whether to Preach Faith in Christ within, and Faith in Christ without, be to Preach two Christs ?

3. Whether it be a Doctrine necessary to be Preacht, to Believe in Christ without ? 4 Whether Christ's Body that was Nailed to the Cross, and was Buried, and Arose again, be with him in Heaven ? Some of them saying, as *Keith* told me at his House, it never Rose, but Evanished, or Remained in the Grave: others saying, it arose, but after it Ascended in the Cloud, was separated from it: others say, it is a Nicety, and to be ignorant of it, does not hinder a man from being a true Christian, and a Minister of Christ: Others saying, it is a dividing of Christ. Others accusing of some, for Denying the *Sufficiency of the Light within*; from all which it is evident, notwithstanding of all their high pretences to Immediate Inspirations, and Extraordinary Illuminations from the Spirit of God, what great Error, Ignorance, and Blindness, they discover to the World. 1. Their

Ignorance

Ignorance of Christ Jesus our Saviour, whom to know is Eternal Life ; and whom Quakers say, is, & dwells substantially in all of them ; and if so, could it be possible to Remain so Ignorant of him, as they proclaim themselves to be ; and who in their right wits, but must look upon them as deluded Souls, rather than Inspired from Heaven. 2. They know not how necessary the Faith and Knowledge of the true Christ as Mediator, is, to make a true Christian, & real Minister ; hence they plainly tell us, what Christians and Ministers will pass among Quakers, even such as neither know Christ aright, nor believe the true Knowledge of him necessary ; seeing they call Christ man, Ascended and Glorified in Heaven, a Nicety ; conclude all such, Christless Christians, and Christless Ministers.

As an Appendix to the reasons, we have an Account of the Faith of Quakers, published by P. i. b, and called in its Frontispiece, the Faith of some Quakers in Pennsylvania, which is an Argument of their difference in Principles, and Fundamentals ; but this will not do, being so far from being Quakers Principles every where, that they are not even the Principles of all in Pennsylvania, and for any thing I know, but of a very few ; for tho' it is the Ambition of both Parties, to Increase their Numbers, & Engross Followers, yet to this Account of Faith, he has procured but five Subscribers, beside himself ; and as I am Informed, men of mean Parts, and Account ; but that I may briefly animadvert all Lovers of Truth, concerning this Account of Faith, which should be Fundamentals chiefly ; I shall deliver something in general, and something particularly : And in general 1. It is more guilty of Deficiency and Omission, than a Catechism lately Centured by him, to which he has

in Answer; for there are none acquainted with *Quakers* Principles, can conclude this Account to be *Faithful* or *Fut.* 2. Their Faith is here to obscurely delivered in Scripture Language in controversy, as to the Exposition of them, between them and the Reformed Churches, that, except in some few things, that are not Fundamental, they are the Faith of others, as well as of *Quakers*; and is not fairly done. But particularly; 1. In page 29. He owns a particular Election of a *1* that shall be Saved, before the Foundations of the World: which he must never recede from. 2. Page 30. He is lame in describing the Corruption conveyed from Adam to his Posterity; and says, it is not Imputed to Damnation; but if there be any Sin not Damnable with *Quakers*, Death must not be the Wages of Sin with them; neither must the Loss of our Original Righteousness, or the Image of God be Damnable: Strange flattering Doctrine to Natural Sinners. 3. He says, Page 31. That the common *Ministration*, which they say is in all, even in their meer *Gentile State*, is of a Saving Nature, & tendency in a general way; so that any may see what a Change is in this man's mind, from all *Quakers*, who had have asserted the Sufficiency of this Universal Grace, for Salvation; for here he neither calls it Sufficient, nor Saving; but only it is of a Saving Nature and tendency; and yet Page 22. He contradicted by saying, it is sufficient to Save every man. 4. He omits wholly any thing concerning the *Covenant of Works*, and *Grace*, which are undoubtedly main points of Faith; seeing it is according to the Tenour of the *Covenant of Grace*, every Sinner must be Saved, and Christ is Mediator of the *New Covenant*. 5. He tells us nothing of Women Teachers at all in his Section concerning, but perhaps he dare not tell his

mind

mind yet in that point, as he says of other things. 6. He Transiently runs over the Ten Commandments. 7. He continues to cry down Swearing, in Witnessing to Truth; while they decry the name, they really maintain and practice the thing in all Courts in *Pensilvania*. 8. He fills up a whole Section of their Faith, with Baptism, and the Lords Supper; but seeing it is known to all, they deny the use of both, they should be ashamed ever to Treat of them at all; especially among their Fundamentals; for he might as well have filled up a Section with *Circumcision*, and the *Passover*: if it be only to deceive, this is no ingenuous dealing. 9. If plain Language and plain Habits be Fundamentals with *Quakers*, what need is there of any other mark to know a *Quaker* by: and why the Language of others, are not as plain as *Quakers*, I know not; especially, as *Jacob Tilman*, when Preaching & Praying in *Dutch*, to an *English* Congregation. Lastly, I fear, according to his Description of the Church of Christ, who ought, as he says, to manifest their Faith, to one another, by the Confession of the mouth; there will no such be found among *Quakers*, who never had any publick, and unanimous Confession of their Faith, yet extant; otherwise there would be no room for the present Division, about the greatest of Fundamentals. In the next place, I proceed to take notice of G.K's Appeal from the twenty eight Judges, and it has a cunning and ambiguous Title, viz. *To the Spirit of Truth & true Judgment, in all Faithful Friends called Quakers; that meet at the Yearly Meeting at Burlington*; whereby any man may perceive, if they judge and determine against him, he has a back Door to fly out at, and will not stand to their judgment; therefore his Appeal is most idle, and



an empty Bravado ; for either he looks on them, as Competent Judges, or not ; if competent Judges, why does he not submit himself to their Judgment, without such a Reservation ; or thus, if he believes them to have the Spirit of Truth, why does he scruple a submission to the judgment of Friends, as *Quakers* are commonly called, if they have not the *Spirit of Truth*, whether it were not safer to wave the Appeal which has the ambiguity of a dubious Oracle, for still it must terminate here ; if the whole Meeting should not be of K's judgment, he shall declare them destitute of the *Spirit of Truth, and void of true judgment* ; for he has disapproved the plurality of Votes in another case. And in the Appeal, there is first by way of Preamble, the Grounds thereof laid down ; and next, twelve particulars by way of Query proposed, to be Debated at the said Yearly Meeting, which highly offended the Governour, with the rest of the Magistracy that were *Quakers* ; and particularly charges them, tho' it is all along by way of Question, with giving a Commission to, and hiring men to Fight, by recovering a Sloop from Privateers, contrary to the Principles of *Quakers* who are against the use of the Carnal Weapon, which they transgress also by providing the Indians with Powder, and Lead, to fight against other Indians ; and also that one of those pretended Ministers Taught, not to take an Eye for an Eye ; & in a short time, by passing Sentence on Ma'efactors, takes Life for Life ; and finally enquires, whether there is any Example for it in Scripture, or in all Christendom, That Ministers should Ingross the Worldly Government, as they do in Philadelphia, which hath proved of very evil tendency. Now the last particular proves so offensive, Governour Lloyd after some Consultation, sends

sends for a Taylor, who had Nail'd up the Appeal on a Board at his Shop Window, to publick view ; and after some Examination, he told them, he was not ashamed, to look Persecutors in the Face, ; but being Required to give Securities, to answer the Quarter Sessions ; they gave him till to morrow morning, to provide them ; but from what sharp Retorting Answers, he gave them, he was dismissed without any further noise : but immediately sent for the Printer, and Requiring Securities of him, which he denied ; his Shop was Searched, and all the said Papers, and his Printing Letters, to the value of Ten Pounds Sterling, as K. says, were taken away ; and the said Printer, *William Bradford* was Committed to the Sheriffs House as a Prison. And another *John Maccomb*, sent for, and Committed, for Selling some of the said Papers at his House, all which was done in a Legal Mittimus, charging the Printer, and Seller as Publishers ; which was a mistake, for properly the Author is the Publisher ; & this makes a great noise, both in City and Countrey, that *Quakers* begin to Imprison and Persecute one another, proving what they would do to others if they had power, opportunity, and provocation ; but to wipe off all suspicion of Persecution, they make use of the same plea as all other Persecutors do, even the Disturbance of the Peace, and Subversion of the Government : but this Saive will not Cure the Sore : The next measure taken, is, to Consult how to punish G. K. the known Author ; and as many of the Subscribers as were under their Government : and next day being the 26<sup>th</sup> of August a Conclave was appointed ; but two of the Commissioners being no *Quakers*, Dissenting, they could not bring it to bear, to Sign a Mittimus, for Committing K ; therefore next day, resolves to publish

a Proclamation against G K discharging him, or his Abettors from publishing any such Seditious Papers for the future ; but it is Observable, that in the Proclamation there is not any mention made of Their Majesties Names ; which every Loyal Subject must Relent ; but of the Late K. twice, notwithstanding they had Caution given, to mention what King they meant, *Verbum set Sapienti*. But the former Prisoners continue still in Confinement ; which is palpable and most evident Partiality, to punish the Printer & Seller, and suffer the known Author, and Subscribers to escape. But on the Monday following, the Appeal, with the Mittimus, and a Postscript is Re printed ; and in the Postscript, as is very Remarkable, that it is Asserted by K that it is contrary to Quakers principles, to make use of the Carnal Weapon ; but they found in their Experience, it was impossible to maintain Magistracy without it, that is, the Carnal Sword, who can but smile to see these men overthrowing their own Principles, by asserting the Inconsistency of them with Magistracy, which is an Ordinance of God ; and consequently no Government should be put into Quakers Hands : but great things were expected from the Yearly Meeting at Burlington, which was to begin within few days ; tho' little expectation of a Friendly Accommodation ; for G K. kept out of Town, lest he should by a Prison, be prevented to attend that Meeting ; but K came off there with Flying Colours ; for the other Party being Summoned again and again to Appeal, but declined it : Whether they disowned the Authority of that Meeting, or suspected the badness of their Cause, which they had reason to do, or feared G. K. his Party to be too strong, they can best answer for themselves ; but that Meeting justify'd G K, and condemned *Ligei*

and his Party, discharging them to Teach or Pray in publick Meetings, till they had condemn'd their former Judgment, by a publick Writing; and how this Order was slighted, is too palpable to be denied; both Parties are discharged from Raising, which supposes both were guilty; but while the Meeting at *Burlington* clears *K.* the Yearly Meeting at *Maryland*, condemns him, and justifies the other Party, whereby that infallible Discerning Spirit *Quakers* boast of, & say is in every true *Quaker*, is overthrown; for great Meetings of their greatest Dons, can be mistaken, & make contrary and contradictory Orders. I am informed, the Division has Reached *England*; for in *London*, one Party who were against *Keith*, bought up all his Pamphlets, to prevent the Spreading of the Difference: Another Party Orders a new Impression of all his Books, relating to that Controversy; this I had lately of one of the selves. I shall conclude with some passages from undoubted Information. 1. One affirmed the Difference at present concerning Christ, was an empty Barrel; from whence it is evident, what mean thoughts this Zealote had of Christ, as Man. 2. Another said, he did not believe to be Saved by that which Dyed at *Jerusalem*; What a poor case must such a Soul be in? 3. *John Delaval* hath express his fear that *Cotton* Father's Prophecie of *G.K.* is now accomplishing. Lastly, there is among *Quakers* in *Pensilvania*, one *Jacob*, a *Dutchman*, who takes upon him to Preach and Pray in the *Dutch* Language, to an *English* Congregation, pretending an Immediate Call thereunto; which *John Delaval*, and the Teachers Son-in-law, used to Interpret, for the understanding of the people; but some time after, the Hearers desired the Interpreters to forbear, for they were more Edified without

without Interpretation, then with it; though they understood not a word he said; would any have supposed there was such blind implicit Faith out of Rome, and that these Spiritual Professors should lay open their Delusions to the VWorld, at so plain a rate.

But what Impression the Loss of their Government may have, and what Alterations it may make among them, I leave to Further Information. And whoever would have more of this Nature, even the *Spiritual* *War-ning* *Quakers*, chiefly promoted by the *Carnal* *Weapon* of the *Tongue*; I recommend them to *Philadelphia*, for an enlargement of this Narrative Which is all their own, excepting some *Observations* and *Animadversions* on both sides.

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