

A

LOOKING-GLASS

F O R

G E O R G E F O X

The QUAKER, and other QUAKERS ;

W H E R E I N

They may see themselves to be right
Devils.

In Answer to GEORGE FOX's Book, called,
*Something in Answer to LODOWICK MUGGLETON's
Book, which he calls, The QUAKER's Neck broken.*

Wherein is set forth

The Ignorance and Blindness of the Quakers Doctrine
of Christ within them ; and that they cannot, nor doth not
know the true Meaning of the Scriptures, neither have
they the Gift of Interpretation of Scripture, as will appear
in those several Heads set down in the next Page following.

Written by LODOWICK MUGGLETON, one of the two
last Prophets and Witnesses unto the High and Mighty
God, the Man Christ Jesus in Glory.

Re-printed in the YEAR M.DCC.LVI.

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The C O N T E N T S.

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A LOOKING-GLASS

FOR
GEORGE FOX, the Quaker, &c.

CHAP. I.

Of a Catalogue of damned Quakers.

GEORGE FOX, I saw a Pamphlet of yours, entitled, *Something in Answer to Lodowick Muggleton's Book, which he calls, The Quaker's Neck broken.*

You said well, in that you said, *Something in Answer to that Book of the Quaker's Neck broken*, for it is a very little Something indeed; it is so little a Something, that wise Men will hardly discern any Thing in it as a direct Answer: But how comes it to pass that you make no Mention of your own Damnation in your Answer; you know *John Reeve* and myself gave you the Sentence of Damnation a matter of fourteen Years ago, when we were Prisoners in *Old Bridewell*; there was you, *Edward Burroughs*, and *Francis Howgel*, you three were counted the chief Speakers of the Quakers at that Time, and you three were the first Speakers of the Quakers that were damn'd by us, the Witnesses of the Spirit; but since that there hath fallen a many more of your Brethren under this Sentence; but you have been *Fox-like*, as is your Name, so is your Nature, you have lain still, and kept your Damnation to yourself, from the Knowledge of others, because
you

you would not be upon publick Record as a damn'd Devil, and yet a Speaker of the Quakers.

Also you read of your Name in that Book, you say you have answer'd something, but you take no Notice of yourself, but take other Folks Parts; and if your Brethren, *William Smith, Samuel Hooton, Edward Bourn, Richard Farnsworth*, had not written to me, there would have been no Occasion for the *Fox* to come out of his Hole; and now the *Fox* is come out, he will be catch'd, and made manifest to Generations to come, who pretended to be a Means of Salvation to others, and yet he himself a Cast-away, a Reprobate, a Son of the Devil, one that shall be recorded amongst the damned Crew to the World's End; and I am sure your Damnation is written in the Tables of Heaven, even as the Law of *Moses* was written in the Tables of Stone; that is, these Men were written the Seed of the Serpent in Heaven, in the reprobate Angel, his Nature, before he deceived *Evab*; for you Speakers of the Quakers doth act forth the Serpent Angel his Nature, thinking yourselves wiser than God, as he did; he thought if he had been God, he could have made all those glorious Creatures above the Stars of nothing; even so be you Quakers here in Mortality, you teach your Disciples to believe that God made this vast Earth and Waters of nothing, witness that *Thomas Taylor*, Speaker of the Quakers, in his Letters to to me, which I have given Answer to, and join'd it to the Book call'd *The Quaker's Neck broken*; and you *Fox*, and others of your Speakers, doth the same, for you say you were in Christ before the World was; here you are quite mistaken, for you were in the Reprobate Angel his Seed and Nature, who is call'd a *Serpent*, and in this Serpent Angel you and others were recorded in the Table of Heaven for the Reprobate Seed, and to be damned to Eternity.

And as I know from whence you came, even from the Serpent aforesaid, and that you were in him before the World was, so likewise you shall be recorded for damned Devils here while the World is, as long as Time doth last; therefore I shall set you down as followeth, you being one of the grand Devils, you shall be first:

George

George Fox, Edward Borroughs, Francis Horwgal, Edward Bourn, William Smith, Samuel Hooton, Richard Farnsworth, Thomas Taylor, John Parrat, Richard Whitpane, John Harwood, Richard Huborthorn, Fox the Younger, and that great lubberdly Fellow spoken of in The Quaker's Neck broken, these were generally all, or most of them, Speakers of the Quakers, and exercised the ministerial preaching without a Commission from God; and not only so, but they have been the greatest Fighters against a personal God in Heaven, above the Stars, of any, and have sinned against the Holy Spirit that sent us, and so have procured the Sentence of eternal Damnation upon them; and this Record is true, and it shall be recorded in the Hearts of the Saints to the World's End.

Now I shall give you an Answer to what is needful in *George Fox's Book*, if there be any Thing in it that is not sufficiently answer'd already in *The Quaker's Neck broken*, I am willing to do it for the Sakes of some that desire it, because I hear the Quakers are very brag of this Book *George Fox* hath writ against me, so they were when *Richard Farnsworth* printed his Rage and Malice against me. But did he prosper afterwards, when I had printed an Answer to it? For that printed Pamphlet was the Occasion of *The Quaker's Neck broken* being printed; and doth *George Fox* think to prosper now he hath manifested himself what he is? And his great Wisdom, which some thought he had, will be found but meer Foolishness.

But to the Matter in Hand. The first Accusation that I am accused with, is as followeth: *That I say in The Quaker's Neck broken, that the Quakers will not bestow a Penny in any Writings but their own, let it cost them never so much Pains the writing, and Charge in printing.*

This *George Fox* saith is a Lie, known to the Printers and Stationers, and Booksellers at *London*; and *George Fox* hath called me a Liar seven Times for this one Lie, as he calls it; yet I shall make it appear I told no Lie in those Words, to say the Quakers will not bestow a Penny in any Writings but their own, let them cost ever so much Pains the writing, and Charge the printing.

C H A P. II.

LODOWICK MUGGLETON's *Answer.*

Sheweth the Ignorance and Foolishness of George Fox.

FIRST, I would have the Reader to mind the Ignorance and Foolishness of this *George Fox*; he undertakes to answer some Things in my Book, called, *The Quaker's Neck broken*; and the first Thing he begins to answer, is the last Thing in my Book, for it is the last Page of my Book, and it is a Point of the least Concernment to a Man's eternal Happiness of any in that Book; but *George Fox* hath made it of the greatest Concernment of all the rest; therefore he begins with that first, and sets it in the Fore-front of his Pamphlet, to shew his Master-piece; for he hath set the Cart before the Horse, for he begins at the latter End of the Book, and so goes backwards towards the Beginning, and charges me with a lying Spirit seven Times in this one Thing, as if this was the most heinous Sin of all other Sins, that to say the Quakers would not bestow a Penny upon any Writings but their own, this is counted a seven-fold worse Sin, than any other Sin whatsoever; Let the Reader but minds these Things aforesaid, and what I shall say in Answer to *George Fox* his printed Pamphlet.

First, *George Fox* hath gone on like an unwise, simple, foolish Man, no ways in Order, but confused, to begin at the latter End of a Book, and end at the Beginning, and catch a Bit here, and snap at a Bit in another Place, and wrong the Words, and write some Part of a Sentence, that serves his Turn, and leaves the other Part out, that would make against him, or clear the Matter, this he leaves out. Now I do commend *William Smith* and *Richard Farnsworth*, though they are damned Devils, yet they went orderly to work; they named my Words right as they were set down, and they railed against me in Order, and so went on from Point to Point in Order: But you, *George Fox*, your Answer is confused, for the aforesaid Quakers had a great deal more Wisdom in their Writings against me than you have. Because I speak of Order, you
Quakers

Quakers may think I mean good Order, and so the aforesaid Men were good Men, [no] but they went in the Method and Order of Reason the Devil; in the Wisdom of Reason did they write to me, and I was well pleased with it, because I knew well enough how to answer Reason the Devil in his best and orderliest Wisdom he hath, as is now extant in *The Quaker's Neck broken*; but you, if you have not attained that Wisdom of Reason the aforesaid Quakers your Brethren have attained, for you that are the old Fox is become more ignorant and foolish in spiritual Matter, than the aforesaid that are younger.

And as for that Saying of mine, that you make the greatest Sin of all, in that I belye the Quakers, to say they will not bestow a Penny in any Writings but their own, that Saying of mine is very true; for my Meaning was, the Quakers would not bestow a Penny upon any of my Writings, though they cost never so much Labour the writing, and Charge the printing; and so the following Words doth clear my Meaning; but *George Fox* hath catcht at that Word of mine [*of any other Writings but their own*] here was a Word out of Joint, and that the Fox was glad of; for if I had made a Distinction between my Writings and others, as my Meaning was, and as my Words following did imply, then the Fox would have had no Hole to have crept out at, nor to have called me a Liar seven Times for one; but as for the Quakers not bestowing a Penny upon my Writings, though they cost ever so much Pains the writing, and Cost the printing, that is very true; for I do not know any Quaker, that is an absolute Quaker, that ever did buy any: Also it is credibly reported to me by some that have been Quakers, but fallen from them, that several of the Quakers have given a Charge to others of their Acquaintance that had a Mind to buy, to see what was in them, the Rumor was so great; but the Quakers charged those that had a Mind to buy, not to buy any, not to bestow a Penny on them, except it were to burn them; saying, that if they had any of my Writings they would burn them, and these were Quakers that said this; so that this proves my Sayings to be true, both by Experience and Witness. But *George Fox* hath got the Printers and Stationers, and Booksellers in *London*, to prove me a Liar, as if the Quakers had been great

Customers to the Booksellers: I suppose *Jacob Behmont's* Books were the chief Books that the Quakers bought, for there is the Principle or Foundation of their Religion; for they cannot go beyond that, but there they build, this I know by *William Smith's* Letters to me: And you *George Fox* are far below *William Smith* in the Knowledge of *Jacob Behmont's* Writings; and as for what Books else that you Quakers have bestowed Money upon since you were Quakers, I think the Stationers will neither justify, neither can you shew none of any Value: But it is not much Matter whether you did or did not, I am sure that Saying of mine is true, that you will not bestow a Penny upon my Writings, though they cost much Pains the writing, and much Charge the printing: This you *Fox* doth not deny, so that Part of my Words are true by your own Acknowledgment; so that it is but half a Lie that you charge me with, in Case the Words be taken in your Sense, yet you charge this Half Lie to be seven Lies. So much for that.

2. *L. Muggleton* saith, *It is a vain Thing to talk of any heavenly Secrets to Quakers, for they will not bestow a Penny of them.*

George Fox calls this a Lie also, and saith, heavenly Secrets are esteemed of by them, scornfully called *Quakers*, and saith that *Muggleton's* heavenly Secrets are Money worth, and may be bought with a Price, and complains against me, because some of the Believers of this Commission would not lend *George Fox* a Book of ten Shillings Price, to peruse, to rail against, and saith the Quakers, as I call them, are free with their Books to give them to any one to read: But saith, *It is a hard Thing to get any of my Books*; and saith, *that I would not let them be brought forth unto Light, lest my Deeds, Curses, and Lies*, as he calls them, *should be made manifest*; for the *Quakers*, saith he, *in the divine Light, Power and Spirit of Christ Jesus, do comprehend thy Spirit and Scoffs, at the divine Light of Christ Jesus within.*

C H A P. III.

How the Quaker People are altogether ignorant of heavenly Secrets, so become the greatest Despisers of them.

THIS I do know, it is a vain Thing to talk of any heavenly Secrets to Quakers, neither do the Quakers esteem of heavenly Secrets at all, but doth altogether despise and hate them; for what need the Quakers and I contest so one against the other? Or why should I have cursed so many Quakers as I have? If the Quakers had esteemed heavenly Secrets, then should we the Witnesses of the Spirit never have been so contrary to them, as now we are; for the Quakers have despised heavenly Secrets more than any other Sect whatsoever. Is not this a heavenly Secret, to declare what the true God is in his Form and Nature: Also this is a heavenly Secret, to shew what the right Devil is in his Form and Nature. It is a heavenly Secret to know the Place of Hell, and the Manner of Torment. It is a heavenly Secret to know the Residence of Heaven, and Assurance to possess the Joys thereof to Eternity. It is a heavenly Secret to know really that the Soul or Life of Christ did die, and that a Man's own Soul or Spirit must, and doth die. It is also a heavenly Secret to know the Persons and Nature of Angels. These all are great heavenly Secrets, with many more heavenly Secrets declared in our Writings, which dependeth upon these aforesaid; but the Quakers despiseth every one of these heavenly Secrets; so that you Quakers cannot esteem of any heavenly Secrets; so that I know it is a vain Thing to talk of heavenly Secrets to Quakers. For I will appeal to the greatest Enemies I have of another Opinion, that differs from the Quakers, that if all their Writings which they have all writ ever since they were Quakers, if they were brought together, there is not one heavenly Secret in them all; nay, if it were possible, that all the Quakers Speakings were bound in a Bundle together, I know there would not be one heavenly Secret, or true Principle, to be found amongst them all: They are worse as to that than Sodom was, for there was one righteous Person found in those

two Cities, and but one, even righteous *Lot*; but let our Writings and Speakings be put in a Balance, and yours in another, and let mine Enemies judge; though I know People will be more angry at my heavenly Secrets I have written, than they will of those heavenly Secrets you Quakers esteem of; for those heavenly Secrets the Quakers do esteem of, they are so groundless, that a Man can discern no Heavenliness in them at all. And as for those Books my Disciples, as you call them, would not lend you, I will give the Fox a Reason for it. The Reason is, I did desire those that had those Books, who believed the Matter contained in them, I would not have them lend them to Quakers; for one *Thomas Barnet*, formerly a Quaker, but afterwards believed these Writings, and he bought one bound together, and he out of Love to *Thomas Taylor*, Quaker, this said *Thomas Barnet* did lend him his Book, thinking he might receive it as he did; but this *Thomas Taylor* despised it, and not only so, but did abuse the Book very basely by writing upon the Margent, which Thing procured *Thomas Taylor's* Curse; so others of our Friends have lent Books to Priests, and they have abused them in like Manner; so that I was not willing that Friends should lend Books to Quakers or others, only *the Quaker's Neck broken*, I was always free thy should be lent to Quakers or others: But it was a Book all bound together, where the heavenly Secrets are declared, that you sent your Friend to borrow, and because the Believers would not lend them, you upbraid me, as if I were unwilling my Curses and Lies, as you call them, should be brought to Light. But if you Quakers would have made my Curses and Lies, as you call them, manifest, and that you Quakers could comprehend me, you should have bought one of them, and have made it your Church-Bible, and taken your Text out of it every Time you meet; your Hearers would have edified more by your reading a Chapter in that when you meet together, than by all the Speakings that ever they heard in their Lives; it would have cost you but ten Shillings; you might have had it out of the Church-Stock, and have let it to have been publick to all Quakers and others to see, and so you might have made me manifest indeed; but if you should do so, what would become of you Speakers of the Quakers?

Then

Then your Light within, and your Christ within you, would come to nothing, and so you would cheat the People no longer with your Ninny-nones and senseless Words, to stand prattling every Week, of Words over and over forty Times together, *The Word of the Lord, and Harken to the Light within you, or the Light within you.* Cannot you, when the People meet, speak these Words forty Times over, and so dismiss them; then they would understand what you mean; but you deliver a great Deal of Non-sense over and over again; so when the People are dismiss'd, they go away with their Hearts full of Non-sense, and by the next Week they will be emptied again; and these are the heavenly Secrets the Quakers feed the People with.

3. Muggleton, *Thou sayest thou hast a Commission from without thee to preach.*

Here Fox hath belied my Words, and left out some Part; for these are my Words; I do say that I have a Commission from God without me to preach: This I own to be true.

Here Fox saith, *I have manifested Darknes: And, saith he, is there any Commission from God, but the Understanding of it is given to Man by the divine Light within?*

C H A P. IV.

A Discovery of the Quakers Blindness, which cannot discern whether a Man that preaches the Gospel ought to have his Commission from Christ without him, or from a Christ within him.

THIS Fox calls every Thing Darknes, though it be as clear a Light as the Sun at Noon-day; for whoever shall read the following Words in that Book, may clearly see that the Light of Christ within a Man is not a sufficient Commission to authorize a Man to be a Preacher of the Gospel, though a Man may have Understanding in him to do it, yet for Want of Authority from a God without him, he will be punished for going to preach before he is sent: This may be experienced by all Men in Temporals; we see a petty Constable, and other Officers more inferior, dares not execute their Office upon any Man, if it be but to whip Beggars, not with-

out

out a Commission from some Person, one or more, without him; and so it is in all Places, both high and low, upon the Face of this Earth. It is not the Understanding within that will authorize Men to supply such and such Places, but it must be Authority without a Man; for many Men that are in great and honourable Places, have less Wisdom and Understanding to manage their Places than other Men; yet he that hath a Commission from others without him, will commend him that hath a better Understanding within than himself; yet you Quakers will undertake to be Preachers of the Gospel without a Commission from God without you, or without a Commission from Man without you: And because I durst not preach without a Commission from God without me, and not by the Light of Christ within me, though I had the Light of Christ within me more than any Quaker in the World hath at this Day, before I had a Commission from God without me; and if God without me had not forc'd me to take this Commission upon me, I had remained quiet and still, and had let Quakers and all other Opinions in Religion alone; for I was of *Jonas* his Mind, willing to sit still and be quiet, for I minded no Body's Happiness but my own: For I was willing to go to *Tarshish*, to sit down in quiet, but I was forced by the Lord God to go to *Nineveh*, amongst all Opinions of Religion, that I might be envied, hated, and persecuted of Quakers, and all other Opinions whatsoever; and this I have found true by Experience, and all this came upon me from a Commission of the true God without me, and this you Quakers call *manifested Darknes*.

The Apostle might truly say, when it pleased the Father to reveal his Son in him, *he preached him*; but what is this to *Fox* the Quaker? The Father hath not revealed the Son in him; for *Fox* doth not know what the Son is: But the Apostle that had the Son revealed in him, had a Commission from that Son without him: For sure you Quakers will not be so wicked as to say that *Paul* received his Commission to preach within him, when he breathed out Threatnings against the Church of Christ, and went with Letters and Commission from the High-Priests, to persecute those that believed in Jesus, that
was

was put to Death, and risen again, and ascended up to Heaven.

Now this Jesus met *Saul* in the Way, as he went to persecute the Saints, and said, *Saul, Saul, why persecutest thou me?* *Saul* answered, *Lord, who art thou?* The Answer was, *I am Jesus of Nazareth.* Will you *Fox* the Quaker say that this Jesus was within *Paul*, when he spake these Words, or without him? Sure you will not be so wicked to say Jesus was within *Paul*, whatever you think: And if you grant that Jesus was without him, then *Paul* received his Commission to preach from Jesus Christ, the only wise God, without him: For this same Jesus said to *Paul*, *Thou art a chosen Vessel, and thou shalt bear, or preach, my Name before the Gentiles.*

Now I ask, did *Paul* receive his Commission to preach the Gospel of Jesus Christ to the Gentiles, from Jesus Christ without him, or from Christ within him? Again, Who was that which spake to *Paul*, when he said, *My Grace is sufficient?* Was it not Jesus Christ? Was this Christ within *Paul* then? Was he not without *Paul* in that same Flesh and Bone he suffered Death in? This Flesh and Bone was spiritual after it rose again, but still it kept itself an entire Body to itself: And are you Quakers so void of Sense as to believe that the Body of Christ is in you, and so reveals Things to you? So you may see that the Apostle *Paul* received his Commission to preach from a Christ without him, and not from a Christ within him: And I received my Commission from Christ without me, and not from Christ within me. And *Fox* the Quaker saith I have manifested my Darknes: But this Power I have received from the Person of Christ without me, will be too hard for all the Quakers Christ within them in the World.

4. Muggleton, *Thou sayest the right Devil became Flesh, and the Soul is mortal; and thou speakest of thy Knowledge of the Lord, and the Scriptures.*

Fox his Words. Where do the Scriptures say that the right Devil became Flesh, and the Soul is mortal? For God breathed into Man the Breath of Life, through which he became a living Soul; and this Breath of Life, by which Man became a living

living Soul, is this mortal? Is this thy Knowledge? Make this good by Scripture.

C H A P. V.

Sheweth how ignorant and dark the Quakers People are in the Knowledge of the right Devil, and of the Serpent's Seed.

I Have proved these two Things abundantly by Scripture in my other Writings, in *The Mortality of the Soul*, and *The Divine Looking-Glass*, and in *The Interpretation of the Eleventh of the Revelation*, and in *The Interpretation of the whole Book of the Revelation*; these several Books written by us, the Witnesses of the Spirit, hath clearly opened those two Points as much as any one Thing whatsoever: But I perceive this *Fox* hath seen none of our Books, not as to read them, but this Book only of the *Quaker's Neck broken*, which makes him so ignorant of the Scriptures, and of what we have written; also it proves my Words true, that the Quakers will not bestow a Penny in any of my Writings, but their own. But because some may see this Answer to *Fox*, that hath not seen the other Books afore-mentioned, I shall prove by the Scriptures again that the right Devil became Flesh, and the Soul of Man to be mortal.

First, I shall prove the Devil became Flesh. Let the Reader mind the Interpretation of Scripture. In the first Epistle of *John*, chap. 3. verse 8. it is thus written, *He that committeth Sin is of the Devil; for the Devil sinneth from the Beginning.* Mark these Words, *The Devil sinneth from the Beginning*: I think there is no Man so wickedly ignorant to say that *Adam* was this Devil that sinneth from the Beginning, for *Adam* was never called a Devil, not throughout the Scriptures; for *Adam* is called the Father of Christ, and there is none will dare to say the Devil was the Father of Christ; which I shall open more clear hereafter: But then of Necessity there must be some other Devil in the Beginning, which all Men are ignorant of in these our Days, but this Commission of the Spirit only. Now this Devil that com-

mittet

mitteth Sin from the Beginning, must needs be that Serpent that was called *A Tree of Knowledge of Good and Evil*, this I declare was the Devil: Now this Devil became Flesh, and after he became Flesh, then the Devil committed Sin, and this was in the Beginning of the World; for the Faith of the Scriptures goeth no further than the Beginning of the Creation of *Adam*. Now mind the twelfth Verse, that proves that *Cain* was the first Devil in Flesh. *John* exhorting the Believers that they should love one another, which Commandment was from the Beginning, not as *Cain*, who was of that wicked one, and slew his Brother. Here it is clear that *Cain* was none of *Adam's* Son; for *Adam* was never counted a wicked one by any that writ Scripture; so that *Cain's* Father was the Devil, that is, he was that Serpent-Angel that deceived *Eve*, and *Cain* was the Devil manifest in Flesh; and that Act of Murder which *Cain* did when he slew his Brother *Abel*, is that Sin which the Devil committed from the Beginning; for what the Devil did before he became Flesh, was not counted by *Moses*, the Prophets, and Apostles, to be Sin; for Sin was not imputed to spiritual Bodies, but to natural Bodies only: For spiritual Bodies are either to receive the Fruit of Happiness, or the Punishment of what they do in the natural Body of Flesh.

Again, that I may give the Reader a further Proof of this, mind the Scripture saith there are two Seeds, the Seed of the Woman, and the Seed of the Serpent. Now God hath put Enmity between these two Seeds: Now I would fain know of *Fox* from whence this Seed of the Serpent came. If he shall say, it came from *Adam*, as most Quakers do, they blaspheme against God, that made *Adam* in his own Image and Likeness, both Spirit and Body, only *Adam* was earthly, and God was heavenly; but *Adam* had but one Seed in his Creation, but as Men are generated they come to have two Seeds in them; so that this Seed of the Serpent must needs be from the fallen Angel that deceived *Eve*, who was called *A Tree of Knowledge of Good and Evil*; and this Seed of the Serpent that should be at Enmity with the Seed of the Woman, it is the Devil in Flesh; for God owns the Seed of the Woman to be his own Seed, so that *Cain* was the Devil became Flesh, Blood, and Bone; and that Seed of Reason in *Cain* being now

become mortal, which was immortal before *Eve* ate of the Tree of Knowledge of Good and Evil, it comes to commit Sin from the Beginning, and to generate and bring forth Millions of Devils of his own Seed and Nature, and so the Enmity of the two Seeds continues from Generation to Generation to the World's End.

For we read in Scripture, that *Cain* is the Father of all wicked Men and Women, and that wicked Men and Women are his Children, as the Reader may see in *Matthew*, how the Devil tempted Christ, that Devil that tempted Christ was a Man, yet called a *Devil*, as you may see *Deuteronomy* the sixth, and the sixteenth Verse, that the Jews that tempted God are called *Devils*; And when Christ answered the Devil, and said, *It is written, thou shalt not tempt the Lord thy God, but him only shalt thou serve*; so that rebellious Men are called the *Devil* that tempt God. And where was there ever given any other Law to any other Devil but to Man, to serve the Lord his God? So that may be clear to the Seed of Faith, that Man is a Devil, and that there is no other Devil that can, or doth tempt God, but Man.

Again, it is clear, that Men are the Children of the Devil: Now they cannot be Children of the Devil, except they be of his Seed, begotten of him; and this is clear by Scripture, as may be read, *John* viii. Verse 44. Christ saith to the Jews that were Men, who said they were *Abraham's* Children; and said they were God's Children; but Christ saith these Men were the Devil's Children: *Ye are*, saith he, *of your Father the Devil, and the Lusts of your Father you will do; he was a Murderer from the Beginning, and abode not in the Truth, because there is no Truth in him; when he speaketh a Lie, he speaketh of his own; for he is a Liar, and the Father of it.* Now mind, there never was no Liar, nor Murderer, but Man, and *Cain* being the first Murderer and Liar from the Beginning; for when *Cain* killed *Abel*, and lied unto God, and said, *Am I my Brother's Keeper?* this was the first Murder and Lie the Devil *Cain* committed upon Earth, after the Devil became Flesh; therefore called by the Spirit of Revelation of Faith, *A Murderer and a Liar from the Beginning*; for then the Devil in Flesh began to murder and lie, and so this Sin hath run in the Line of all his Posterity, from Generation to Generation; so that the Reader may

may see that Men are the Children of the Devil, and that the Devil their Father was a Man, even *Cain*. This is the true Meaning of the Scriptures, and from this *Cain* did *George Fox* come ; and this *Cain* is his Father, this I know for a certain Truth.

And to stop the Mouth of that Objection which Quakers and all others do make, in that *Adam* knew his Wife *Eve*, and she conceived and bare *Cain*, and said, *I have gotten a Man from the Lord* : To this I say, she was with Child by the Angel before ; but after *Adam* and she were put forth of the Garden, that was from the Presence of God, then it is said, *Adam knew his Wife, and she conceived and bare Cain, and she said he had received a Man from the Lord*, and yet that *Cain* was none of *Adam's* Begetting : For we never read in Scripture that ever *Adam* begot *Cain*, neither is *Adam* called *Cain's* Father ; but she was with Child by that Serpent-Angel before *Adam* knew her ; but he was but a Cloak to cover her Sin ; as many adulterous Women have been with Child by other Men, that were not their Husbands, yet their Husbands have been a Cloak to cover their Shame, and the Child hath been counted her Husband's, which was nothing so. This many can experience if they would, and that many of the Quakers too, when they were Ranters, if not since ; so that *Cain* was none of *Adam's* Begetting, though he knew his Wife *Eve*.

But some may say, Why did not *Moses* tell us these Things ? To that I say, it was not made known to him, nor to no other, till now, but to the Witnesses of the Spirit only. The Condition of *Eve* was much like the Condition of *Mary* the Virgin, she was espoused to *Joseph* before she was with Child by the Holy Ghost ; but *Joseph* never knew her before, nor after she was with Child by the Holy Ghost, till that Child *Jesus* was born ; therefore *Jesus* is called *Emmanuel*, that is, *God with us* ; that is, God was born of a Virgin. Also *Mary* is said to conceive with Child by the Holy Ghost, yet if *Joseph* had known *Mary* his espoused Wife, in the Interim of her Conception by the Holy Ghost, it is like that *Mary* would have said that she had received her Child *Jesus* from *Joseph* her Husband, for she could not tell which got it, if such a Thing should have been : But it was otherwise ordered with

her than it was with *Eve* ; for *Adam* knew *Eve* as soon as the Angel had entered into her Womb, and then *Adam* knew his Wife after they were put forth from the Presence of God ; so that *Eve* did not know which she was with Child by, the Serpent-Angel, or her Husband *Adam* ; so that she might well say, *she had received a Man from the Lord* : But if *Eve* had not enticed her Husband to know her, that was, eating of the forbidden Fruit, she would have brought forth according to the Time of Life that very same Devil *Cain*, Flesh, Blood, and Bone, as she did, if *Adam* had never known her in that Time ; even as the Virgin *Mary* did the blessed Jesus, the God and Saviour of the Seed of *Adam*, with Flesh, Blood, and Bone ; so that the Reader may see clearly, that *Adam* was not *Cain's* Father, neither did he beget him, for *Cain* was the Devil became Flesh ; and this is the right Devil, and you *Fox* the Quaker are one of his Sons, begotten by him.

But to make it more clear that *Adam* was not *Cain's* Father : He could not be *Cain's* Father, and Christ's Father also. Now we find by the Scriptures that Christ doth own *Adam* to be his Father, and the Scriptures doth own *Cain* to be the right Devil, and the Father of all other Devils, as I have shewed before, and that *Adam* is called the *Father of Christ*, read *Luke* the Third, to the last Verse in the Genealogy, *Which was the Son of Enos, which was the Son of Seth, which was the Son of Adam, which was the Son of God* : So that God was *Adam's* Father, as he was God ; and *Adam* was Christ's Father, as he was Man ; therefore calls himself *The Son of Man*.

What do you Quakers think the Tree of Knowledge of Good and Evil was, and that Serpent that beguiled *Eve* ? Do you look upon it to be some Apple-tree, and the Serpent to be an ugly Snake ? and so this Snake crept up the Tree, and got an Apple in his Mouth, and the Woman took the Apple out of the Snake's Mouth, and so eat of it, and gave her Husband to eat, and so brought themselves into this Misery, and all Mankind ? Do you teach your Hearers this ? What is it you teach, that your Hearers are so ignorant of the Knowledge of the true God, and the right Devil, and of the Scriptures ? This is the Faith that other religious Men do believe concern-
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ing the Tree of Knowledge of Good and Evil, and of the Serpent : But you Quakers carries it in an Allegory, so that nothing can be made of it, neither one Way nor other. But all Professors of the Scriptures do own that the Tree of Life was Christ, and I suppose you Quakers do so too.

If you grant that the Tree of Life was Christ, then this Tree of Life could speak : Now if the Tree of Life did speak, why should not the Tree of Knowledge of Good and Evil speak also ? If Christ, the Tree of Life, because he gave Life to every Thing in Creation, so why pray not the Angel be called a Tree of Knowledge of Good and Evil ? Or a Serpent, which brought Death and Misery upon the whole Creation ?

And we read that the Serpent spake wise Words, who said to the Woman, *They should become as Gods, knowing Good and Evil.* Did ever any Snake, we call Serpents, speak such a Language ? Surely no. I marvel People are so unwilling to believe that the Tree of Knowledge of Good and Evil should be an Angel, and yet speak such God-like Wisdom, and hath brought such woful Misery upon all the Earth ! and very many Men and Women do eat of the same forbidden Fruit now, as *Adam* and *Eve* did then.

And as the Tree was pleasant to the Eye, and good to make one wise, is it not so now with lustful Men and Women ? Doth not their Fancy to one another seem pleasant to the Eye ? and acting together hath been pleasant to the Taste : This makes many to know Good and Evil by woful Experience, for this Sweetness of Sin is but for a Season ; for I have known many in my Days that have eaten of the forbidden Fruit, Men and Women both, that have wasted their Estates, which was good and comfortable to them ; but now the Want is evil to them ; they have spoiled their Bodies with Excess of Lust, they have made their good healthful Bodies rotten with the Pox, so that their good healthful Bodies are become evil and loathsome to their Friends ; and that which is worst of all, the eating of this forbidden Fruit, they have lost the Peace of Conscience, which was very good, and instead thereof, they have had an evil Conscience, as King *Saul*, *Cain*, and *Judas* had, always tormenting of them with Fear, Horror, and the Torments of Hell ; and thus Men and Women have known Good and Evil by eating of the forbidden Fruit of Lust. This

This many Ranters were guilty of to my Knowledge, neither is your Quakers People free ; for I know of those that have fallen to the Quakers, thinking to find Ease there, but they will find the Quakers Principle but a broken Reed. These Things concerning the Tree of Life, and Tree of Knowledge of Good and Evil, are opened more at large in *The Interpretation of the Eleventh of the Revelation*, so I shall conclude this Point.

2. I am to make good by Scripture that the Soul of Man is mortal. This is one of the easiest Points that is to prove by Scripture and Experience. These are the Words that *George Fox* doth ground the Immortality of the Soul upon, as followeth. Saith he, *For God breathed into Man the Breath of Life, through which he became a living Soul*. And then *George Fox* asketh, *Is this Breath of Life by which Man became a living Soul, mortal ?* And saith, *Is this thy Knowledge ?* as if it were impossible for me to answer, or to make good by Scripture.

C H A P. VI.

How the Soul of Man is mortal, and doth die, yet Fox thinks it impossible to prove by Scripture.

Ans. **T**HIS Point hath been proved by Scripture in all our Writings as aforesaid, and that Book of the *Mortality of the Soul*, the chief Subject it treats upon, is to prove the Soul mortal ; but all these Things will do *Fox* no good, nor convince him of his Ignorance in this Point. *Fox* had hard Luck that he could see none of these Writings, for nothing might have better informed him in these Things, but the Book of *The Quaker's Neck broken* only, that makes *Fox* so ignorant of all Things ; for that Book doth but name the Heads of these Things ; but in the other Writings aforesaid, they are more largely expounded. But to give a little further Answer to this Point here.

First, I shall prove that Breath of Life God breathed into *Adam* to be mortal, and doth die. Let the Reader mind, I do acknowledge that Breath of Life God breathed into *Adam*, which made him become a living Soul, it was immortal
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when it came from God, but it was breathed into an earthen Vessel; *Adam* being of the Earth, he was earthly, and so capable to be overcome by Temptation from a heavenly Body, *viz.* the Serpent-Angel: Now Christ being the Lord from Heaven, therefore he was not capable to be overcome by the Temptations of earthly Bodies, *viz.* the Serpent-Angel, his Seed in Mortality.

Mind also, this Breath of Life, which God breathed into *Adam*, wherein he became a living Soul, it was immortal so long as he stood in Obedience to God, and no Death could have touched him: But this I must tell the Reader; *Adam* could have had no other Heaven than this World, he being made of this Earth, he should never have gone higher, to the Place where God is, the holy Angels, and all spiritual Bodies are, there *Adam* should not have come.

But this I say, *Adam* should have been freed from all Sickness, Diseases, and Death, and should have lived a paradisaical Life of Peace upon this Earth for ever, if he had kept that State he was created in. I confess this was a State that I was always desirous to get into, and I did endeavour much after it, but could not attain unto it; but when the Revelation of Faith did arise in me, the Spirit of Faith, which I call the Spirit of Christ, or God, shewed me what the State of *Adam* was, in the State of Innocency, and the paradisaical Heaven, here upon this Earth; but when the Spirit shewed me the Form of God, Angels, and other Creatures, in a celestial State, in the celestial Heavens in all Glory, I thought then that this earthly Paradise, though it had been for ever, very inferior and below that which I am sure I shall possess.

But, to the Matter in Hand. I shall make it appear, that *Adam's* Soul did die, though it was the Breath of God made it live; yet, by disobeying the Command of God, this Life must die, as in *Gen. ii. 17. For in the Day that thou eatest thereof thou shalt surely die.* Is not this plain, that *Adam's* Soul did die, notwithstanding the Breath of Life God breathed into him? This became mortal and did die. If you, *Fox*, shall say the Soul departed from the Body, and the Body died; this is the Opinion of most People; but it is an ignorant, dark Opinion, contrary to Sense, Reason, or Faith; for if the Soul
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slip out of the Body, or depart from it, that cannot be said to die, but to part one from another for a Season ; besides, the Body is a dead Lump, fit for no Use without a Soul. Also the Scripture saith, *The Soul that sins shall die*. The Scriptures doth not say, the Soul shall slip out of the Body that sins, but *shall die* : It is that which sins that must die ; and did you, Fox, ever know a Body commit Sin without a Soul ? If you did not, methinks you might be convinced of your Ignorance, and teach the People no more that Lie.

Where do you read in Scripture, that ever any Bodies were condemned to die ? We read in Scripture, in many Places, of Souls that shall die, and of Souls that shall be cut off from the Land of the Living ; but never of Bodies.

Again, it is said *that Christ poured out his Soul unto Death*. Will you, Fox, be so wicked to say that Christ did not die ? *He poured out his Soul unto Death* : Death took Christ's Soul into itself, that is, Death swallowed up his Soul. It is not said he gave his Body for a Ransom for Sin ; but *He gave his Soul a Ransom for Sin*. How should any Man be saved from eternal Death, if Christ's Soul did not die.

But I know the Quakers look for no Benefit from the Blood of Christ ; all their Happiness it must come from the Law written in their Hearts, that they call *the Light of Christ in them* ; for they know no other Christ, neither within them, nor without them : For this I say, they that cannot believe that their own Souls shall die, cannot believe that the Soul of Christ did die ; and so they can receive no Benefit by the Death of Christ.

The Reader may see the Nonsense in the Quakers Writings. Fox saith, *He doth believe in Christ, that suffered, rose again, and ascended* ; and yet Christ's Soul did not die, according to the Quakers Faith ; for if they do acknowledge that Christ's Soul did die, they must needs acknowledge their own Souls must die also ; and if Fox had believed the one, he would have believed the other, and never have put me to this Trouble, to answer that difficult Point, as Fox thinks, to prove from Scripture, that the Soul of Man is mortal. If there were no Scripture at all, Experience would prove that every Day, we see it with our Eyes.

Also I would ask *Fox*, or any other, where the Soul of *Lazarus* was, those four Days his Body was in the Grave? I believe *Fox* will say it was in Heaven: To this I say, that *Lazarus's* Soul was in the Grave, where his Body was; his Soul was dead, else Christ did not raise him from the dead, if his Soul were not dead. Mind, if his Soul departed out of his Body, as most People imagine, and went to Heaven or Hell, then I say Christ would have called to Heaven, for his Soul to come down, and go into the Body again: If it should be so, then Christ did not raise the Dead, but brought two Friends together, that were separated one from the other.

This is the Quakers Faith, and many others besides; but the Faith of God's Elect doth stedfastly believe, that *Lazarus* his Soul was dead, and there in the Grave, and that by the Power of Christ's Words and Groans, they entered into that dead Soul in the Grave, and made it quick and live again.

Here you see, *Fox*, that the Soul of *Adam*, the first Man, did die; and also you may see, that the Soul of Christ did die, and that *Lazarus* his Soul was dead, and all Mens Souls else since, that are dead, because they were mortal. This the Scriptures prove as much, or more, than any one Thing whatsoever; and this is my Knowledge of Scripture.

And are you, *George Fox*, convinced yet that your Soul must die? For die you must, even two Deaths, a Death mortal, and a Death eternal; for you, that count it a Lie to say the Soul is mortal, and must die, you shall taste of two Deaths; but I shall taste but of one: This I know to be true, and you shall find my Words to be true also.

5. Muggleton, *thou sayest, thou accusest no Man of Sin, yet saith Fox, in a few Lines after, thou accusest the Quakers of Sin and Blasphemy.*

C H A P. VII.

How it was no Lie to accuse the Quakers of Sin and Blasphemy.

Ans. **Y**OU told a Lie, to say I accuse the Quakers of Sin and Blasphemy a few Lines after; for I do accuse the Quakers of Sin and Blasphemy against the Holy Ghost, a few Lines before. I said, I accuse no Man of Sin; but because you began to write against me backwards, you began at the last Side of my Book, and so answered this backward. I shall bear with that Lie, and look upon it as no heinous Crime in you; but if you had found such a Mistake in me, you would have triumphed, as if it had been the greatest Sin in me to tell such a Lie; you would have thought it worse than the Sin against the Holy Ghost, which you Quakers do commit.

But whoever reads that Book, may see that I have said nothing but Truth, in what I have written of the Quakers.

6. Page 5. *Fox* saith, *The Scriptures speak of the wicked One, and wicked Men; but where, saith he, doth the Scriptures speak of a right Devil?*

C H A P. VIII.

The right Devil proved.

Ans. **D**O TH the Scriptures speak of a wrong Devil? There must needs be either a right Devil or a wrong Devil, else the Scriptures would never have spoken so much of a Devil, if there had been no Devil at all: For you, *Fox*, neither declares what the right Devil is, nor what the wrong Devil is; so that no Man can tell where, nor what the Devil is.

It seems *Fox*, the Quaker, thinks it a hard Thing to prove by the Scriptures a right Devil: Do you not read in Scripture that *Cain* is called a Devil, *who was a Murderer and a Liar from the Beginning*? And the Devil was those Pharisees that disputed with *Christ*; the Devil was their Father, *Christ* said. And

And was not *Cain* their Father a right Devil? Is there any Sin committed, but it is the Devil commits it? As *John* saith, *He that committeth Sin is of the Devil*; and if he that commits Sin be of the Devil, then his Father that begat him must needs be a right Devil. Was not *Judas*, that betrayed his Lord, was not he a right Devil? Sure, if he had not been a right Devil, he would never have done that Wickedness: And you, *George Fox*, had not you been a right Devil, you would never have blasphemed against the Holy Spirit that sent me, as you have; but you being ignorant who was your Father, even *Cain*; you know not what yourself is, and that you are the Son of a right Devil, and so, in Process of Time, you yourself are become a right Devil; and you shall be recorded so by the Commission of the Spirit of Truth, to the World's End.

7. Page 7. *Fox* saith, *The Quakers do not deny Christ's Flesh and Bones, who remain in the Heavens until the Restitution of all Things.*

C H A P. IX.

How the Quakers are mistaken in the Flesh and Bone of Christ.

Ans. **H**ERE People may see the Confusion of the Quakers Principles, who say Christ is in them, and yet *Fox* saith, the Quakers own the Flesh of Christ that suffered.

Here *Fox* saith, *The Quakers doth not deny Christ's Flesh and Bones, who remain in the Heavens until the Restitution of all Things.* But this the Reader may mind, the Quakers do not believe that Christ's Flesh and Bone is now in the Heavens, tho' *Fox* doth not deny it, because the Scriptures are so full to prove the same. For if the Quakers should really believe it, their Principle of Christ within them would quickly fail and vanish: For I never knew none that would avouch that Christ's Flesh and Bone was in them, neither will any of the Quakers avouch that they do believe Christ to be a Person now in Heaven above the Stars, in that same Flesh and Bone he suffered Death in; if they should do so, how then would all the Quakers do to get Christ within them? There could but one Quaker get Christ in him at a time, and when Christ comes out of one, he must go into another.

But the Quakers Christ is nothing else but an Allegory, and so Fox shews in his following Words: *For, saith he, we are Flesh of his Flesh, and Bone of his Bone*: So that Flesh and Bone of Christ that was reserved in the Heavens, which Fox doth not deny in the Words before, but in the latter Words, the Quakers Flesh and Bones are become Christ's Flesh and Bone; so that Christ hath no Flesh and Bone of his own, but what Flesh and Bone Christ hath of the Quakers. But I shall speak of this more in another Page; but the Reader may a little see Fox his allegorical Juggle.

8. Page 6. Fox calls me a lying Spirit, because I cursed some Quakers for the Sin against the Holy Ghost, and saith, *Christ said, Bless, and curse not, who is the Chief Judge.*

C H A P. X.

How God hath made the Witnesses of the Spirit Judge in his Stead.

Ans. **I** Do acknowledge that Christ is chief Judge both of Quick and Dead; but Christ hath chosen me to be chief Judge in his Stead here upon earth in spiritual Matters, and I had my Authority from Christ, the only God without me, and not from Christ within me; and by this Authority from Christ without me, who is now in Heaven above the Stars, in that same Flesh and Bone he suffered Death in, only that Flesh and Bone is spiritualized and glorified, have I Power over you Quakers, and that Light of Christ within you also; and look what Judgment I have given upon you Quakers and others, it will surely come to pass upon you; neither can you, nor your Christ within you, deliver you from it.

And as for that Saying of Christ, who said to his Disciples, *Bless, and curse not*, this will not deliver you Quakers at all from what I have said. But for the Reader's Satisfaction, I shall open those Words of Christ more plain hereafter.

9. Page 7. Fox is very angry with me, because I say that Cain was not begotten of Adam, but was begotten by the Reprobate Angel; but I have sufficiently opened and proved this

this Thing by the Scripture before, so I shall say no more of it here.

10. Page 10. *Fox*, after he hath railed at me, because I say the Quakers Christ hath never a Body; and *Fox* knowing it to be true, thought he should bring himself into a Premunire, if he should deny Christ's Body without him, the Scriptures being so clear for it, *Fox* doth confess Christ hath a Body; *For*, saith he, *that which descended, ascended; and*, saith he, *the Quakers are of his Body; and as the Scripture saith, a Body hast thou prepared.*

C H A P. XI.

Sheweth that the Body of Christ's Flesh and Bone is distinct of itself, and not in the Quakers Bodies, neither are they Members of his Body.

Ans. **H**ERE *Fox* shews himself a meer Juggler, for he confesses Christ hath a Body, but never confesses that this Body of Christ is at a Distance from the Quakers, neither doth *Fox* acknowledge that Christ's Body is in a distinct Place by himself; *For*, saith he, *that which descended, ascended; and*, saith he, *the Quakers are of his Body, as the Scriptures saith, a Body hast thou prepared me.*

Mind: *Fox* doth not say, that which descended was a Body, nor that which ascended neither; for *Fox* his meaning is mystical, and so he thinks the Quakers are Flesh of Christ's Flesh, and Bone of Christ's Bone, of Christ's mystical Body, as they conceive; so *Fox* owns Christ to have a mystical Body, and so the Quakers comes, as they say, to be Bone of his Bone, and Flesh of his Flesh; and so that Body, which was prepared for Christ, the Quakers believe their Flesh and Bones is that Body which the Spirit of Christ doth dwell in, and that is that Body the Scriptures saith is prepared.

So that the Quakers do deny that Christ hath a Body of Flesh and Bone distinct of his own, at a Distance from them; for if they should acknowledge, as I said in *The Quakers Neck broken*, that Christ hath the same Flesh and Bone that suffered, still distinct of himself, though glorified Flesh and Bone, yet
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it is a distinct Thing of itself, even the Person of a Man, and cannot, nor is not within any Man whatsoever; I say, if the Quakers should own this indeed, their Principle of Christ within them would vanish like Smoke.

For this Flesh and Bone of Christ his own Person, was that Body prepared for the God-head Life to dwell in, as the Prophet speaks, and that which the Apostle saith, *the Fulness of the God-head dwelt bodily in Christ*: And this Flesh and Bone of Christ was that Body prepared for the God-head to dwell in.

Now will any Man be so senseless to think this Body of Christ to be within a Man? For he that can get Christ's Body of Flesh and Bone into him, he will get the Fulness of the God-head also into him; so that he that can do this will be a God, and not a Man: So that I have told no Lie, but Truth, when I said the Quakers Christ hath never a Body, for which *Fox* is very angry with me, and calls me Liar.

Yet let the Reader but mind *Fox* his Words, when he doth seem to own a Body of Christ, his Words, are so dubious, and so dark, that none but the Spirit of Truth could find out the Cheat of these Quakers: What could any Man, that hath not the true Knowledge of the true God, and the right Devil, and the Knowledge of the Scriptures, say to these Things, this allegorical Cheat and Deceit, it being so couched under the Words of the Scriptures? For this is to be minded by the Reader, that the Quakers never gives no Interpretation of Scriptures, neither in Writings nor Speakings. This *Fox* hath spoken of several Places of Scripture, to prove me a Liar, but hath given the Interpretation of none.

Only he hath named the Words, and railed against me, and so he hath left the Scriptures, and the Apostles Words, and me together, to dispute out the Quakers Principle of Christ within them. And because *Fox* hath not opened those Scriptures he quotes to prove Christ within, and that the Quakers are of Christ's Body, I shall unfold those Places of Scriptures which the Quakers ground upon.

Col. i. 27. It is thus written, *To whom God would make known what is the Riches of the Glory of this Mystery among the Gentiles, which is Christ in you, the Hope of Glory.* This is
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one of the Quakers chief Scriptures to prove Christ within them. So *Rom. viii. 10. If Christ be in you, the Body is dead because of Sin.* So *2 Cor. xiii. 5. Examine yourselves whether you be in the Faith, approve yourselves how that Christ is in you, except ye be Reprobates.* So *Galatians ii. 20. I live, yet not I, but Christ liveth in me, and the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me.*

These are the chiefest Places of Scripture the Quakers have to prove that Christ is in them. Let the Reader mind the Interpretation as followeth, and you may see that the Quakers are mistaken both in the Thing itself, and in the Person and Persons to whom these Words were spoken. First, the Person that spake these Words, it was *Paul*, who had a Commission to preach Christ unto the Gentiles, and this Commission to preach Christ was from Christ without him, as I shewed before; and the Persons he directs these Speeches or Words unto, they were to such Men and Women that did seem to receive *Paul's* Doctrine, and doubtless many of them did truly believe that Christ, which suffered, rise again, and was ascended up to Heaven, according to the Preaching of *Paul*, and the rest of the Apostles, was the Christ, the Saviour of the World; and that this Christ was without them in his Person, though by Faith Christ may be said to dwell or be in a Man.

Also *Paul*, and these Believers he preached unto, did believe the Blood of Christ, which was poured out unto Death, that the believing of this would purge their Consciences from dead Works, to serve the Living God; for *Paul* expresseth as much in the same Verse: *For, saith he, I live by the Faith of the Son of God, who loved me, and gave himself for me.* So that it may be clear to those that have any true Faith in them, that *Paul*, and the rest of the Believers, had Christ in them no otherwise than by Faith in the Death, Resurrection and Ascension of that Christ without them; and so Christ dwells in true Believers Hearts by Faith, according to that Saying, *Eph. iii. 20. That Christ may dwell in your Hearts by Faith.* And so, when Men have true Faith in Christ's Death, Resurrection and Ascension without them, they may be said to have Christ in them, the Hope of Glory; for the Faith of Christ, or Faith in Christ without them,

them, gives Hope to the Mind, that they shall behold that Glory Christ without them is in ; and so by Faith a Man comes to know that he is no Reprobate.

For a Man that hath true Faith in Christ without him, may be said to know that Christ is in him, and that he is no Reprobate : And this is that great Mystery, Christ in you, the Hope of Glory ; for it is a great Mystery to understand God manifest in Flesh, and to become very Man, in one single Person, even the Man Christ Jesus, and he to die, rise again, and ascend from whence he came ; this is a great Mystery indeed, and few can comprehend it ; but Faith doth see it, and understand it, and where-ever it is truly believed, that Man may be said to have Christ in him, the Hope of Glory, and to know that he is no Reprobate, because the Seed of Faith, which is Christ's Seed is in him, and that Seed acts itself forth to lay hold of that Person of Christ without him, and so gives Assurance of everlasting Life in a Man ; and so Christ may be said to be in a Man.

For the Seed is counted sometimes for the Thing itself ; so that if a Man doth not really know in himself that he hath the Seed of Christ in him, and that is known by actual believing him that is sent, that Man is a Reprobate to himself, and hath not the Hope of Glory in him ; and so Christ is not in his Heart by Faith. This is the true Interpretation of those Scriptures, and of the Apostle's Mind.

C H A P. XII.

Sheweth by Scripture how Christ dwelleth in his Saints, and how it may be said they are Flesh of his Flesh, and Bone of his Bone.

2. **I** Shall open the Quakers Cheat concerning their Bodies being Flesh of Christ's Flesh, and Bone of his Bone, and those Scriptures interpreted they ground that Conceit upon. First, *Rom. xii. 5. Paul saith, So we being many, are one Body in Christ. So 1 Cor. xii. 12. For as the Body is one, and hath many Members of that one Body, so also is Christ. So Eph. v. 30. For we are Members of his Body, of his Flesh, and of his Bone. So Col. i. 21. And you that were sometimes alienated, and Enemies in your mind by wicked Works, yet now hath he reconciled*

reconciled in the Body of his Flesh, through Death. These be the chief places of Scriptures the Quakers do prove themselves to be Flesh of Christ's Flesh, and Bone of his Bone; and for want of explaining these Words, making no Distinction, they cheat many ignorant People of the Peace of their Minds, and of the Knowledge of the true Body of Christ without them.

Let the Reader but mind the Words of *Paul* before, and they may easily see that *Paul's* Mind was quite contrary to the Quakers; for the Apostle speaks of Believers being Christ's Body, and Members of Christ's Body, no otherwise than he did of Christ's being within the Saints, as I said before; that is, by the Union the Saints have with Christ by Faith in the true Preachers of the Gospel, they come to be Members of Christ's Body, and so called the Body of Christ the Head, as you may see, *Rom. xii. 5.* and *1 Cor. xii. 12.* and *Eph. 5. 30.* and *Col. i. 21.* These Places all prove that the Saints, being true Believers, are counted the Members and Body of Christ, in Respect of that Union they have with Christ, by Faith in his Death, Resurrection, and Ascension, knowing that Christ's Body lives for ever, and that his Blood hath redeemed their Souls from eternal Death; and knowing he is ascended to possess a personal Glory, and to prepare Mansions of personal Glory for his Saints; and those that are truly united to him by Faith, may be said by *Paul* to be Members of Christ's Body, and to be Christ's Body; but this Body is but by the Union of Faith in Christ, and by the Way of Comparison; for this Body hath never a Head; but the whole Body and Person of Christ without the Saints, is the Head of this Body; so that if Christ had never a Body of his own, but the Saints Bodies, as the Quakers do vainly imagine, he would be but a sad Christ. And because you may see that the Apostle did mean no otherwise than I have said: *For*, saith he, in *Rom. xii. 4, 5.* *as we have many Members in one Body, and all Members have not the same Office, so, saith he, we being many, are one Body in Christ, and every one Members one of another.*

So that all true Believers, though some be Prophets, Apostles, or any other Gifts of the Spirit that any Man hath, it is given for the Good of others, who are Members of the same Faith with him; and so all that are Partakers of the same Faith

with him, if they be ever so many, they all make up but one Body of Christ, even as all the Members of a Man's Body makes up but one Body.

But all this while these Members that makes up one Body, what will this Body signify without a Head? Now those natural Members that makes up a natural Body, what will this Body signify, if it hath never a Head? So it is with true Believers; if there were never a Head of this Body of Faith without Men, even Christ Jesus, where then should the Motions and Acts of Faith in a Man repair, to have Union and Communion with their Head Christ Jesus? Must they go into themselves, to find Christ their Head there? Surely, no; but the Motions and Acts of Faith that doth arise from the Seed of Faith, which is the Seed of Christ, in every true Believer, whereby he comes to have Union with Christ their Head, and so he is made a Member of Christ; and so all the Believers that have been from the Beginning, and shall truly believe, to the latter End of the World, they make up but one Body of Christ, and this Body is called Christ's Body; but by Virtue of Union of Faith, and not by Christ's being essentially in Men, as the Quakers do vainly imagine. The Apostle sufficiently clears this Thing in those Places afore-mentioned, so that I need speak no more of it here.

But I shall give the Reader to understand the Difference between that Body, that is called a Body by Union, and that Body that is so in itself; as for Example: A Woman is said to be Flesh of her Husband's Flesh, and Bone of his Bone, as *Adam* said concerning *Eve* his Wife. So *Eph. v. 31. For this Cause shall a Man leave his Father and Mother, and shall be joined to his Wife, and they two shall be one Flesh.* Here the Reader may see that a Man and his Wife are made one Flesh, by Virtue of Union and Institution: Now they are not really one Flesh, but they are made one Flesh by Union and Institution, as aforesaid: For when a Man lieth with a Harlot, he makes himself a Member of a Harlot, by that Union; and so the Harlot is made one Flesh with this Man. Now this Man is none of her Flesh; nor she his, not really so; for some Men do abhor it should be so; yet, by Union with a Harlot, many Times Men come to be Flesh of her Flesh, and so are become

themselves, that they were not Reprobates; and by the Union they should have with Christ by Faith, they should become Members of Christ; yea, they should be counted Flesh of his Flesh, and Bone of his Bone. This is the true Meaning of the Scriptures.

But the Speakers of the Quakers have no Commission from Christ to preach; as the Apostles had; neither have the Believers of the Quakers any true Faith in Christ's Person, or Body, without them; and so the Speakers and Hearers are both in the State of Reprobation, neither doth Christ dwell in their Hearts by Faith; for true Faith they have none, but the Faith of Devils: And that which they call the *Light of Christ in them*, is nothing else but the Light of the Law written in their Hearts, for true Faith in Christ's Person they have none; so they call the Light of the Law in them, the Light of Christ, because the Law convinces them of Sin.

Now this Law written in the Quakers Hearts, is the Light of Christ's Creation, and this Light of the Law that Christ hath written in the Heart of Man, it is written in the Heart of every Devil, and so in the Heart of the Speakers of the Quakers, and they teach their Disciples to hearken to the Light within them, and saith Christ is in them. But this is no saving Light, neither is Christ within them, neither are the Quakers Members of Christ's Body, nor Bone of his Bone, nor Flesh of his Flesh; for they have no Faith in his Person without them; so that *Fox* his Cheat and Deceit is made manifest by the Scriptures being interpreted.

11. Page 11. *Fox* is very angry with me for saying, Reason is the Devil; And yet, saith he, *thou givest a Reason for what thou doest*: And because I give a Reason of my Doings, therefore, saith he, *I am judged out of my own Mouth, to be the Devil Reason*.

C H A P. XIII.

How Fox is proved a Devil, because he cannot give a Reason that he is no Reprobate.

Ans. **H**ERE Fox the Quaker hath shewed himself an ignorant Devil, that cannot give a Reason of the Hope that is in him; but for Fear he should be counted a Devil, takes up other Men's Words, and the Scriptures must give a Reason for Fox, how that he is no Reprobate, because the Scriptures saith to Believers in that Time, *Know ye not that Christ is in you, except ye be Reprobates? And be ready to render a Reason of the Hope within you:* But Fox himself hath no Knowledge but that he is a Reprobate; but I perfectly know that Fox is a Reprobate, and I can give a Reason why he should, and will be damned to Eternity, though Fox can give no Reason for it. What would Fox have done if he had not had other Men's Words to prove Christ within, and to give a Reason of the Hope they had in Christ; for Fox hath no Interest in the Scriptures. But I shall open this Point something more hereafter, where he speaketh of Reason, in the 19th Page of his Pamphlet.

12. Page 11. *And Muggleton saith, he rejoiceth in his Cursings, and them that he doth curse and sentence, shall never see any other God, or Judge.*

But, saith Fox, how now Muggleton, art thou become God, and Judge? Must not all appear before the Judgment-seat of Christ, to have their Sentence and Reward from him, whether they have done Good or Evil?

C H A P. XIV.

An Explanation how George Fox and other Quakers may be said to appear before the Judgement-seat of Christ.

Ans. **D**O you *Fox*, and the Speakers of the Quakers, indeed believe that you shall appear before the Judgment-seat of Christ, to receive the Reward of Deeds done in your Bodies, whether good or evil? If you do, I shall say this unto you, that when you do appear before the Judgment-seat of Christ, *John Reeve* and myself shall be there also, and look what Sentence and Judgment we have given upon you and others here upon Earth, the same Sentence will Christ give when you appear before his Judgment-seat; and look what Blasphemy against the Holy Spirit you have committed in this natural Body you now have, you shall have the Punishment of that Blasphemy against the Holy Ghost that sent us, punished in that spiritual dark Body you shall have, when Christ doth raise you again; and then you shall know that you did appear before the Judgment-seat of Christ, when you appeared to resist the Holy Ghost in us the Witnesses of the Spirit; and look what Judgment and Sentence we the Witnesses of the Spirit have given you here in this World, the same Judgment and Sentence shall be upon you in the World to come, even to Eternity. And when you *Fox* appeared before us, to resist the Holy Ghost in us, then did you appear before the Judgment-seat of Christ; and look what Judgment I have given you and others, it may be said to be the Judgment and Sentence of Christ, and that you appear before the Judgment-seat of Christ.

As it is in all Courts of natural Justice, when Men are condemned by the Judge for the Breach of the Law, doth not such an one appear before the Judgment-seat of the King? What are all Courts of Justice, but the Judgment-seat of the King? And whosoever is justified or condemned by the Judges of these Courts, they may be said to be justified, or acquitted; or judged, or condemned before the Judgment-seat of the King.

In

In like Manner it is with the Judgment-seat of Christ, Christ is the chief Judge and King of Heaven and Earth, yet he hath given Power to his Prophets, Apostles, and Witnesses of the Spirit, to be Embassadors and Judges in his Stead, as it is with earthly Kings; so that who ever appears before the true Embassadors of Christ, they do appear before the Judgment-seat of Christ; and look what Judgment the Embassadors, who are Judges, do give upon a Man; if justified, then Christ justifies; if condemned, then condemned, and there is no appealing to any other; so that you *Fox*, you have appeared before the Judgment-seat of Christ already, and have received your Judgment and Sentence already, but the Execution of it is not yet come; and when you appear before the Judgment-seat of Christ as you mean, and I shall be there also, and look what Sentence I have passed upon you and others here, the same shall I pass upon you. When Christ, which is my Life, doth appear, then shall I appear with him in Glory, and shall sit upon a Throne of Glory, and shall judge you wicked Despisers of a personal God, with the same Sentence of eternal Damnation, as I did when I was here in Mortality; and then shall you *Fox* know, to your endless Misery, that God gave Power to a mortal Man like yourself, to give Judgment and Sentence of eternal Damnation upon you, though you despise and scorn that a mortal Man should give Sentence upon you Speakers of the Quakers and others; but you shall find the Sentence of a mortal Man as really true upon you, as if the immortal God himself had passed it upon you. But the Reader may find this more largely opened in *The Quakers Neck broken*.

But to make it appear more plain to the Reader, that the Judgment-seat of Christ is in this World, as well as hereafter, and that all Prophets, Apostles, and true Messengers and Ministers of Christ, if they be chosen by him, they are Judges, and those that do appear before them, or any of them, they may be said to appear before the Judgment seat of Christ, and look what Judgment Christ's Judges, which he hath chosen, and given them a Commission, doth give Sentence either of Justification or Condemnation, they received this Sentence before the Judgment-seat of Christ, because these
Judges

Judges are chosen by him, as it is with other Judges in the temporal, as aforesaid.

This I shall make more appear by Scripture, as *Matt. xix. 29.* where Christ saith to his twelve Apostles, *You*, saith he, *shall sit upon twelve Thrones, judging the twelve Tribes of Israel.* Now let the Reader mind: These twelve Apostles had the Keys of Heaven and Hell given them here, and they had Power to remit Sins, and to retain Men's Sins; that is, they had Power to forgive Sins, and Power to retain Sins; that is, they had Power to justify that Man or Woman that believed their Doctrine, and they had Power to condemn those that despised, and did not believe their Doctrine: Now these People so justified and condemned by these Apostles and true Preachers, they did appear before the Judgment-seat of Christ, for they were appointed Judges in his Stead; and that the Reader may understand how these Apostles should judge the twelve Tribes of *Israel*, I declare unto you thus.

That these Twelve hath their Commission from Christ to preach the Gospel of Christ, unto the twelve Tribes of *Israel*, though many Gentiles believed also, yet *Paul* was chiefly sent unto the Gentiles, and chosen of Christ, to preach him unto the Gentiles; but the other twelve Apostles, their Message was chiefly to preach Christ unto the twelve Tribes of *Israel*, which were the Jews in their Time, and as many of those Jews as did believe in these twelve Apostles Doctrine, concerning Christ's Death, Resurrection, and Ascension, and other Things belonging thereunto, which they preached, I say, the Apostles had Power to give Sentence of Blessedness upon those which did truly believe their Doctrine, and that their Sins were forgiven them, and so they came to be justified in their own Consciences, justified before God, and so had Peace with God.

So on the contrary, those that did not believe the Apostles Message, but rather despised it, spoke evil of it, and persecuted it, calling it Blasphemy, Heresy, Deceit, and Lies, which many of those Jews did, the Apostles had Power to pronounce and condemn those unbelieving Jews, who despised and spake evil of the Doctrine of Christ: Also they had Power to retain their Sins, so that God should never forgive them,

them, so that they should never be forgiven in the Conscience, nor forgiven of God: So that these twelve Apostles doth judge the twelve Tribes of *Israel* here in this World; some they have judged eternally happy, because they believed their Report; others they judged eternally damned for their Unbelief and Despisings, as aforesaid; so that the Apostles did judge the twelve Tribes of *Israel* in their Time, as aforesaid; and this Judgment of theirs is the Judgment-seat of Christ, and these twelve Tribes were before the Judgment-seat of Christ so long as the Apostles Commission lasted, which was a Matter of three hundred and fifty Years after Christ's Death: So that these twelve Apostles may be said to judge the twelve Tribes of *Israel* here in this Life, by their Doctrine of Christ.

Also it may be said that the twelve Tribes of *Israel* did appear before the Judgment-seat of Christ, for many of them were justified by Faith in Christ, and many were condemned by Unbelief in Christ; so that every one had the Sentence in themselves by the Apostles judging, whether happy or unhappy; and for this faithful Service the twelve Apostles have done in this Life, in judging according to their Commission, they shall sit upon twelve Thrones of Glory in the Resurrection, and shall give the same Judgment upon the twelve Tribes there, as they did here: That is, they will justify the same Sentence of Salvation and Damnation upon the twelve Tribes of *Israel*, as they gave here in Mortality; they will justify the same before Christ their King, when they do sit upon twelve Thrones of immortal Glory; and many that believed them here, shall see them in that Glory; and many that were condemned here, shall see in their own Consciences that their Sentence was true, even as the rich Man did that was in Hell.

C H A P. XV.

A further Interpretation concerning the Judgment-seat of Christ.

SO likewise *Moses* and the Prophets were Judges, and did judge those that believed their Report to be happy ; and those which did not, unhappy ; as you may see *John v. 25.* In that Chapter the Jews do upbraid Christ, as if he did accuse the Jews worthy of Condemnation, for not believing in him ; But, saith Christ, *do not you think that I will accuse you to the Father, there is one, saith he, that accuseth you, even Moses, in whom you trust ; for, saith he, had you believed Moses, you would have believed me, for he wrote of me.* The Meaning is this, That seeing their Fathers did not believe *Moses*, neither obeyed they him, but murmured against him, and tempted God at the Waters of *Meribah*, and at several other Times, whereby their Carcases fell in the Wilderness, by their provoking the Lord to Anger, in murmuring against *Moses* and *Aaron* ; and these Jews in Christ's Time being the Children of those that tempted God, when they tempted *Moses*, they being Devils that tempted *Moses*, yet he being dead, these their Children put their Trust in his Writings, and condemn their own Fathers, saying, *Had we lived and seen those Things, and great Wonders our Fathers saw Moses and the Prophets did, we would never have murmured against Moses, nor have persecuted the Prophets, as our Fathers did :* But when the greatest Wonder of all that ever God did for the Satisfaction of Man's Mind, was done upon Earth, that is, God manifest in Flesh, the God and Saviour of the World become very Man, so that Men might talk with God in Flesh, as a Man talketh with his Friend.

Even that Prophet that should be raised up like unto *Moses*, whom *Moses* advised the Generations to come to hear him, and all the Prophets foretold of him, yet when he was come, these Jews did not believe him no more than their Fathers did believe *Moses*, but they tempted him as their Fathers tempted *Moses* : Neither did Christ accuse, nor judge these Jews, nor their Fathers for Unbelief, but leaves them to *Moses* in whom they

they trusted ; so that *Moses* and the Prophets shall be the Judges of all those that put their Trust in their Writings ; and whoever did, or doth truly believe their Writings concerning Christ to come, or truly believe when he was come, they are all justified, and shall be saved by the Writings of *Moses* and the Prophets.

So on the contrary, all those Jews that read *Moses's* Writings, and the Prophets, and professed Obedience unto them, yet did not truly believe them, but rather despised and persecuted those that foretold of a Christ the Saviour ; and the Children of those Jews persecuted the Saviour himself : These, I say, are all to be accused and judged by *Moses* and the Prophets, for they made a Profession of their Writings, but understood, nor believed nothing of them ; so these Jews have appeared before the Judgment-seat of Christ, and they will have no other Accuser or Judge but *Moses*, in whose Letter Men put their Trust : So that *Moses* will be always speaking in the Conscience, as the Blood of *Abel* did in *Cain's* Conscience, Fear and Horror : And this is the Judgment-seat of Christ, that these Men aforesaid shall, and hath appeared before ; for *Moses* and the Prophets were Judges in Christ's Stead.

So that all commissioned Men, whom God hath chosen to reveal the Mysteries of the Kingdom of Heaven to Mankind, they are all Judges, and are in Christ's Stead, and what Judgment they give in spiritual Matters, Christ doth own as his own Judgment ; so that whoever is judged by any of these Judges, they may be said to be judged, whether it be the Sentence of Justification, or Sentence of Condemnation, to Eternity ; and that they received this Sentence before the Judgment-seat of Christ.

Also these Judges shall sit upon Thrones of immortal Glory, in the celestial Heavens, being faithful here upon Earth, as *Moses* was in his House, that was in his Commission of the Law, and the Apostles in the Gospel, and we the Witnesses of the Spirit, according to the Tenor of our Commission, have been faithful also ; so that *Moses*, the Prophets, and Apostles, and we the Witnesses of the Spirit, shall sit upon Thrones of Glory as Judges in the Presence of Christ, our God,

God, our King, and our Redeemer, in the highest Heavens.
So much concerning the Judgment-seat of Christ.

13. The same Page *Muggleton* saith, Because he hath passed Sentence upon the Quakers, they shall never grow to have more Experience in Visions, and Revelations, but shall wither.

Here, saith Fox, are more of Muggleton's Lies, for, saith he, the Truth spreads, yea, and will spread, over the whole World, more and more.

C H A P. XVI.

How the Sentence and Curse have subdued those Witchcraft-fits in the Quakers.

Ans. **I** Do know and affirm, that those Speakers of the Quakers, and others whom I have passed the Sentence of eternal Damnation upon, that they have not, nor do grow in any Experience nor Revelation, since the Sentence of Damnation was passed on them, as Experience doth plainly manifest, and many will witness unto it. And as for *Fox* himself, what Experience and new Revelation of Scripture have you had since you were damned a Matter of fourteen Years ago? Have you published any other Things but what you did at the first? No, not so much as you did at the first; for then it was your Principle of Zeal to fall into Witchcraft-fits, supposing it was the Spirit of Christ that moved you to foam at the Mouth, and sigh, and groan, and swell with Spiritual Witchcraft, and howl and groan as if Hell were like to burst in you; and perhaps a while after your Spirit would break forth into a many non-sensical Words, as if the Devil had broke forth out of Hell. Was not this your Practice? And were not these the most eminent Quakers counted amongst you, who had those Witchcraft-fits? For the Quakers Revelation doth arise in them only when the Witchcraft-fit is upon them; nay, I have known some that have followed the Quakers, desiring to be of them, and earnestly desiring in their Meetings to have those Fits as other Quakers had; for they thought such Persons, who had those Witchcraft-fits, to be much in the Favour of God, and that those

those Fits had been wrought by the Spirit of Christ, and that he had revealed great Things unto them ; and because the Parties aforesaid could not produce those Fits in themselves, as they saw others have, notwithstanding their melancholy Life, their framing their outward Apparel, and observing every Motion in the Mind, according to the Quakers Doctrine, they left no Stone unturned, nor no Endeavour neglected, in the Quakers Way, that they might attain those Witchcraft-fits, but could not attain them, do what they could : They got the Quakers Language of *Thee* and *Thou*, but could not attain the Fits ; neither would some of those Quakers own one of these Persons, because she had not such Fits as they had, so she was forc'd to leave them. And the Cause why these Persons aforesaid could have no such Fits, it was because they had talked with me before they fell to the Quakers Principles, so that no Witchcraft-fit could be produced in them, though their Endeavours were great.

Also I have drove the Witchcraft-power out of Quakers that have been strongly posselt, so that they have never had Fit more. And as for you, *Fox*, have you ever had any Witchcraft-fit since you are damned ? Did you ever fall into a Swoon, and lye as one dumb ? And hath the Spirit of Reason, the Devil, which you call the Light of Christ in you, I ask, hath he revealed any Mysteries of the Scriptures in the Time of your Fit, since you are damned, fourteen Years ago ? Is your Revelation of Reason to be seen in Writing, yea or nay.

Again, hath *Samuel Hooton*, *William Smith*, *Edward Bourn*, *Richard Farnesworth*, and many others that were damned of late Years, have they had any Witchcraft-fits since ? Or any new Revelation ? If they have, let them be brought forth to the Light. Do you *George Fox* know any Quaker that I have pass'd the Sentence upon, that can produce a Witchcraft-fit afterwards ? If no Fit can be produced as formerly, then I say no true Revelation nor Experience can arise in the Quakers Hearts : Nay, this Sentence, it puts a Stop to the Revelation of Reason also, else why should Quakers fall so, as you do, from your first Principle ? For you are not like the People you were sixteen Years ago, there were few Quakers then but they had Witchcraft-fits, but now of late, I do not hear of any Quaker that

that hath any Fits, no, not so much as to buz or hum before the Fit comes. But if you *Fox* doth know any of you Quakers that have any of those Witchcraft-fits as formerly, bring them to me, or let me hear of it, and I shall cast out that Devil which causeth those Fits, so that they shall never have more, but shall be sensible and in their right Mind. So *Fox*, you shall find my Words to be Truth, and no Lie, that the Quakers, after the Sentence is past upon them, shall never grow to have more Experience in Visions and Revelations, but shall wither. Do not you, *Fox*, find this to be true? If you do not, others will witness unto it to be true.

But you say, *The Truth spreads*: I know the Truth spreads, but not the Quakers Witchcraft-fits, which produced Visions, Apparitions, and Revelations, which the Quakers thought had been produced by the Spirit of Christ, but they were produced by the Spirit of Reason the Devil, in themselves; and these Fits, Visions, Apparitions, and Revelations in the Quakers, are greatly withered away of late, by that Sentence I have passed upon the Speakers of the Quakers, and others of that Opinion, so that those Fits of theirs makes most People ashamed to own them, which formerly People thought them the most knowingest that was possessed with a Witchcraft-fit; so that it is plain and clear, and many that were Lovers of the Quakers Way of Worship that can, and will witness, that their Experience in Visions and Revelation are withered, and come to nothing.

But *Fox* thinks because a many ignorant People comes to hear the Quakers speak their Ninny-nunies over and over again, therefore the Truth, as he calls it, spreads, but when it was at the best, it was but a Lie that spreads; indeed a Lye will spread very fast, but Truth spreads very slowly; for Truth was ten Years in the World, and there was not much above forty Persons that owned it; but the Quakers at that Time had many Thousands that were Quakers, as was exprest by those five damned Quakers in *Eastcheap*, mentioned in that Book called *The Quakers Neck broken*.

14. Page 14. *Muggleton* saith, He could never find any Quaker that would own God to be a Person in Form of a Man, which shews the Quakers Darknes.

Here,

Here, saith Fox, Muggleton hath shewed his Ignorance of the Scriptures ; for, saith he, the Scriptures saith, That God is a Spirit : And Christ saith, that a Spirit hath not Flesh and Bone as I have. And, saith Fox, God fills Heaven and Earth ; and herein, saith he, thou hast shewed thy Ignorance and Darknes.

C H A P. XVII.

How Spirits cannot assume what Shapes they please, neither can there appear any Spirit without a Body.

Ans. **T**O this I shall make it appear to the Reader, that my Words are Truth, and that *Fox* hath shewed his Ignorance and Darknes, both of God's filling Heaven and Earth, and that *Fox* nor the Quakers doth not believe that Christ hath Flesh and Bone of his own distinct of himself, and that this Flesh and Bone of Christ is now in Heaven above the Sars.

Let the Reader mind the Words of Christ : His Disciples supposed they had seen a Spirit, these Disciples were ignorant at that Time as most People, thinking that Spirits might walk without Bodies, or that Spirits might assume Bodies, and appear to Men : This ignorant Opinion was in the Disciples of Christ, before they were endued with Power from on high, and this is the general Opinion of all Men, but those that have a Commission from God ; for if God had never chosen Prophets, and Apostles, and Witnesses, to enlighten the Understanding of People, all People in the World would have believed so : Therefore it was that Prophets caused Kings to put to Death all Witches and Wizards that dealt with familiar Spirits, as *Samuel* did, and King *Saul*, out of *Israel* ; but all the Nations of the Earth besides did practice Witchcraft, and dealing with familiar Spirits, and did believe that Spirits might, and did walk without Bodies, and could assume what Shapes they please. The same Opinion is now all the World over, and in the Quakers also ; and the Disciples of Christ at that Time had a Smatch of the Heathen Opinion in them, which made them, through their Ignorance, to suppose they had seen a Spirit without a Body, to walk before them : But Christ, willing to convince

vince them of that vain and lying Opinion, saith to his Disciple, *Feel me, and handle me, for a Spirit hath not Flesh and Bone as I have*; as if he should say, No Spirit can appear without a Body, for a Spirit without a Body is a meer Shadow, presented to your Fantasy through your Ignorance; as if Christ should say, do not believe that Spirits can walk without Bodies, there is no such Thing, it is but a meer Shadow you suppose to be a Spirit, but come to me, and feel me, and handle me; for a Shadow, as you take or think to be a Spirit, hath no Flesh and Bone, nor is of no Substance, as I am. This was after Christ was risen from the Dead, and before the Apostles had received Power from on High, so that the Reader may see that Christ had Flesh and Bone after he was risen from the Dead: Now I would fain know of the Quakers what became of this Flesh and Bone of Christ, where it went, or where it is now? Sure you Quakers will not say this Flesh and Bone of Christ is within you, neither will you acknowledge that the Flesh and Bone, which is the Body of Christ risen from the Dead, to be now in Heaven above the Stars distinct of himself: For that Body of Christ, which was felt and handled by his Disciples, was that Body that was prepared for the God-head Life to dwell in, and to suffer; and when that Body of Christ ascended to Heaven, the God-head Spirit ascended with it also.

So that there is but one God, and one Body of God; so that Christ is God embodied with Flesh and Bone in all Things like unto Man, Sin excepted, as the Scriptures saith; so that Christ cannot be in the Quakers, neither in his Body nor his Spirit; neither are they Members of his Body, not by Union of Faith, as true Believers are; for then Christ hath never a Body, neither within them, nor without them; for if they should believe that Christ hath a Body distinct of his own, at such a Distance and Residence above the Stars, then I say, the Quakers Principle of Christ within them would vanish like Smoak indeed, as it doth with many true Believers that were of the Quakers Faith, before they came to know the true God, and the right Devil: But the Quakers are in black, pitchy Darkness, so that it is a vain Thing to talk to them of heavenly Mysteries, as the Mystery of the true God, and the Mystery of the right Devil, and how they became Flesh; for the Quakers

kers have got, as they imagine, God and Devil, Hell and Heaven, Resurrection, and all within them, so they cannot tell where to find any God without them, but an infinite Spirit without a Body; also their Devil is a bodiless Spirit, they know not from whence he came, notwithstanding he is in them.

C H A P. XVIII.

How the true God is no bigger than the Compass of a Man, and no Spirit without a Body, as the Quakers doth vainly imagine.

ALSO Fox saith, God fills Heaven and Earth. Here he repeats Scripture Words, but never gives any Interpretation: He hath repeated many Words of the Prophets, Apostles, and the Words of Christ, he hath named their Words to prove me a Liar; but he gives no Interpretation, no not one Text that he hath brought against me: I do think he never did interpret any Scripture Words in his Life. I marvel how the People called Quakers are satisfied with their Bible-babble, that never tells what the Sense of such Words of Scripture are as they so much talk of; but I cannot expect no other from Quakers, for they are all alike.

So William Smith, Samuel Hooton, Richard Farnesworth, they named many Places of Scriptures, which were other Men's Words, against me, as Fox doth, but never did interpret any. But Fox, do you conceive that God is so big a Bulk, that he fills Heaven and Earth with his Bigness? How comes it to pass then that the Quakers Bodies and others are so empty? For if God be so big to fill Heaven and Earth, methinks the Quakers Bodies are but little Vessels in Comparison of Heaven and Earth, they are great Vessels, and doth certainly hold God and yet many vast Places in the Earth, where God is not at all, and I know many Quakers and others, that God is not in them at all; how is it then that God fills Heaven and Earth? Oh this blind Fox! it is the Nature of Foxes to be cunning and subtle, but this Fox is ignorant and simple, to repeat Scripture Words and give no Distinction, that is the

Cause of such gross Errors concerning God and Devil ; for *Fox* takes God to be an infinite Spirit without a Body, and this Spirit without a Body fills Heaven and Earth without Distinction, and so *Fox* his Devil is a bodiless Spirit, so that he can give no Distinction what the Devil is, though I know he is one himself : But for the Reader's Sake, I shall interpret a little how God may be said to fill Heaven and Earth, as thus : God is a single Person in Form of a Man, a spiritual Person, and no bigger in Compass than a Man, and he was so from Eternity, even of the same Stature as the first *Adam* was, therefore said to be *made in the Image and Likeness of God*. Also Christ is said to be *the express Image of his Father's Person* ; the Meaning is this, that Christ was the express Image of God the Father, as he was God in Immortality and Glory ; and as Christ was in Mortality and Shame, he was the express Image of his Father *Adam*, for the Scriptures calls *Adam* his Father, and *David* is called Christ's Father, as he was Man ; so that Christ being God and Man, so that God is of no bigger Bulk or Bigness, nor never was, than the Compass of a Man, and the first *Adam* was of the same Bigness for Compass of Person as God was that made him ; and the second *Adam* Christ, which was God and Man, was of the same Compass when upon Earth, as the first *Adam* in the Beginning of the World was, the Scriptures are full to prove this. But it would be too tedious to speak of them in this Place, neither was it my Intention to speak of this Point now, only that the Reader may see the Darkness of the Quakers, to think God so big a Bulk to fill Heaven and Earth, and give no Distinction how.

This being a Ground-work to know what God is in himself, so it may easily be understood how God fills Heaven and Earth : He fills Heaven and Earth by his Wisdom and Power, in that he created all Things by the Power of his Word, also by the Power of his Word he hath planted a Law in every Creature according to its Kind ; he hath by the Power of his Word written his Law in the holy Angels, and all other celestial Creatures in Heaven, and every Creature in Heaven in their Kind obeys his Law written in their Natures by the Power of his Word ; so that all the Creatures in Heaven obey him, and sets forth the Praise, Wisdom, Power, and
 Glory

Glory of their Creator, their God, and King ; so that Heaven is filled with his Glory.

Likewise God hath written by his Wisdom and Power of Creation, a Law in every Creature here upon Earth ; he hath written by the Power of his Word a Law in Man's Heart, who is the Image of himself, whom God made Lord of all other Creatures ; he by the Power of his Word hath placed a Law in the Beasts of the Fields, in the Fowls of the Air, in all sensible Creatures hath he planted a Law, and they all obey him in their Kind, and sets forth his Glory.

Yea, he hath by the Power of his Word placed a secret Law in the Vegetables, as Trees, Plants, Herbs, and all Things of that Kind ; nay, by the Power of his Word he hath put a Law in the Sun and Moon, to run their Course in their Season appointed.

Also he hath placed by the Power of his Word a Law in the Stars, and Planets, and in all the Host of Heaven on this Side the Firmament ; nay, he hath set the Law of Bounds to the Sea, and great Waters, all these Things, and a thousand Times more hath he done by his Wisdom and Power, and all these Things which he hath made by the Power of his Word here below upon this Earth, they declare his Handy-works, and doth shew forth the Wisdom, Power, and Glory of God their Creator, every Thing in its Kind shews forth the Glory of God, and so God hath filled the Earth with his Wisdom, Power, and Glory, in that he hath placed a Law in every Thing according to his Pleasure, to set forth his Praise here on Earth.

And in this Sense God may be said to fill the Heaven and Earth, and yet his Person but the Bigness of a Man as afore-said ; and he may be called the *Great God*, in Respect of his great Power, but not in Respect of his Person ; for a King may be called a great King in Respect of his great Power ; as *Nebuchadnezzar* King of *Babylon* was of great Power, as in *Daniel* iv. 20. *He was a Tree which reached up to Heaven.* So likewise his *Dominion is said to reach to the Ends of the Earth*, as in Verse 22. So that it was the Greatness of his Power that reached up to Heaven, and to the End of the Earth, that is, as far in the Earth as his Power, Decrees, and Laws

would reach, yet the Person of this great King was no bigger in Stature and Compass than another Man.

So it is with God, though his Power, Wisdom, and Glory fills Heaven and Earth, in that he hath given Laws, and placed Bounds to all his Creation, as I said before, yet he himself is no bigger in Bulk, nor in Compass, than a Man, as the Scriptures doth in many Places prove, and as I have said before ; and in this Sense the Scriptures doth mean that God fills Heaven and Earth.

But *Fox* and the Quakers looks upon God to be so big in his Essence and Spirit without any Body, that he fills Heaven and Earth, the Air, and all Things else with his great big Spirit without a Body, this is the Quakers God, and Christ ; so they can get God into them, as they think, and then when they part out of the Body they now have, then their Spirits goes into God again, so that the Quakers God and their Spirits doth so whip into one another, so that no Body can tell where to find either of them.

This is the Quakers Principle, and their imaginary God and Christ, and this is that Spirit they call the Spirit of Christ in them ; this is that Christ they are Members of, and Bone of this Spirit's Bone, and Flesh of this Spirit's Flesh ; for they abhor such a God that is a Person, and can be confined to one Place of Residence, but they must have a great infinite Spirit who fills all Places, and all Things, which cannot be known nor understood what he is ; such a God as this must the Quakers have, that their Spirits may slip into him, when Death doth approach ; for Quakers think their Souls cannot die, they look upon that to come from God, therefore immortal ; so they think to slip out of those Bodies they have, and so creep into that infinite Spirit again from whence they came, as they suppose ; for they are of *Solomon's* Opinions, *the Body to the Dust, and the Spirit returns to God that gave it* ; but *Solomon* was ignorant in this Point, though he was a wise Man in Things of Nature ; and you Quakers will find your Thoughts and Conceit in this Thing frustrated, and that your Souls shall die ; neither shall your Souls slip out of your Bodies, neither shall it go into God again, as you do vainly imagine ; but as your Souls doth die a natural Death here, even in the Sight of others,

others, so many of you shall die an eternal Death hereafter, in your own Bodies ; so that God shall be no Hiding-place for you, but he will say, *Depart from me ye Workers of Iniquity ;* for you have been the greatest Despisers and Blasphemers against a personal God, and them whom I sent, of any.

C H A P. XIX.

How the Quakers may see themselves to be right Devils.

AGAN, it will be necessary to give *Fox* the Quaker a little to understand the Bigness of the right Devil. *Fox* may remember that I have shewed before that *Cain* was the first Devil in Flesh, and the right Devil, and that the Spirit of the Devil is not bodiless, as the Quakers doth vainly imagine, and this *Cain* the first and right Devil was a Man, and of the same Stature and Bigness as the Serpent-Angel was who beguiled *Eva*, who was *Cain's* Father.

For *Adam* was none of his Father, as I have said before, but I perceive that *Fox* and other Quakers are unacquainted with the right Devil ; so that they wonderfully strange at my Words, to call the Devil a right Devil, they never heard the Devil called a right Devil before.

I have received Letters from Quakers before, desiring to have it proved by Scripture, but I perceive the Quakers are unacquainted with the right Devil, and altogether ignorant of the wrong Devil ; for they know neither right Devil nor wrong Devil : But if *Fox* the Quaker will but follow my Advice, he shall see a right Devil ; let *George Fox* but take a *Looking-Glass*, and look into it, and he shall see his own Face, and then he will see a right Devil, and he need go no further to see the right Devil ; and all other Quakers that are ignorant of the right Devil, let them look into a Glass, and there they may see themselves to be right Devils, and not wrong Devils.

15. The same Page *Muggleton* saith, that Christ hath a distinct Body of Flesh and Bone of his own.

To this *Fox* saith, *Is Christ distinct from his Saints ? Then how come they, saith Fox, to be of his Flesh and Bone ?*

C H A P.

C H A P. XX.

How the Quakers are more antichristian in their Doctrine than the Pope.

Ans. **H**ERE People may see *Fox* hath manifested his Deceit, and how he carrieth the Principle of the Quakers in an Allegory, to deceive the People; for their Christ they so much talk of is a meer Allegory: *For*, saith *Fox*, in another Place of his Pamphlet, *We own the Son of God, and his Flesh, and Bone, and Blood, who was crucified, and laid in the Grave, and rose again, and sits at the Right-hand of God.*

Here *Fox* seems to own Christ's Body without him, but it is in a Mystery; for he doth not believe that God hath any right Hand or left Hand either; for infinite Spirits hath no Hands, there is no Need of Spirits without Bodies to have Hands; but the Reader may plainly see that *Fox* hath a mystical Meaning, or else he grossly contradicts himself.

For, saith *Fox*, *is Christ distinct from his Saints? Then how came they to be of his Flesh and Bone?* So that *Fox's* Words here are quite contrary to his Words before; so that it may be clear those that are not stark blind, that the Quakers do not believe that Christ's Flesh and Bone is now in Heaven above the Stars without them; *For*, saith *Fox*, *can Christ be distinct from the Saints?*

So that *Fox* looks upon the Quakers Bodies to be Members of Christ's Body of Flesh and Bone, and so all the Quakers Bodies, which they count Members, they make up but one Body of Christ, and Christ's Spirit in them they count the Head, and the Quakers Flesh and Bone to be Christ's Body of Flesh and Bone; so that Christ cannot be distinct of himself, nor have Flesh and Bone distinct, both in Body and Spirit.

This is the Quakers imaginary Christ, which is the absolute Spirit of Antichrist; and this Spirit of Antichrist it doth reign more in the Quakers People than in any People whatsoever. Here People may see what the Quakers Christ within them is; a meer Allegory, a Spirit without a Body, and their Flesh and Bone

Bone of their Bodies, they count Christ's Body; and so when their Souls slip out of their Bodies, and goes into God, as they imagine, their Bodies goes to the Earth; and so Christ's Body goes to the Earth, and his Spirit that is in them goes into God's vast Spirit, that taketh all Things into itself; and according to 'Squire *Pennington's* Saying unto *John Reeve*, but it was when he was upon the ranting Principle; but since that he is turned Quaker; for the Quakers Principle is but the Ranters refined into a more civil Kind of Life.

For the Ranters were so grossly rude in their Lives, that spoiled their high Language, and made People weary of them; but the Quakers that were upon the Rant are the best able to maintain the Quakers Principle of Christ within them, than any other Quakers that were not upon the Rant; as *William Smyth*, and 'Squire *Pennington*, and others as I know. So that People may plainly see, that the Quakers are led and guided by the Spirit of Antichrist, that will not allow Christ's Body of Flesh and Bone to be distinct from his Saints, but would have the Quakers Bodies to be Christ's Flesh and Bone. This is that Spirit of Antichrist that denied Christ come in the Flesh, as *John* in his Epistle saith; for whoever denies Christ come in the Flesh, and that Flesh he is come in to be distinct of itself from all other Flesh, and from all other Creatures both in Heaven and in Earth, I say is the Spirit of Antichrist, which I am sure the Quakers are, and do more than the Pope; so that the Spirit of Antichrist reigns in the Quakers People more than in the Pope and his People; the Pope indeed is more superstitious than the Quakers, but the Quakers are far more antichristian than the Pope, in their Doctrine.

16. Page 15. *Muggleton* saith, this Body of Christ is the only God.

This *Fox* calls Darknes, and saith, God is a Spirit, and God is in Christ, who prepared Christ a Body: There cannot be, saith he, Christ without God; and, saith *Fox*, the Quakers do know Christ in the Flesh, and saith, he feels me.

C H A P. XXI.

How the Body of Christ's Flesh and Bone is distinct from the Quakers Bodies.

Ans. **T**HAT is as true a Saying of mine, as ever was spoken with Tongue, that the Body of Christ is the only God, and they are Reprobates who dares deny it ; yet this Devil, *Fox* the Quaker, calls it *Darkness*, and saith, *God is a Spirit, and God is in Christ*. What Ignorance of God doth this *Fox* manifest ; if God be in Christ, and that Body of Christ was God's Body, which was prepared for the Spirit of God to be in, then must Christ's Body needs be the only God.

For if God was in Christ, and *Fox* saith there cannot be Christ without God, then that Body of Christ had the Spirit of God in that Body ; then I say Christ's Body must needs be the only God ; for God and Christ, saith *Fox*, cannot be one without the other ; then I say, where Christ's Body is, there is God's Body.

For if the Spirit of Christ, and the Spirit of God be all one Spirit, as I think no Men dares deny, then I say, if the Spirit of Christ and the Spirit of God be all one Spirit, then I say one Body was prepared for this one Spirit, even the Body of Christ his own Flesh and Bone ; so that this Body of Christ and the Spirit of God is in that Body ; so that Body of Christ being God and Man, that Body may be called, and is the only God ; and whoever prayeth to any other God, he prayeth to a God of his own Imagination, as all you Quakers do ; yet *Fox* calls this *Darkness*, to say Christ's Person, Body, and Spirit is the only God ; yet he saith God and Christ cannot be one without the other ; but he will not acknowledge Christ's Body of Flesh and Bone to be so honoured, as to be called the Body of the only God. How confused is this *Fox* in Distinction concerning God and Christ, they must be both one, and they must not be both one ; one of them must have a Body prepared, but the other must be a Spirit without a Body ; this is the Quakers confused Nonsense.

But I know *Fox* his Juggle ; he means, as I said before, that the Quakers Bodies are Christ's Body and so Christ's Spirit
and

and God's Spirit being all one, the Spirit of Christ is in the Quakers Bodies, whom he calls *Saints*, and the Saints Bodies are called by the Quakers the Body of Christ, that is prepared for the Spirit of Christ and God, which is all one, to be in.

And this is the Christ the Quakers own to have within them, this is the Quakers Mystery of Iniquity to shuffle off the Belief of the Body of Christ without them, distinct from them, even at such a Distance as Heaven and Earth, for his Body of Flesh and Bone is in Heaven above the Stars, but the Quakers Bodies are here on Earth, and must rot in the Earth; but Christ's Body doth live for ever and ever: So that the Quakers Bodies are neither Members of Christ's Body, nor the Body itself, which is prepared for the Spirit of Christ, the Spirit of the only wise God, to dwell in; for in Christ's own Body of Flesh and Bone did the Fulness of the Godhead dwell bodily in him, that is, all the Fulness and spiritual Substance, and Essence, and Being of the Godhead Spirit, dwelt in Christ's Body of Flesh and Bone, when he was upon Earth, and in no Man's Body else; and this Body, who had the Fulness of the Godhead in it, I call the Godhead Spirit, and that Body together the only God; and this Body and Spirit of Christ is both distinct from the Quakers Bodies, and all Mens Bodies else.

So that the Quakers Christ within them is a meer imaginary Christ, which the Spirit of Reason the Devil, the Antichristian Spirit, hath produced in them, and not the true Christ; so that the Quakers knoweth no other Christ in the Flesh but that Christ within them, and their Bodies is this imaginary Christ's Body; this is the Quakers Christ Spirit and Body they so much talk of; this I know to be true; for, as I said before, and in the *Neck of the Quakers broken*, that is, if the Quakers should own that Body of Christ, Flesh and Bone without them, at such a Distance as above the Stars, to be the only God; then I say the Quakers Principle of Christ within them would vanish like Smoak.

And for this Cause have I passed the Sentence of eternal Damnation upon so many Quakers, for denying that Flesh and Bone of Christ without them to be the only God; for the Quakers are the greatest Fighters against a personal God

without them, distinct of himself, of any that profess the Scriptures.

Here *Fox* saith he feels me : That saying of *Fox* is true, I know you do feel me, and you shall feel me to Eternity, and so shall more of you Quakers feel that Sentence of eternal Damnation that I have passed upon you ; so that your Christ within you cannot, nor God without you will not, deliver you from that Sentence and Curse I have passed upon you ; it will and shall be written and ingraven upon, and in your Hearts of Stone, even as the Law that *Moses* gave was written in Tables of Stone to signify the Law written in the Seed and Nature of Reason in the Reprobate Angel before his Fall, from whom all Men received that Seed of Reason, and so the Law written in it.

So that as you feel the Motions of that Law written in your Hearts, your Thoughts accusing and excusing, shewing the Law written in your Hearts, so shall that Sentence I have passed upon you be printed in your Memory, always judging and accusing of you for your Blasphemy against the Holy Ghost, and despising the Messengers of the Holy Spirit, and you shall remember you were told so by a true Prophet.

So that you shall feel me indeed to your endless Misery ; and if you do not find this to be true as I have said, then let the same Evil I have judged upon you, let it be upon me ; or if God will not own what I have said unto you despising Quakers, or if I judge thus without a Commission and Authority from the true God, let God judge me with the same Judgment I have judged you and others with : This is as much as can be said by Man.

17. Page 19. *Muggleton* saith, the Devil so much spoken of in Scripture, is nothing but the Spirit of Reason in Man that killed the Righteous ; also it was the Spirit of Reason the Devil that killed the Just.

Here *Fox* blames my Judgment, and pleads for Reason, as if all reasonable Men had Faith from those Words of *Paul*, who desired to be delivered from unreasonable Men ; For, saith *Paul*, all Men have not Faith ; so that *Fox* looks upon the Devil to be nothing else but Unreasonableness.

C H A P. XXII.

That which killed the Righteous and Just, it was the Spirit of Reason, the Devil in Man, that always did it.

Ans. **H**ERE Fox shews his Ignorance and Darknes both of the Devil, and of the Meaning of the Scriptures, and of the Apostle's Words; the Want of Distinction, and the Want of the Gift of Interpretation, is the Cause the Quakers are so ignorant of every true Principle of Faith. For the Speakers are the worst of all Men in that, for they never give Meanings of Scripture, nor interprets any.

Look into all the Quakers Writings, and they give no Meanings, nor Interpretations of any; for no Interpretation can be given but there must be a Meaning, as there was by *Philip* to the *Eunuch*; but the Quaker names the Scripture Words that are for his Purpose, and though there be three Places against that he names to prove to the contrary, the Quaker will give no Meanings nor Distinctions, but say, *it is the Flesh that asks Questions*; and this is the Cause the Quakers are so unable to dispute, or to answer Questions, or interpret Scripture; indeed I cannot see how they should, their Foundation is so sandy, one Puff of Wind from a true Messenger or Minister of Christ will blow down all the Quakers Building; for they have none of the true Corner-stone to build upon, nor that Rock which is Christ without them, but a sandy Foundation of a Christ within them.

Yet because I would not have the Reader unsatisfied that the Spirit of Reason in Man is the Devil, and that it was the Spirit of Reason in Man that always killed the Righteous, and the Spirit of Reason that killed the Just, I shall prove it by Scripture, and shall explain those Words of *Paul, who desired to be delivered from unreasonable Men, for all Men have not Faith.*

I know it is a vain Thing to interpret Scriptures to Quakers, or to give Meanings of Prophets, or Apostles to Quakers; but for the Sake of others that shall read this Epistle, I shall open

this Point, and prove by Scripture that the Spirit of Reason in Man is the Devil.

First. It was the Spirit of Reason in *Cain* that killed righteous *Abel*, for *Cain* reasoned in himself, why should God accept of *Abel* and his Offering, and not of him and his Offering: He reasoned in himself, why should God send Fire from Heaven to testify his Acceptance of *Abel's* Offering, and sent no Fire from Heaven to consume his Offering: Also *Cain* reasoned in himself, I am the First-born, and so God hath had Respect unto the Younger, what Reason is there that God should respect the Younger, and reject the Elder? Likewise *Cain* reasoned in himself, that he would kill *Abel*, then thought he, God will accept of me, there being none to offer up Sacrifice unto him, but himself; so these Reasonings and such like, passed through *Cain's* Soul before he was resolved to kill righteous *Abel*; but this Reasoning being too strong for *Cain*, it made him resolve to kill his Brother when he had an Opportunity, which a while after he had an Opportunity, when he met *Abel* in the Field, he talked with him and slew him. And this Spirit of Reason in *Cain* was the first Devil in Man that killed righteous *Abel*, and this was the Spirit of Reason in *Cain*, and not any Unreasonables in him.

For he thought he had Reason to kill *Abel*, seeing God had dea't so by him to accept the Younger, and reject the Elder. Also the like Case was with *Jacob* and *Esau*; because *Jacob* had got the Blessing from *Esau*, he reasoned in himself to kill his Brother *Jacob*; so he reasoned in himself how he might do this Murder, and not incur his Father *Isaac's* Displeasure; so he reasoned in himself how he might have Opportunity to do it, and not to be discovered that he did it; and this Reasoning in *Esau* took Place in his Soul, and give a Resolution to put it into Execution to kill *Jacob*, because he was blest, and *Esau* was not blest with that blessed Promise that the righteous Seed should come of him, as his Brother *Jacob* was.

For this is to be minded by the Reader, that the Person that is accepted of God, of that Person the righteous Seed must, and doth come of; and look what Person is rejected of God, of that Person must, and doth come the reprobate and cursed Seed, as it was in *Cain* and *Esau* also? *Esau* would have put his Reasoning of his Mind in Practise, had not

Rebecca

Rebecca his Mother, by her Revelation of Faith, sent *Jacob* away out of *Esau's* Reach ; but *Esau's* Resolution remained in his Mind still, and waited for an Opportunity : Now was not this Reason in *Esau* the Devil ? For if *Esau* had had no Reason to kill *Jacob*, he would never have resolved to do such Wickedness ; but *Esau* thought he had good Reason to kill *Jacob*, who had stolen away the Blessing from him, whose Birthright he thought in Reason it was ; so he thought it was but Reason to kill his Brother who had done him that Injury or Wrong : Was not this the Spirit of Reason the Devil in *Esau*, that would have killed his Brother *Jacob*, of whom the righteous Seed came of ?

Again, were not those reasonable Men that talked with Christ, to whom Christ said, *Why reason you in yourselves, saying, You have Abraham for your Father*, saith Christ, *God is able of these Stones to raise up Children unto Abraham* ; so those Pharisees and Sadducees that came to the Baptism of *John*, *Mat. iv.* were they not wise rational Men, and indued with a high Measure of Reason ? Did not they ask a reasonable Question, whether *John* was the Christ or no ? Yet *John* calls them *a Generation of Vipers* : And Christ calls those wise rational Men he talked with, Serpents, Devils, yea, and that the Devil was their Father ; yet these were wise, prudent Men, indued with a great Measure of Reason : They were no distracted Men, nor possessed with any Witchcraft-fits, as you Quakers are, but were sober, sensible Men, and would ask a reasonable Question, and required a reasonable Answer ; yet this Spirit of Reason, in these wise and prudent Men, it was but the Devil Reason in them.

For *John* calls them *a Generation of Vipers*, and Christ calls them *Serpents, Devils*, and that they were the Devil's Children ; yet these were wise Men, endued with Reason, and it was that Wisdom of Reason in them, that would have intrap'd Christ in his Words, that they might have had some Reason to have put him to Death ; for Reason propounds Questions to catch him in his Words, that they might have had some Reason to put him to Death ; therefore Reason laid many Snares to catch him.

So they reasoned among themselves, if we let this Man alone, the Romans will take away our Place and Nation ; so when they

they had accomplished their Desires by their Reason, and, brought him before the High-priest and Council of the Jews, the Council some of them reasoned that it was fit Christ should die for Blasphemy, in that he made himself the Son of God; others reasoned again, that he ought not to die by their Law, not being justly accused.

So when he come into *Pilate's* Custody, what Reasoning had *Pilate* in his Spirit? His Reason told him it was better to whip Christ, than to kill him; and *Pilate's* Wife's Dream put him exceedingly to reason how he might deliver Christ, but the Reason of the High-priests, and Elders, and those that were below them, their Reason was too strong for *Pilate*, and *Pilate* thought it more Reason to obey *Cæsar* than his Wife's Dream, or the Reasoning of his own Heart.

So that his Reason was, he thought better to keep the Favour of *Cæsar*, and the Honour of this World, than the Peace of his Conscience and Favour with God; so his Reason and their Reason together delivered up the Just One to be crucified by reasonable Men; for the Centurion, and those that guarded him, were reasonable Men also, and thought it but Reason to obey their Rulers Command in this, as well as other Things: So that it may be clear to those that are truly enlightened, that the Spirit of Reason in Man is the Devil, and that the Spirit of Reason did kill the Righteous in the Beginning, and the Spirit of Reason did kill the Just Person, even Christ Jesus.

C H A P. XXIII.

A Difference between reasonable and unreasonable Men, and a further Discovery that Reason is the Devil.

A G A I N, it may be clear that the Spirit of Reason in Man is the Devil, as may plainly appear by those Chief-priests and Elders of the Jews, as in *Mat. xxi. 23*, these Chief-Priests and Elders would know of Christ by what Authority he did those Things? But Christ's Answer was, *Is the Baptism of John from Heaven, or of Men?* And these Chief-priests and Elders of the Jews reasoned in themselves, if they should say from Heaven, then their Reason told them

them they fought against God ; and if they should say, *John Baptist* had his Commission from Men to baptise with Water, then their Reason told them that the People would stone them.

So they reasoned in themselves, it was better to say they could not tell, which was a Lie against the Light of their own Conscience. Here the Reader may see that the Spirit of Reason in Man is the Devil ; for these Chief-priests and Elders were wise, prudent Men, endued with a great Measure of Reason, else they would not have been chosen Governors and Expounders of the Law and Prophets to the People of the Jews ; yet these reasonable Men were Devils, even those who Christ called *Serpents, Devils* ; and *John Baptist* called a *Generation of Vipers*.

So that it may be clear to those that are enlightened, that the Reason in Man is the Devil, and not only a Devil, but a damned Devil ; for it was the Spirit of Reason in Man that always blasphemed and fought against God, and persecuted and killed the Just and the Righteous, because God would not accept of the Devil Reason's Worship, as he did of the just and innocent Worship of the Spirit of Faith : And as for that Saying of *Paul*, *who desired to be delivered from unreasonable Men, for all Men have not Faith* ; I am of *Paul's* Mind in that, for I have had Experience in a Measure of the bad Dealings of unreasonable Men, as *Paul* had ; but I shall shew the Cause, and why *Paul* calls them *unreasonable Men*, it was because the rude Multitude, or some envious Men, upon the Report of other envious People, would beat and abuse *Paul* without any Authority from the Rulers, or without the Command of some Officer, as is clear in the *Acts*, concerning *Demetrius* and the Goddess *Diana* : How were some of *Paul's* Friends beaten by unreasonable Men, and *Paul* himself would have been served so and worse, had he not been rescued by the Town-Clerk's Speech ; which Speech of his shewed that the People did that which was not lawful by their Law, therefore unreasonable, and were in Danger to be called to account by the Judges of their Law, as Deputies and such, and to be punished as Offenders of the Law, for their unreasonable Practice, to beat and kill Men uncondemned by the Law, as you may see *Acts* xix. 18. and so in *Acts* xxiii.

How

How *Paul* had like to have been killed by unreasonable Men, forty of them had bound themselves in an Oath, neither to eat nor drink till they had killed *Paul*; yet by the Power of the Centurion, who had a Commission from the Magistrates to keep the Peace, would not suffer these Men to do such unreasonable Deeds to kill a Man, and not condemned by the Law of Reason; for all Laws are made by the Reason of Man to govern People by.

So in other Places in the *Acts*, you may read how *Paul* was abused by unreasonable Men, so that *Paul* had Cause, and all Saints else, to desire to be delivered from unreasonable Men; for all Men have not Faith; *Paul* knowing that those Men that have Faith dares not persecute Men for Consciences, though he hath Reason so to do, much less to persecute Men for Conscience against Law and Reason, as the rude Multitude doth, and envious Men doth, having not Law of their Side, but are punished as evil Doers by the Law of Reason, for doing Things contrary to the Law, therefore called *unreasonable Men*.

And in this Sense *Paul* desired to be delivered from unreasonable Men, for he knew Men that had Faith in their Hearts would not persecute nor abuse him, nor kill him, though he should give them Cause. This I myself knoweth by Experience to be true, for I have fallen sometimes into the Hands of unreasonable Men; for I have been pulled out of the House by Head and Shoulders, and beaten with their Fists, and knocked down in the Garden, and when they were afraid to do me more Mischief in another Body's House, they consulted to lay in wait in all the Alleys to catch me as I came out, that they might do me some further Mischief, and nobody know who did it. They thought to break my Bones, if not kill me, but they were somewhat prevented, for we passed through a Man's Garden a private Way; so that the Layers in wait could not catch us until we came in the Fields; but when they heard we were past the Corners of the Alleys, which were four, they run, and the Boys run to see the Men run, that the Dust and Gravel did fly about with the Sound of their Feet, to overtake us; so two of the Men of the most desperate of them overtook us in the Fields, and they both
smote

smote upon my Head and Neck with their Fists a while, and then run to *John Reeve*, and struck up his Feet, and he fell upon the Gravel, which made his Hands bleed ; so he lay upon the Ground, and People came thick about us, to know what was the Matter ; but the Woman came in whose House I was pulled out of, and she knew these two Men that pursued us in the Fields, so they left off, and slunk away, lest she should have had the Law of them for abusing us in her House : There was about a Hundred of them in her House and Garden when they pulled me out, these were unreasonable Men, such as *Paul* met withal, which he desired to be delivered from. Several times hath *John Reeve* and myself been in Danger to be abused and spoiled by unreasonable Men, and it was upon the same Account as *Paul* was.

For he was served so for declaring Jesus Christ to be the Son of God, and that he was a Messenger to declare it ; and we for declaring Christ Jesus to be the only God, and ourselves to be commissioned from him, to bless the Seed of Faith, and curse despising Spirits to Eternity.

So that I am not unacquainted, nor ignorant of *Paul's* Words ; for it hath been always my Desire ever since to be delivered from the rude Multitude, who doth not go by the Law of Reason, but doth act as Brute-Beasts, who have no Reason in them, therefore called unreasonable Men. This is a true Distinction and Interpretation what the Devil is, even the Spirit of Reason in Man, and how Reason always killed the just and righteous Seed of Faith, and what the Apostle meant when he desired to be delivered from unreasonable Men, and who may be said to be unreasonable Men. Much more might be said in this Point, but I suppose there is enough written to satisfy and inform any Man that hath true Light of Faith in him, or hath but moderate Reason.

Only this may be minded by the Reader, that the Scriptures never called distracted Men, nor Mad-men, nor Fools, nor distempered brained Men are never called *Devils*, though these Men are posselt with Devils ; that is, with Distempers of Nature ; these are Devils that are produced through Accidents of Nature, through some extraordinary Grief, Fright, or Losses, and such like, hath broke the Brain, and so the

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Seat

Seat of Reason is quite out of Order, and makes them more strong than when their Reason was in Order, and so come to be posselt with Devils ; these Devils are produced by Accidents in Nature, as I said before.

So not those Devils the Scriptures speak of : We never read that any Prophet, Apostle, or Christ himself did ever condemn or judge such Persons, but rather pitied them, and healed them, and cast those Devils out, as may be read in Scripture ; nay, the civil Magistrate doth not regard what a Mad-man saith, whose Reason is out of Order ; therefore it may be clear that the most wise, prudent Men, who have the greatest Measure of Reason in them, are those Devils the Scriptures calls Devils, therefore more fit to be Politicians both in Church and State ; neither could unwise Man in Reason govern this World as it is at this Day.

So that it may be clear to those that are inlightned, that the Spirit of Reason in Man is the Devil that killed the Righteous and the Just, for *Cain* was a high Pitch of Reason when he killed righteous *Abel*, for *Cain* had the Fulness of the reprobate Angels Spirit of Reason, it dwelt in *Cain* bodily ; and *Eſau* had much Reason, and *Judas*, and that Devil that tempted Christ, was a Man, and had a great Measure of the Wisdom of Reason in him ; and those Chief-priests and Elders that Christ called *Serpents*, *Devils*, that tempted him, were indued with a great Measure of Reason ; they were wise, sensible, sober, learned Men, yet Devils, and the Spirit of Reason in them was the Devil that tempted Christ, and persecuted him, and killed him that was the just One, even the Saviour of the World, of the elect Seed ; so that the Spirit of Reason in Man is the Devil the Scriptures condemn, which commits Murder for Conscience-sake, or otherwise, and is that Devil that is to be damned to Eternity, &c. So that the Devil, so much spoken of in Scripture, and condemned by Christ, it was sensible, wise, prudent Men, indued with a high Pitch of Reason, and not unreasonable men, nor mad, frantick, distracted Men, as People do vainly imagine, as *Fox* and most of the Quakers do.

18. *Muggleton* saith, it was the Godhead-Life that suffered Death.

Fox calls this Darkneſs alſo ; *For*, ſaith he, *Chriſt he ſuffered in the Fleſh ; but he did not die, as he was God.*

C H A P. XXIV.

How the Soul of Chriſt died, and the Ignorance of the Quakers diſcovered in the Death of their own Souls.

Anſ. **H** E R E *Fox* hath diſcovered his allegorical Cheat, as I have made appear before ; for, ſaith he, in the fourteenth Particular of this Book, *the Quakers own the Son of God who was crucified, and laid in the Grave, and roſe again, and ſits at the Right-hand of God, yet Fox ſaith, the Godhead-life did not die.* Here *Fox* hath manifeſted his great Ignorance of Life that died ; alſo he hath cut himſelf off from having any Part or Portion in the Death of Chriſt, for God and Chriſt is all one undividual, or undivided Eſſence, Perſon, and Subſtance ; ſo that when Chriſt died, God died ; and when Chriſt's Blood, or Soul, was poured out unto Death, the Soul of God was poured out unto Death alſo, Chriſt being God and Man.

For no Man can truly ſay Chriſt was God and Man, except he were God as well as Man ; for if there be another God beſides Chriſt, or above Chriſt, then Chriſt is not God as well as Man, as People do vainly imagine. Now we read that Chriſt poured out his Soul unto Death, and will any dare to ſay that the Soul of Chriſt was not the Soul of God ? It is high Blaſphemy to affirm the contrary ; beſides, it cuts a Man off from all Benefit of the Death of Chriſt, for no Blood but the Blood of a God can ſpeak Peace to the Soul of Man, therefore it is *the Blood of Chriſt ſpeaketh better Things than the Blood of Abel*, becauſe *Abel* was but a faithful Man.

But Chriſt was God as well as Man, yet this Godhead-life did die, and quickened again by its own Power, which *Abel's* Life could not do, being but a Man. But what ſhould I talk to Quakers of theſe Things, for they do not believe that any Souls die, no not their own, they all ſlip away, and leave the Body to ſuffer ; ſo *Fox* ſaith Chriſt ſuffered in the Fleſh, but his Soul did not die, but ſlipped out of his Body ; for he doth

not own that Christ's Soul died, neither as he was God, nor as he was Man. But this is opened more large concerning the Godhead-life dying, in *the Interpretation of the whole Book of the Revelation*.

But what think you, *Fox*, did *Cain* kill the Soul or Life of *Abel*, or no? Or did he only drive his Soul or Spirit out of his Body? Surely if *Cain* had not killed *Abel's* Soul, his Blood would never have cried for Vengeance in God's Ears, and in his own Conscience, as it did, if his Life had not been killed.

What do you think, *Fox*, that *Judas* did by his Soul when he hang'd himself? Did he only hang the Body that his Soul might slip away, and leave his Body to suffer? What, do you think the Sufferings that all Quakers of late, and others have undergone in Imprisonment and Banishment, some have died by Reason of those Sufferings, but you Quakers do believe it was nothing but their Bodies that suffered, their Souls suffered nothing, they slipt out of their Bodies, and went some where, you know not where.

So your Persecutors did you no great Hurt, only turned your Souls out of your Bodies before the Time, as a Landlord doth a bad Tenant, turns him out of his House for not paying his Rent, he never kills him: So the Quakers Souls are never killed, they are only separated from the Body, so that there is no great Harm done by the Persecutors, they do but only separate Soul and Body one from the other, they do not kill Life in the Quakers, for Life cannot die; the Body indeed may suffer, but Life cannot die.

This is *Fox* the Quaker's Faith, and all Quakers else that I have talked with; and were not the Quakers blinded and hardened, they would be ashamed to own such a Principle; for all true Believers are ashamed of the Quakers Faith in this Point, nay; Men that are meer moral Men, that have no Light but the Dictates of Nature, do know by Experience, that the Spirit and Soul of Man doth die, for nothing can be capable of Pain but Life, nor nothing can be capable to die but Life; yet these blind Quakers cannot believe that Life can die, as afore-said.

19. Page 21: *Muggleton* saith, God the King of Heaven is not in this World at all.

Fox calls this Lies also ; For, saith he, thou dost confess that Christ is God ; and John saith, he was in the World, but the World knew him not. Also Fox saith, the true Prophet saith he fills Heaven and Earth ; but, saith Fox, the false Prophet saith God the King of Heaven is not in this World at all.

C H A P. XXV.

It is proved that Christ, the only God, is not in this World at all, in his Person or Essence.

THAT Saying of mine is Truth, that God the King of Heaven is not in this World at all, not in his Person and Essence, or Substance, as is clearly opened in *The Neck of the Quakers broken*, which whosoever doth read that Book may see every one of those Sayings of mine more clearly opened than in this Treatise ; yet *George Fox* calls them all Lies, and Darknes, and such like, though what I have written in that Book is as true as any Writings of the Prophets or Apostles, and are of as great Authority, and will prove as true in the End as theirs.

But to give the Reader a little Light to see the gross Darknes of this *Fox* and his Subtiley : *Fox* brings the Words of *John*, and saith, *Christ was in the World, but the World knew him not*. Mind ! Did I ever deny in all my Writings that Christ never was in the World ? I always in all my Writings justified more than any Man living, that Christ the only God was in this World in the State of Mortality, which the Apostles did Witness unto ; therefore it is that *John* saith, *Christ was in the World, but the World knew him not*, which doth imply that Christ was not in the World in his Person at that Time when *John* writ those Words ; if he had, *John* would have said, Christ is now in the World ; but the World knows him not.

So that it is clear to those that know the Scriptures, that Christ the only God was not in this World at all in the Apostles Time : He was in the World before he suffered Death, and the World knew him not ; but after he was ascended he hath not been in this World never since, and this *John* and the rest
of

of the Apostles knew very well, and they preached this Christ that was in the World, but the World knew him not, therefore they persecuted him, and slew him, and would slay him again if he were in this World now, so *John* knew well enough ; therefore he testified that Christ was in the World in his own Person, but the wicked World put him to Death, because they knew him not ; but he is not in the World now, for he is ascended : For *John* knew if Christ had been in the World in his Person at that Time, they would have done unto him as they did before ; and because Christ was not in the World in his Person in the Apostles Time, therefore the World persecuted them, and put them to Death for witnessing that Christ was in the World, and they with wicked Hands had slain the Lord of Life, even Christ Jesus, the only God, the King of Heaven.

So that *John* and I am both of one Mind, and of one Faith, that though Christ, the only God and King of Heaven, was in this World before he suffered Death, this *John* the Apostle and I both do believe and know ; but since Christ rose from the Dead, and ascended up to Heaven, *John* and I do believe and know, that Christ, the only God and King of Heaven, is not in this World at all in his Person and Essence, yet *Fox* calls this Lies : But the Reader may see, if he hath any Light, who it is that lies, *Fox* or I.

Also he saith, *The true Prophet saith, God, the King of Heaven fills Heaven and Earth ; but, saith he, the false Prophet saith, God the King of Heaven is not in this World at all.*

It is a small Thing to be called a false Prophet by the Seed of the Serpent, especially by a damned Devil ; for I know *Fox* would have said so by those Prophets he calls true, had he lived in that Time, and this *John* and Christ he so much talks of, would have been counted all false : A false Christ, a false Witness, what will any Quaker believe that be a Christ, a Saviour, that comes in Likeness of Man, nay, is a Man, Sin excepted ? No, no, we will have a Christ that is a Spirit, that may creep into our Spirits when he will, and whip out again when we commit Sin, and displease his Spirit, such a Christ we own, that hath never a Body of his own, but is all Spirit, that fills every Quaker's Body with his Spirit, and Heaven and
Earth

Earth also. What, will you persuade us to believe that Christ is a Man, Christ is God, and admits of no Form, so thou *John* art a false Witness, to persuade us to believe in a Man to be Christ, or God the Saviour of the World ; this I know would *Fox* and the rest of the Quakers have said, by those he calls now true Prophets, they being dead, and by Christ and the Apostles, as he doth by me.

For when they were alive on Earth as I am now, they were counted by the Seed of the Serpent, such as *Fox* is, Blasphemers, Deceivers, Liars, and such like ; but now who so zealous for the dead Letter of the Prophets, and Apostles ; as the Seed of the Serpent are ; but when they were alive, they were hated and persecuted for speaking that which the Seed of the Serpent doth now honour ; so is it with me now I am alive, I am hated and persecuted by the Seed of the Serpent, as well by Quakers as others, for my Doctrine and Commission now while I am alive ; but when I am dead, many of the Seed of the Serpent in the next Generation shall have respect unto my Writings, and shall say, had we lived in those Days that *Fox* and other Quakers lived in, we would never have blasphemed and spoken Evil of so pure a Truth as *Fox* the Quaker hath done, to incur eternal Damnation upon our own Heads, as *Fox* the Quaker their Father hath done : These Things will come to pass, as it hath done in the other two Commissions, namely, the Law and the Gospel.

Page 22. *Muggleton* saith, the Quakers hearken to the Light within, but they despise the Body and Person of Christ without them, and so they are Antichrist.

20. To this *Fox* saith, *Here are more Lies of the false Prophet ; for, saith he, Christ, that died at Jerusalem, his Person we own without us, who is manifest within us, the Light of Christ Jesus, by which we have seen of his Glory, and speak in his Person.* And *Fox* saith, *Solomon's Books in the Bible are good Scripture, thou Muggleton saith they be not Scripture, he being not in the Spirit of Solomon, that gave them forth.*

C H A P. XXVI.

How Men cannot worship God in Spirit and Truth, without Bodies ; and how Muggleton never was in the Spirit of Solomon, nor never shall be.

HERE Fox hath shewed his allegorical Juggle, who dares not deny the Person of Christ without them, not in plain Terms, because the Scriptures are so full to prove Christ a Person, and it is the Faith of all *Christendom*, as we call it ; but any Man that hath any true Light in him, may see that Fox is a meer Juggler, to deceive the Simple and Ignorant, whose Doctrine makes the People more dark in their Minds, than they were by Nature.

For, saith Fox, we Quakers own the Person of Christ without us, who is manifest within us. There is such a great Stir with God's Messengers to part Christ's Person or Body from the Quakers, and their Bodies from him, that Christ's Body might stand single of itself, and the Quakers Bodies might stand single of themselves, at a Distance from Christ's Body ; but the Quakers will either get into Christ's Body, or else Christ must get into the Quakers Bodies, so that no Man can tell how to part them one from another ; but I know Death will part them : And Christ will say to Fox and other Quakers, Depart from me you workers of Iniquity ; you pretended that you were my Saints, and that I was in you, and you in me, but I know you not ; neither did I send you to preach, for I never was in you by my Spirit to assist you in your preaching ; you should have let preaching and praying in my Name alone, for you have done more Hurt than Good, in that your Doctrine hath blinded the Eyes of many People, and have led them as Sheep to the Slaughter, and hath caused many to suffer extremely in this Life, even to the Loss of their natural Life, besides the Punishment hereafter.

For you should have hearkened to my chosen Witnesses and Prophets, who can declare the true Christ, God and Man, in one single Person, in the Form of a Man, with the right Devil, his Form and Nature ; but your Non-knowledge of the right Devil

Devil is the Cause of your gross Darkneſs in the Knowledge of the true Chriſt.

What are you Quakers the better for your Chriſt within you? He yields you no true Peace: And what are you the better for being in Chriſt? For the true Chriſt denies you, and will not be in you by his Spirit, neither will he ſuffer you to be in him, becauſe you and a great Part of you Quakers are of the reprobate Seed, which have no Part nor Portion in the true Chriſt; for you are, and the Quakers People, but the Devil transformed into the Likeneſs of an Angel of Light, becauſe you are ſomething more preciſe in your Life as to outward Appearance, but your Preciſeneſs is very much broken and withered of late Years; your Darkneſs and Ignorance is diſcovered by the Light of this Commiſſion of the Spirit; for you are not like the People you were formerly, neither doth your Witchcraft-fits catch any now as it did heretofore. Your Witchcraft-fits can hardly be produced now of late not in any. I marvel how you Quakers can have Chriſt's Perſon manifeſt in you, and how you can ſpeak in his Perſon!

Let the Reader mind the Quakers Cheat, they own Chriſt's Perſon without them, yet this Perſon of Chriſt without them is manifeſt within them. See the Deceit of this *Fox*! I have read of Chriſt manifeſt in his Saints and Apoſtles, by his Spirit or Seed of Faith, but I never read that Chriſt's Perſon, Fleſh and Bone, was ever manifeſt within any Man, that was always without Man, and will be without Man for ever, diſtinct of himſelf.

Alſo *Fox* ſaith, *the Quakers ſpeak in Chriſt's Perſon*. Here is another allegorical Speech without any Diſtinction. I have heard that an Ambaſſador hath repreſented the Perſon of a King, and his Speech, by Vertue of a Commiſſion from the King, is in the King's Stead; but the Ambaſſador is not in the King's Perſon, though he repreſents the King's Perſon; the King's Perſon is at a great Diſtance from his Meſſenger.

So it is with Chriſt's Ambaſſadors, as *Paul* ſaith, *We are Ambaſſadors in Chriſt's Stead, beſeeching you to be reconciled unto Chriſt by our Doctrine*. Now *Paul's* Perſon and Chriſt's Perſon were at a great Diſtance one from the other; for Chriſt's Perſon was in Heaven above the Stars, and *Paul's* Perſon was

here upon Earth ; so that *Paul* did not speak in the Person of Christ, that being at such a Distance, as I said before ; but *Paul* and the Rest from the Apostles, by Vertue of their Commission given from Christ, were Ambassadors of him, and so stood in Christ's Stead ; but Christ's Person was far enough off from them, as a King's Person is far off when his Ambassador is in a strange Land, who represents the King's Person, as aforesaid.

But the Quakers they will get into Christ's Person, and speak there, or else they will get Christ's Person into them, and so Christ must speak there in their Persons ; so, as I said before, the Quakers will not be separated from Christ, nor suffer him to separate himself from them, though I know they never were in Union together, neither was Christ ever in them that I have damned, nor never will be ; neither were they ever in Christ, nor never shall be.

Neither doth *Fox* own indeed that Person of Christ of Flesh and Bone that died at *Jerusalem*, to be now living in Heaven above the Stars, but *Fox* and the Quakers Christ they so much talk of, is a meer Allegory without Substance, a Christ that may be blown away with the Word of a true Prophet's Mouth, as I said in *The Neck of the Quakers broken*.

Also *Fox* saith, *Solomon's Books are good Scripture*, though I say they are not, being not in the Spirit of *Solomon* that gave them forth.

Here I perceive that *Fox* and the Quakers are got into *Solomon's* Spirit, just as they did get into Christ's Person. I see *Fox* can get into Spirits as he doth into Persons ; but I perceive *Fox* is got into *Solomon's* Spirit, and he blames me because I am not in *Solomon's* Spirit. I do seriously confess that I am not in *Solomon's* Spirit, And I am glad I never was in his Spirit ; for whoever is in *Solomon's* Spirit, doth not know the true God, nor the right Devil ; for *Solomon* knew neither of them, though he was a wise Man in Things of Nature, but ignorant of spiritual and heavenly Wisdom ; for *Solomon's* Wisdom hath the Ground-work of much Lust of the Flesh and Idolatry ; for the Ranters Practice was grounded upon *Solomon's* Practice, who knew so many Women ; so the Ranters, thought they might have the same Liberty, seeing wise *Solomon's* Writings were owned for Scripture-record ; thus they

continued many of them in their Practice of Lust, till many of them were weary of it, as *Solomon* was when he was old, and then they left off that Practice, and turned Quakers, and so fell to be the greatest Idolaters of any, as *Solomon* did to his heathenish Wives, drew his Heart away from the Worship of *Moses*, to worship Idols.

So is it with those Ranters that are turned Quakers, they are become absolute heathen Idolaters ; for when they were *Puritans*, so called, they were zealous for the Letter of the Scriptures, and did practice a good Life as near as they could to the Letter ; but after they fell to the Practice of Lust, being encouraged by *Solomon's* Writings, they left that legal Worship and civil Practice the Law tied them unto, and followed *Solomon's* Practice of Lust.

And now they being turned Quakers, are fallen to heathen Idolatry ; that is to say, the Quakers they worship an unknown God, a Spirit without a Body ; they adore a Christ within them, and never minds a Body of Christ without them at a Distance ; they believe their own Spirits to be immortal, and cannot die ; they believe their Spirits go to God, or into God, again, according to *Solomon's* Words ; they believe God's Spirit being an infinite Being without a Body, and that this infinite bodiless Spirit taketh all Things into itself, and so their Spirits being immortal, they go into God when they die ; they will not acknowledge that Life or Soul doth die, but departs out of the Body, they know not where, notwithstanding the Scriptures are so full to prove the Soul that sins shall die, and Experience shews it doth die.

So that the Quakers are become the greatest spiritual Idolaters of any, and the greatest Fighters against a personal God of any ; for as *Solomon* did fall to worship the heathen Womens visible Images, or Idols, so do the Quakers worship invisible Idols, as a Spirit without a Body ; and that their own Spirits may subsist without Bodies, and that Spirits may be capable of Happiness or Misery without Bodies, this is the heathen Philosophers Opinion, they brought into the World that Principle of the Immortality of the Soul, and that Spirits might go to Happiness or Misery without Bodies.

And the Quakers hath got the heathen Principle to a Hair, there-

therefore become Heathen Idolaters, as *Solomon* was ; for the Scriptures declares another Thing. Where doth the Scriptures say that God is an infinite Spirit without a Body ? The Scripture saith, God is infinite, and so he is ; also the Scripture saith, *God is a Spirit, and will be worshipped in Spirit and Truth* : But it is not said, God is a Spirit without a Body ; for this I say, that if a Man may worship God in Spirit and Truth in this natural Body, as the Disciples of Christ did in their natural Bodies, and as I myself do in my natural Body, then of Necessity it will follow that God hath a spiritual Body, whereby I may worship him ; else I shall worship I know not what, as you Quakers do.

And because God's Body is a spiritual Body, therefore Christ said, when on Earth, *God is a Spirit, and will be worshipped in Spirit and Truth* ; he knowing that Body of his, that was then a pure natural Body, should, by his Death and rising again, be made a spiritual Body, and then all true Believers should worship him in Spirit and Truth, here in this natural Body : And so true Believers have worshipped Christ, the only God, in Spirit and Truth in the Apostles Commission, and so do we now worship God in Spirit and Truth ; for there can be no worshipping God in Spirit and Truth, without a true Preacher sent of God, as the Apostles, *John Reeve*, and myself were. And in this Sense, God may be said to be a Spirit, because he is a spiritual Body, and not a bodiless Spirit, as you Quakers do vainly imagine ; else why may not God be worshipped in Spirit and Truth without a Body, as well as God to be a Spirit without a Body ? You Quakers do not do well, in that you do not turn your Souls out of your Bodies, they being, as you conceive, immortal. Methinks you might sometimes let your immortal Souls slip out of your Bodies, and go into that infinite Spirit without a Body, and worship in Spirit and Truth, and then come into those Bodies again ; for I see you have, by your own Words, got into Christ's Person, and you have got into *Solomon's* Spirit ; and why can you not get your immortal Souls into God's infinite Spirit without a Body ?

By this the Reader may see, that the Quakers Principle is built upon the Heathen Philosophers, and not upon the Faith of

of the Prophets and Apostles, who writ the Scriptures; for the Heathen Men were the first Broachers of the Immortality of the Soul, and of God being an infinite Spirit without a Body, and so the greatest Idolaters; for those that writ the Scriptures never intended any such Thing, but altogether the contrary; but the Quakers do cleave to the Heathen Principle, as, God being a Spirit without a Body, and the Immortality of the Soul; and so they become with the Heathen, the greatest spiritual Idolaters of any People under the Sun; for I am quite out of *Solomon's* Spirit indeed, and am glad I never was in it.

21. Page 27. *Muggleton*, thou condemnest our Christ and Light; and *Muggleton* saith, the Quakers think to have eternal Life in the Scriptures.

But, saith *Fox*, *our eternal Life is in Christ, before Scriptures were.* And *Fox* saith, Page 29: *Thou exaltest thyself above Christ; for he is a Man; and saith, The Man Christ Jesus will bruise me to Pieces, which is manifest in his People,* meaning the Quakers.

C H A P. XXVII.

A great Stir the Prophet Muggleton hath, to keep the Quakers Spirits out of Christ.

Ans. **A**S for my Words, they are more largely opened in *The Quakers Neck broken.* Also this Saying of *Fox*, *That the Quakers had eternal Life in Christ, before Scriptures were.* To this I say, How comes it to pass that Christ hath turned *George Fox* Quaker, and many more of them out of him, now the World is? Nay, Christ hath turned them over, to be judged and condemned by me to eternal Damnation. Certainly if *Fox* had eternal Life in Christ, before Scriptures were, Christ would have revealed it unto me, now the Scriptures are in the World; for the Scriptures are given into my Hands; and I find by the Scriptures, that *George Fox*, and many other Quakers, were never in Christ at all, neither before Scriptures were, nor now the Scriptures are in Being.

But I find in the Book of the Scriptures, that *George Fox*,
and

and other Quakers, were in the Serpent that beguiled *Eve*, and had eternal Death in their Seed, before Scripture were ; but it was not visibly known till now ; for this I certainly know, that you, *Fox*, and many more of you, came out of the Serpent's Loins, which was *Cain's* Father, and you being the Children of *Cain*, may be said to be in the Serpent-devil before the Scriptures were : And as sure as *Cain*, the Father of all the Damned, shall die an eternal Death, so I am certain that you, *George Fox*, with many other of your Quakers People, shall be eternally damned. Deliver yourselves from it if you can.

2. *Fox* saith, Pag. 29. *That thou exaltest thyself above Christ, for he is a Man : And saith, the Man Christ Jesus will bruise me to Pieces, which is manifest in his People*, meaning the Quakers.

I cannot get *Fox* the Quaker and the Man Christ Jesus to part ; for wheresoever *Fox* doth own Christ Jesus to be a Man, then presently this Manhood of Christ gets into the Quakers Bodies, and so Christ is manifest in them. Now I would very fain have Christ's Manhood by itself, and the Quakers by themselves ; but *Fox* will by no Means part with Christ, that he might be spoken with alone ; but Christ being so much manifest in the Quakers Bodies, so that no Quaker can find any Christ to be a Man, but what is manifest in their Bodies.

And this Christ, that is manifest in them, I suppose is he that will bruise me in Pieces ; but that Man Christ Jesus that I believe in, hath given me Power to condemn and judge that Man Christ Jesus that is manifest in the Quakers People ; for I know that Christ Jesus, that is manifest in them, is nothing else but the Seed of Reason the Devil, that is manifest in them ; for I know they have no Faith in the true Christ, but the Motions of Reason working in their Minds, taking Occasion by the Law written in their Hearts, it doth cleanse them from the outward Pollutions of the World, and from the Breach of some outward Laws ; and this is that Christ they so much talk of within them, and this is that Man Christ Jesus manifest within them. This is a true Description of the Quakers Christ manifest within them.

C H A P. XXVIII.

How Fox justifies the Magistrates persecuting of me in Darbyshire.

THESE are the most considerable Things for the Reader to take Notice of in *George Fox* his Book, so that the Reader may mind the Answer and the Interpretation I have given to those Scriptures which *Fox* the Quaker brings against me ; but he leaves the Words of the Scriptures more dark to the Reader than they were in themselves, but I have given the Interpretation of those Scripture Words which *Fox* could not do, and what I have written in this Treatise is for the most Part left out in *The Neck of the Quakers broken*, because in that Book, all these Things in which *Fox* doth rail and revile at me in, as he calls it, *An Answer to the Neck of the Quakers broken*, but that Book of mine doth explain the Quakers Principle more plain and clear than this Treatise doth ; for he that would have read that Book and *Fox* his Answer to it, would have seen all those Things which *Fox* doth alledge against me, more fully answered than he or any other Quaker could have questioned ; so that had it not been for the Sake of others, and for the Ages to come, there need not have been any further Discoveries of the Antichristian Spirit of the Quakers concerning their Christ within them, but that Book : As also, there is some Things in this Treatise for the Information of the Reader, which was never printed before.

There is many other Sayings in *Fox* his Pamphlet which doth rail and revile, both against my Commission of the Spirit, and that Sentence I have passed upon many of the Quakers People : As first, *Fox* saith, *He believes that my Sentence will return back upon myself*, as in Pag. 6. 2. *Fox* saith, *That those I have cursed are clear over my Spirit*, as in Pag. 12. 3. *Fox* saith, *Had the Quakers never seen Letter of Scripture, or any Man, yet, saith he, the Quakers could have spoken in the Power, and Spirit, and in the divine Light of Christ, had he never seen Letter of Scripture, nor Man*, as in Pag. 18. 4. *Fox* gives *Glory to his God and Christ within him, who bath*, as he saith, *set him and other*
Quakers

Quakers above that Curse and Sentence I have passed upon them, as in Pag. 20. 5. *Fox* blames me for saying God hath made me Judge of the Quakers spiritual Estate; and yet, saith he, *thou owns thyself to be but a mortal Man.* O how *Fox* despiseth that a mortal Man should be the Quakers Judge of their immortal Souls, as they imagine! For, saith *Fox*, *the spiritual Man judgeth all Things*, as in Pag. 21. 6. *Fox* blames me for saying that the Spirit of Reason in Man is the Devil; and *Fox* seems to justify the Magistrates that persecuted me, because I say they were reasonable Men. And *Fox* further blames me for fleeing from the Devil's Malice; yet he judgeth, that if those Magistrate Devils had inflicted more corporal Punishment upon me than Imprisonment, it had been but Reason the Devil still; for, saith *Fox*, *thou canst not say it was Unreasonableness in them, according to thy own Saying*, as in Pag. 23. 7. *Fox* calls me a lying Spirit, because I say it doth not belong to Christ, now being in Heaven, to interpret Scripture. For, saith *Fox*, *doth not the Scripture say all shall be taught of God, and that he opens, and no Man shuts? And doth not John say, No Man was found worthy to open the Book but the Lion of the Tribe of Judah, and was not Christ anointed to preach?* as in Pag. 24.

C H A P. XXXI.

How the Curse of Muggleton shall remain upon Fox to Eternity.

Ans. **F**IRST, as for that Sentence that I have passed upon the Quakers People and others, it is irrevocable, and will be as sure upon you as if God had said it with his own Mouth; for, as I said in that Book, we are as true Ambassadors of Christ, as *Moses*, the Prophets, and Apostles were; and if they were sent of God, we are sent of God; and if there were any Power in their Sentence and Judgment to those People in their Time, so sure will the Sentence and Judgment of us, the Witnesses of the Spirit, be upon you, and as many of the Quakers People as hath, or shall fall under it: Neither shall that Curse I have passed upon you despising Quakers

Quakers, return upon myself no more than the Curse of *Moses* which open'd the Ground to swallow up wicked rebellious Men alive, for desiring the Priest's Office: So will it be with you *Fox* the Quaker, in that you have rebell'd against the Messengers of Christ, and strove for to be a Minister of Christ, when as he never chose nor sent you, yet you will proudly contend with those that God hath chosen, anointed, and seal'd to declare the highest Mysteries that ever was declared by Man, yet you look upon yourself to be better able to preach the Gospel then we; you, who knoweth not the true God, nor what the Devil is, nor that your Soul must die, nor any one true Principle of Faith, yet you are taken by the People to be a Man of Knowledge, and so you encourage yourself to be a Minister of Christ, and yet knows not what the true Christ is, nor where he is; and do you think that Hell shall not open its Mouth and swallow you up alive? Yea, I say it will, and you shall not escape, for I know and see it will be so, and you shall find my Words to be true, to your eternal Pain and Shame, as *Corah*, *Dathan* and *Abiram* did by *Moses*.

2. *Fox* saith, Those I have cursed are clear over my Spirit.

C H A P. XXX.

How the Curse and Sentence of Muggleton shall be over, and upon the Spirits of the Quakers to Eternity.

Ans. **I**T is a marvellous Thing that damned Men should be over his Spirit that hath a Commission from God, to condemn Despisers of the Holy Ghost; it is as if a Prisoner that is condemned by the Judge for his Breach of the Law, should have that Curse he pronounced upon the Man over his own Head: By *Fox* his Conceit the Man is in a better Case than the Judge, for the Man may as truly say that the Sentence and Curse the Judge hath passed upon him is clear over the Judge's Spirit; as if the condemned Man were in a better Condition than the Judge; yet the one goeth to be hanged, according to the Judge's Sentence, and the Judge goeth to his Palace: So is it with you, *George Fox*, and many other

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of you Quakers, you must go to the Damnation of eternal Death, according to my Sentence, and I shall enter into everlasting Life that condemned you ; so that you shall never clear yourselves from that Curse I have passed upon you, but it shall be over your Spirits and upon your Spirits to Eternity.

3. *Fox saith, Had the Quakers never seen Letter of Scripture, or any Man, yet, saith he, the Quakers could have spoken in the Power, and Spirit, and in the divine Light of Christ.*

C H A P. XXXI.

How the Law written in the Quakers Hearts, is that Christ they could have spoken in, had they never seen Letter of Scripture, nor Man that professeth it.

Ans. **H**ERE Fox sheweth plainly that the Quakers Light of Christ within them is nothing else but the Law written in their Hearts, their Thoughts accusing and excusing, as the Heathen have, the Apostle speaks of, and no divine Faith of Christ at all. Mind ! the Scripture saith, *By Faith we know the World was made, and by Faith Abraham offered up his Son Isaac, and Faith is the Evidence of Things not seen ;* and the Apostles preached the Word of Faith, and this I say, no heavenly, spiritual, or divine Light can be truly understood but by Faith.

And this I say further, that the Letter of the Scriptures were spoken by the Word of Faith, and by faithful Men ; for there is no Writings under Heaven that are the Ground of Faith, nor doth give Satisfaction to the Mind of Man, as to his eternal Salvation, as the Letter of the Scripture doth, if understood and believed by Man. How could Man have known the Creation of the World, and how God appeared to *Noah* before and after the Flood ? Or whether there were any Flood or no, but by Faith ? Or how can any Man know that God appeared to *Abraham, Isaac, and Jacob*, and gave them to prophesy so many hundred Years before of God becoming Flesh, and that he should save Men from Sin by his Death, even as many as should believe in his Name, with great and mighty Things that hath been done by the Power of Faith, which the
Letter

Letter of the Scriptures doth relate, which no Man could comprehend nor know, but those that have Faith in the Letter of the Scriptures; yet *Fox* the Quaker he could have spoken in the Power and Spirit of the divine Light of Christ, though the Quakers had never seen Letter of Scripture nor Man. Here the Reader may plainly see that the Quakers Christ within them, is no other but the Law written in their Hearts, as the Heathen had as aforesaid; their Thoughts accusing and excusing, this is that Christ within them they so much talk of, and this is that Power and Spirit, and divine Light of Christ, the Quakers could have spoken in, had they never seen Letter of Scripture, nor Man; this is the same the Heathen had in them, and this I say had the Quakers never seen Letter of Scripture, nor Man that professed the Letter of the Scripture, I say the Quakers would have talked nor spoke no more of a Christ within them, than cursed *Cain* and his Posterity did, or the old World that was drowned, or *Sodom*.

These wicked People never saw no Letter of Scripture, nor Man, that had Faith, not as they knew, yet they had the same Christ within them as the Quakers have by the Law written in their Hearts, and might have spoken in the Power and Spirit of the divine Light of Christ as the Quakers do, had they seen the Letter of the Scripture and Men that believes them, as the Quakers do. So that it may be clear to those that have the true Light of Faith, and of the Interpretation of the Letter of the Scripture, that the Quakers Principle of the Light of Christ within them, is no other but the Light of the Law written in their Hearts, as the Heathen had before any Scriptures were written, and by this Law are they judged in themselves; and this is their Christ within them, and this is that Power and Spirit, and divine Light of Christ they could have spoken in, had they never seen Letter of Scripture, nor Man that professeth Scripture; and that they do speak now they have seen Letter of Scripture, and Men that profess it, and believe it, I say is the very same; for the Quakers have no more Faith in the true Christ, than if they had never seen Letter of Scripture, nor any Man that believes them; what they have is meer traditional, even the Faith of Devils; for the Law written in

their Hearts is the only and alone Christ the Quakers have to save them; and this Christ is indeed within them, and will never go out of them, but torment them to Eternity.

4. Fox gives Glory to his God and Christ within him, who bath, as he saith, set him and other Quakers above that Curse and Sentence I have passed upon them.

C H A P. XXXII.

How their Confidence will fail them in the Day of Trouble.

Ans. **Y**OUR Glory to your God and Christ within you will fail you in the Day of Trouble, neither will, nor can deliver you from that Curse and Sentence I have passed upon you, and others of your Brethren; neither will you ever be set above it, but shall be kept under it to Eternity: Flatter yourself as much as you can, you shall not be delivered, neither by your Christ within you, nor by the true Christ without you; this I know.

5. Fox blames me for saying God bath made me Judge of the Quakers spiritual Estate, and yet, saith he, thou ownest thyself but a mortal Man; For, saith Fox, the spiritual Man judgeth all Things.

C H A P. XXXIII.

How Fox shall see no other God or Judge, but that Sentence Reeve and Muggleton bath passed upon him.

Ans. **D**ID you Fox ever see any Man condemned to die, either natural Death, or eternal Death, by a spiritual Man without a Body? Are not all Men condemned, both natural and spiritual, by mortal Men like themselves? Was not Moses a mortal Man? Did not he condemn and judge many to die? He said but the Word, and it was done: And did not Eliab call for Fire from Heaven, and destroy two Captains and their Fifties? With many other strange Things he did, whereby many were judged by him and killed, yet he was but a mortal Man, and subject to Infirmity, as mortal Men are,

are, as the Scripture saith. Again, was not *Peter* a mortal Man, and was put to Death himself, yet he judged *Ananias* and *Sapphira* his Wife to Death, yet a mortal Man; so is it with every true Prophet and Messenger of Christ, he hath Power to set Life and Death before Men, and Power to judge and condemn those that rebel against his Commission, and to justify those that yield Obedience unto it; yet all God's Messengers, they were mortal Men; now these mortal Men had great Power, being commissioned of God, and they all acted according to the Tenor of their Commission, and some of them destroyed Life presently.

And I am sure if you *Fox* had lived in *Moses's* Time, you would have been consumed by him in the Gainsaying of *Corah*, for you would have rebelled against *Moses* and *Aaron*, as you do now against *John Reeve* and me: But because my Commission is not to consume you immediately by a natural Destruction, you proudly vaunt yourself against the Commission of the Spirit, thinking you, and your Christ within you, shall be able to encounter with me and my Christ without me: But I must judge according to my Commission of the Spirit, and not as *Moses* and the Apostles did, to destroy the natural Life immediately; but our Commission is with relation to the spiritual Estate of Men and Women after Death, and accordingly we judge, yet but mortal Men, and must die ourselves. This Power hath God given unto me, and by Vertue of this, am I made Judge of the Quakers spiritual and eternal Estate, what will become of many of you after Death.

And as for that Saying, *The spiritual Man judgeth all Things*, this is to be minded, that every true Messenger and Minister of Christ may be called a *spiritual Man*, and he is so, because he teacheth such Doctrine that doth comfort the Spirits of some, and torment the Spirits of others, in that it divides between the Joints and the Marrow: Also those that truly believe, may be called *spiritual Men*, and can judge the Spirits of Unbelievers, because they know by Faith in the Doctrine of the true God, that others, that have not the same Faith, cannot have that Peace as they have; for they know by Experience in themselves, when they were Unbelievers, they were without God in the World, and so were not able to judge who were
happy,

happy, and who were not ; but being justified by Faith in the true God, they have Peace with God, and so can discern and judge the Spirits of others, by what they were themselves, who were some Time in Darknes, but now in the Light of Heaven ; and whoever hath this true Faith in the Doctrine of the true God, may be said to be a *spiritual Man*, and able to judge all Things that is naught in himself, and all the Unbelief and Despisings of others.

And so he judgeth all Things by his Faith in the true God, and in the Messenger God hath sent, yet Minister and People are but mortal Men, and must die, yet called by the Seed of Faith *the spiritual Man that judgeth all Things, and is judged of no Man.*

Therefore you *Fox* shall never have any spiritual Man to judge you to eternal Damnation, but me, that am but a mortal Man ; neither shall you see any other God or Judge ; but that Sentence that I have given upon you in this Life, do you see if you can get over it.

6. *Fox* blames me for saying the Spirit of Reason in Man is the Devil, and seems to justify the Magistrates that persecuted me, because I say they were reasonable Men. And further he blames me, because I fled from the Devil's Malice ; yet *Fox* judgeth, that if those Magistrates had inflicted more Punishment than Imprisonment upon me, it had been but Reason the Devil still ; for, saith he, *thou canst not say it was Unreasonableness in them, according to thy own Saying.*

C H A P. XXXIV.

A Reproof the Quakers for rejoicing in my Sufferings, and being sorry the Magistrates did not punish me more than Imprisonment.

Ans. **T**O this I do confess, that those Magistrates that persecuted me in *Darbyshire*, and did imprison me in *Darby Gaol*, they were reasonable Men, and no Unreasonableness was found in them ; for unreasonable Men are not fit to be Mayors, Aldermen, and Constables of Corporation-Towns. And did you ever know unreasonable, or distracted Men, to be Ministers of a Parish ? Nay, they were all reasonable Men that were my Enemies, and their Reason would have

have led them to have punished me with a greater corporal Punishment than Imprisonment, if the Law could have done it.

Nay, because they were reasonable Men, they could not go beyond their own Law; for their Malice would have reached unto Death, had the Law of the Land reached unto it.

And that would have pleased you Quakers very well, for I know some at that Time were sorry I escaped so well, and so soon out of Prison: And I find by the Writings of *Richard Farnesworth*, and yours also, that you are sorry in your Hearts that I escaped without any further Punishment, as whipping, and the like; and this I say further, had Reason the Devil acted in the Magistrates and the Priest, so far in Punishment upon me, as would have satisfied the Desire of you Quakers, and their own Malice, yet it had been but Reason the Devil still, and it would have been but the Malice of the Devil executed, and the Desire of the Devil satisfied.

So that I do justify that my Persecutors were reasonable Men, and did nothing unto me but what Reason the Devil led them unto; and I do expect no other Favour from reasonable Men, than what their Law will bear them out in: But this I must tell you, that when reasonable Men do judge rightly between Man and Man, in Things temporal, this is highly esteemed of by me, and warrantable in the Sight of God; but for reasonable Men to meddle with the Consciences of Men that breaketh no temporal Law, this is altogether condemned by me, and of God also. But *Farnesworth* and *Fox* the Quakers reviles against me, because I fled away from the Devil's Malice. Indeed the first Time I was in *Darbyshire* I did go to *Backwel*, but I did not know there was any Await laid for me till afterward: But however, I should have been glad if I could have fled away from the Devil's Malice this second Time also; but I have opened this more large in *The Neck of the Quakers broken*.

And as for those Magistrates Devils that persecuted me, I knew it was Reason the Devil in them: Also I knew they were urged on by the Priest of the Parish, for the Priest did ride upon the Mayor's Spirit, he being but low in Reason, and ignorant of the Law of Reason, therefore it was that I passed the Sentence of eternal Damnation upon none of my Enemies in
that

that Matter, but upon the Priest only. His Name is *John Cupp*, I have named him here, because he is bound in that Bundle of Tares amongst the damned Sort; so that the Age to come may see him recorded amongst the Damned, as *Cain* and *Judas* are in the Scriptures, by good and righteous Men.

But I see by the Writings of you Quakers, that your Hearts are sorry, that the Powers of the Nation doth not punish me more; yet this I shall tell you, that I have more Enemies against me than any Quakers whatsoever; for you Quakers need suffer nothing by the Powers of the Nation for your Doctrine, for they and you are all one in that: But you, out of a voluntary Will, will worship and sacrifice yourselves in Meetings, contrary to the Law made by the Powers of the Nation, when as you have no Authority from God for any such Practice, you having no true Ministry no more than the Nation; so you bring Persecution upon your own Heads through a voluntary, groundless Suffering for Christ, when as Christ owns not your Meetings, nor the Powers of the Nation owns them not.

Why should you suffer so much for a Lie? I know you will take me for your Enemy to speak thus; yet this I say, I always loved the Persecuted, better than I did the Persecutor; for though Men suffer for a Lie, yet I thought it was in the Innocency of the Mind, and I always had Compassion upon the Afflicted for Conscience-sake, as I have known some that have lost their Lives for Conscience-sake, which I have been sorry for, though I know they suffered for a meer Lie, as all you Quakers do; for there is none of you doth suffer for Truth, yet I say whoever doth persecute you for Conscience in meeting and worshipping an unknown God, as you Quakers do, yet I say those Men that do persecute you willingly, they will be every Man of them damned to Eternity; for that which knoweth the true God, and the true Worship, will never persecute any.

Though we know their Worship to be false, but Men that are false Worshippers themselves, will persecute both the false Worshippers and the true; this I do know by Experience, in that Men have persecuted me only for going upon the Account of a Prophet; but glad would they have been if they could have catcht

me under any Law the Powers of the Nation had made, but they could not; therefore the Judge said to my Accusers, that Bill of Accusation it did not belong to the Law, so the Judge could not determine no Sentence upon me; likewise the Judge cleared me himself in his own Chamber, likewise I justified the same Things I was accused of to the Judge's Face. The Judge was hot at first, he not knowing I was the Man, said to my Friend that was with me, *it was not fit such a Man as I should live*. With that I asked the Judge why he said so? Do not you read in the Writing what you are accused of? I said, I read what I am accused of, but what is it say you, that I am not fit to live? Why, saith the Judge, are you the Man? I said yes. So the Judge took the Paper out of my Hand, and read the Articles of my Accusation. What say you to this, saith he? So one by one he asked me: So I answered him to every one distinct of itself; so when the Judge had heard my Answer, he said it was well, and freed me from going to *Darby Gaol* any more.

But this is that I would have the Reader mind, that if I had been taken in a Meeting, as the Quakers are, then the Judge would have had the Law on his Side; and all other Things I was accused of, as Blasphemy, and how I had Power to damn and to save, and that I was one of the two Witnesses spoken of in the *Revelation*, and that their believing the Scriptures now they were damn'd by me, would do them no good; these, with such like Things, were given in against me; I say all Things would have been swallowed up in one Meeting, and the Judge would have took up that Law, and would have given Judgment and Sentence upon me, as he did to Baptists and Quakers in my Sight, only for meeting contrary to the Act.

Therefore if you Quakers would forbear meeting, you need not suffer for your Faith at all; and if you would be ruled by me, or take my Advice not to meet at all, for I am sorry that many innocent harmless People should waste their Estates, suffer Imprisonment, and impoverish their Health, and suffer Banishment, and so bring their Lives to an End before their Time, for that which is not Truth.

For you do but imitate other Men's Commission and Practice, so that you are traditional People, as all other Churches are ; for if you do not meet contrary to the Law, you need not suffer the Loss of a Groat for your Faith, nor your Christ within you ; for the Powers of the Nation are of your Mind as to your Doctrine ; the Pope will agree with you as to that, but all the Strife amongst you is about Discipline, this I am very sensible of.

Therefore I never rejoiced, nor desired the Sufferings of the Quakers for their Meetings, though I knew they suffered for a Lie, yet I always pitied them when they were imprisoned and banished for meeting, though I know they rejoiced at my Imprisonment, and were sorry there was not worse Punishment inflicted upon me ; the Truth of this is clear by the Writings of *Richard Farnesworth* and *George Fox*, and other Quakers that I know, who justified the Magistrates in what they did unto me, and thinks the Magistrates might have punished me worse if they would ; but I know they would not have spared me so much as they do the Quaker, had they had the Law on their Side as they have against the Quakers. But no more of that here.

7. *Fox* calls me a lying Spirit, because I say it doth not belong to Christ, now being in Heaven, to interpret Scripture ; yet, saith *Fox*, *doth not the Scripture say all shall be taught of God ? And that he opens, and no Man shuts ? And doth not John say, No Man was found worthy to open the Book but the Lion of the Tribe of Judah ? And was not Christ anointed to preach ?*

C H A P. XXXV.

How it doth belong unto mortal Men, that are chosen of God, to interpret Scripture, and not unto Christ himself.

Ans. **H**ERE the Reader may see the Ignorance of *Fox* the Quaker, and all the rest of them, of the true Meaning of the Scriptures ; also I shall make it appear to those that have any true Light in them, that the Interpretation of Scripture doth not belong unto Christ now, nor never did, but it belongs

belongs only unto such Men as he sends, and hath given them the Gift, as thus.

First, *Moses* was a Man, and did not he interpret unto his Brethren, the *Israelites* in *Egypt*, the Sayings of God unto him concerning their Deliverance out of that Bondage? Did not *Moses* and *Aaron* interpret, and shew Signs and Wonders in *Egypt*, of those Things God had revealed and made known unto them? Was not these Men that did this?

2. Was not *Joseph* a Man, that did interpret his own Dreams, and the Dreams of *Pharaoh's* Butler and Baker, and *Pharaoh's* own Dream? Will you, *Fox*, say it was God that did interpret *Pharaoh's* Dream? Was it not *Joseph*, a Man like himself, therefore promoted to great Honour.

3. Was not *Daniel* a Man, that did interpret the King of *Babylon's* Dreams? Did God interpret the King's Dreams, or *Daniel*, that was a Man? Did not those Kings of *Babylon* promote *Daniel* to Honour, in that the Spirit of the Holy Ghost had given a Man such Wisdom and Understanding to interpret Dreams, Visions, and hard Sentences? All this was done by a mortal Man, and not by God himself.

4. Was not the Prophets mortal Men, and not God? Yet they did interpret to the Kings of *Israel* and *Judah*, the Council of the God of *Israel* what he would do if they would not forsake their Idolatry, and turn unto the Worship of the Law of *Moses*, he would make them desolate? Yet these Prophets were but Men, and not God. Though *Eliab* did call for Fire from Heaven, and destroyed two Captains and their Fifties, and Fire to burn up the Sacrifice in the Sight of the People, and destroyed four hundred of *Baal's* Priests, and shut the Heavens that it rained not, yet he was but a Man; it was not God himself that the King would, or did seek after to kill him, it was a Man like himself.

Also *Jeremiab*, when he unfolded and interpreted the Council of God, that other Prophets had foretold of, concerning the Destruction of *Jerusalem* to *Zedekiab*, Was it God himself that did interpret it to the King, or was it *Jeremiab*, a mortal man, or no?

So all the Prophets little or much, gave Interpretations of the Council of God concerning *Jerusalem*, they were all but Men. And were not the People of the *Jews* bound to believe those Men whom God sent, except God would come himself?

Why then doth the Prophet *Isaiab* say, *Who hath believed our Report? Or to whom is the Arm of the Lord revealed?* His Meaning is this, whosoever doth believe we that are Prophets sent of God: Believe but our Report, and you shall know the true God, the God of *Israel*, and the Strength of his Arm, to save and deliver you from your Sins: But except ye believe our Report, who are Men like yourselves, the Arm of God's saving Health will never be revealed unto you, for God will not do it by himself, but by us his Messengers, who are Men, will his Arm of Salvation be revealed unto, if you believe our Report.

5. Was not *Philip* a Man that did interpret that Saying in *Isaiab* the Prophet, which the Eunuch read, *Acts* viii. 32. *He was led as a Sheep to the Slaughter, and like a Lamb dumb before the Shearer, so opened he not his Mouth.* Here *Philip* ran to the Chariot, and asked the Eunuch, *Understandest thou what thou readeest?* As Verse 30. Mark. Said the Eunuch, *How can I, except some Man guide me?* Here you may see that the Eunuch did not expect that God himself should interpret Scripture unto him: But, saith he, how shall I know the Interpretation of Scripture, except some Man guide me? That is, except some Man interpret it to me, as the Words doth imply; for *Philip* opened those Sayings unto him, which made the Eunuch to understand, and believe, and be baptized.

Now will you *Fox* say that Christ himself did interpret this Scripture to the Eunuch, or did it belong to a mortal Man? I think you will not be so grossly ignorant, to say that Christ himself went into the Eunuch's Chariot, and interpreted those Scriptures to him; surely if the Interpretation of Scripture had belonged only unto Christ, and not unto Man, as *Fox* doth assert, then Christ must have come from Heaven, and have went into the Chariot in *Philip's* stead, because *Philip* was a Man, and Interpretation of Scripture doth not belong to Man, as *Fox* the Quaker saith.

May not any Man that hath but the Light of Sense and Reason in his Understanding, see the gross Darkness of these Quakers, which pretends to be in the clearest Light of all the seven Churches, but, to my Knowledge, the darkest of all, in Point of Doctrine.

And

And as for that Saying of Scripture, *We shall be all taught of God*, it is not meant that God will teach every particular Man and Woman himself. Do you *For* believe so? Why then do you prattle to the People when you meet, as if you would interpret the Meaning of Scripture, and teach the People the Knowledge of Christ; for you are but a Man? Why do not you let Christ teach the People himself, seeing you will have all taught of God, and allow no Man to interpret Scripture, nor teach the People? For if you say Christ doth interpret Scripture, and not *Muggleton*, because *Muggleton* is a Man, and the Interpretation of Scripture you say belongs to Christ, and not to *Muggleton*, for *Muggleton* is but a Man; so Quakers are all taught of God, and not by Man.

I marvel why there is so many Men-teachers amongst the Quakers, seeing teaching Knowledge of heavenly Things, and the Interpretation of Scripture, belongeth to God and Christ, and not to Man! If I were of your Faith, I would give over teaching and talking of the Scriptures, and leave it to God and Christ, to whom it doth belong, and it would be well for you Speakers of the Quakers, if you had done so before you took upon you to preach Christ within you; you have undertook to teach that which you say God will do, and to interpret Scripture, which you say doth belong unto Christ.

But I see all those People that will be taught of God, and have the Scriptures interpreted unto them by Christ himself, and will not receive the Interpretation from Man, I say those People are more ignorant and dark in their Minds, than those that are taught by Man.

And I am sure the Quaker's People would have known more Truth if they had been taught by Man that hath a Commission from God, as *Reeve* and *Muggleton* hath, than they do by all that God ever taught them in their Lives.

And the Interpretation of Scripture we have given, if understood, would have informed their Judgments more than all the Interpretation of Scripture that Christ ever did interpret unto the Quakers People since the Name of Quakers was put upon them; yet we are but mortal men, and must die.

But to clear the Scruple that may arise in Mens Minds, because I speak thus, I shall shew in a few Words how Men may be

be said to be taught of God, and how the Interpretation of Scripture may be said to belong unto Christ.

First, When God chuseth any one Man, or more, to be his chosen Prophet, Messenger, or Minister, God doth furnish such with Wisdom and Understanding, and Revelation, to declare the mind of God to the People, what God would have the People do; and look how many People, or whoever doth believe this Messenger sent of God, they may be said to be taught of God, and are taught of God.

So likewise he that hath the Gift of Interpretation of Scripture, as Prophets, Apostles, and we the Witnesses of the Spirit hath, our Interpretation of Scripture may be said to belong unto Christ, and that it is the true Interpretation of Christ himself, because we had our Commission from him to teach the People, and to interpret Scripture to as many as believe us, to their great Peace and Satisfaction of their Souls: And in this sense People may truly say they are all taught of God, and that Christ hath given the true Interpretation of Scripture by his Servants the Prophets, Apostles, and Witnesses of the Spirit, to our everlasting Peace and Comfort, yet all this is declared by Men, yea, by mortal Men, and not by Christ himself, as the Quakers do vainly imagine.

6. Also Fox saith, *Christ opens, and no Man shuts*: And saith, *Doth not John say, No Man was found worthy to open the Book, but the Lion of the Tribe of Judah?* And saith, *Was not Christ anointed to preach?*

C H A P. XXXVI.

How every true Prophet and Minister of Christ hath Power to open the Book of Conscience.

Ans. **T**HIS beareth the same Sense as the other, whatsoever the Prophets, and Apostles, and Witnesses of the Spirit doth, it may be said Christ doth it, as the Prophets they preached of Balm in Gilead, and of Eye-salve to anoint the Peoples Eyes, that they might see what did belong to their Peace, and where they might have Salve to heal the

the Wound in Conscience, which Sin had made in their Souls, this is called the preaching of Christ by his Prophets.

2. The Apostles had Power given them by Christ to open the Eyes of the Blind, and to give Light unto them that were in Darknes, and in the Shadow of Death, and brought those that believed their Doctrine into the Light of Life eternal. Also they had the Keys of Heaven and of Hell, to bind Sin upon the Consciences of Unbelievers, never to be forgiven, and to loose the Sins of those that did truly believe their Doctrine of Christ; and thus they did open the Book of Conscience in the Believer, and no Man could shut up that Conscience which the Apostles Doctrine opened; neither could any Man open that Conscience the Apostles shut up in Unbelief. This also is called the preaching of Christ, and opening and shutting the Book of Conscience by Christ; yet this was done by Men, and not by Christ himself. But in regard they did preach the Gospel by Vertue of Authority from Christ, and they were anointed by him to preach the everlasting Gospel, and had Power given them to open the Book of Conscience in some, whereby they did believe in Christ, and shut the Conscience of others up in Unbelief; and thus that Saying of the Scripture is fulfilled, that Christ was anointed to preach the Gospel of glad Tidings of Salvation; for what his Messengers doth, it is as if he did it himself.

Again, We the Witnesses of the Spirit are anointed and chosen of Christ, to preach the everlasting Gospel, and Christ hath given us Power to set Life and Death before Men, and we have Power to bind and loose, and to open and shut the Book of Conscience; and no Man can shut that Conscience we have opened, neither can any Man open that Conscience we have shut up in Darknes, as to any spiritual Knowledge, or true Peace: This many can witness on both Sides, if they would, but our other Writings doth speak more large of this Point; so I shall say no more as to this.

Only this, that this Power we the Witnesses of the Spirit have, is the Power of Christ, as the Prophets and Apostles Power was in their Time, therefore said to be done by Christ himself.

But I know *Fox* the Quaker is willing to believe that dead Prophets

Prophets and Apostles were Messengers of Christ, but he doth not believe there is any sent of Christ not alive, but what is within them; but he shall find that we the Witnesses of the Spirit were sent of God, and have as great Power given us, as any Prophet or Apostle whatsoever.

And as for that Saying of *John*, Revelation v. *That no Man in Heaven, nor in Earth, nor under the Earth, was able to open the Book, but the Lion of the Tribe of Judah.* This I would have the Reader to mind, for it is a vain Thing to talk to Quakers of Interpretation of Scripture by Man, that is alive; but *John* that spake these Words being dead, the Quakers believe his Words, though they know nothing what he meant, nor what that Book was that none could open but Christ.

This let the Reader mind, that there is three Books that are to be opened by Christ, as you may see, *Revelation xx. 20, And the Books were opened, and another Book was opened, which is the Book of Life.*

Now to give the Reader to understand these three Books; the first Book is the Law written in Man's Heart, this Book are all the Heathen to be judged by, when it is opened at the great Day of the Lord. The second Book is the Conscience of People who hath heard the Preaching of Faith in Christ, yet did not believe; when this Book is opened they shall be judged at that great Day in themselves, for their Unbelief. The third Book is the Book of Life, wherein all true Believers Faith is written, and according to their Works of Faith they are judged, and so according to the Works of Unbelief, are judged; and according to the Works of Reason, their Thoughts accusing, shall the Heathen be judged according to what is written.

In these Books shall all People be judged, both small and great.

Mind and look what Judgment God's Messengers hath given unto Men in this Life, the same will Christ give when he doth raise them again at the last Day, as I have said before; therefore this Book, it was which no Man in Heaven nor in Earth could open, the Book of Life, and none was found worthy to open the Book of Life but Christ, he being the Lion of the Tribe of *Judah*. This Book of Life must needs belong to Christ to open, and to no Man else; for he is God the first and the

the last, the Beginning and the End of all Mankind ; but what is this to interpret Scripture ? Christ hath given that to Man ; but I have opened these Things more large in *the Interpretation of the whole Book of the Revelation.*

In the last Place, I shall say something as to the Quakers Principle and Practice. Fox saith, in the End of his Pamphlet against me, *that I am judged with the Spirit of Truth ; and over me, saith Fox, is the true and faithful Witness Christ Jesus, the Corner-stone, which will grind me to Powder.* Further Fox saith, *in Christ is his People, meaning the Quakers, that reign over my Head, that can raise and reign over the Head of the Curser : And Fox saith, Edward Bourn, whom thou hast cursed and damned, who is far above thee and thy Father, in him that redeems out of the Curse, and destroys thee and thy Father both.*

I do acknowledge that Christ Jesus, the faithful Witness, the Corner-stone, should grind me to Powder, if he doth not own me to be sent of him ; if I do curse any without a Commission from him, or if I should curse any of the true Christ's People, then let that Curse be upon my own Head, as Fox saith.

Also I was always willing that those People that were ingrafted into Christ by Faith, should be above me ; for there is no People in Christ but such as are ingrafted into him by Faith, which I am sure no Quaker is as in that State, neither can any Man be a Member of Christ, but by the hearing of Faith, *and Faith comes by hearing ; how can any preach the Word of Faith except he be sent ?* As I am sure no Quaker never was sent of Christ to preach, therefore no Quakers People in Christ.

But that Christ the Quakers People are in, I, that am a Man, hath Power over some, I have separated their Christ from them one from the other, and hath shewed them the true Christ to their great Satisfaction, and they have been glad they were rid of the Quakers Christ,

Others again hath been condemned by me, both them and their Christ, neither would I let them and their Christ part one from another, but torment each other ; for this Christ the Quakers hath in them, is the Law written in their Hearts, and the Christ the Quaker People are in, is the Motions of this Law, and sometimes they do well, then the Law is quiet in them,

them, and their Christ giveth Peace to them ; so I, knowing this Christ was born with Man, and Man born with it, as the Apostle saith, being under the Law, then free from Grace.

But, being born again, we are not under the Law, but under Grace ; but the Quakers People are under the Law, though not the outward Letter, as the People of the Jews were, yet they are under the Law written in their Hearts, as the Heathen were before any Law was given ; and this is the Quakers Christ within them, and that Christ they are in ; so that Christ the only God hath chosen me, and hath given me Power over the Quakers Christ within them, and themselves also, to keep them together, so that the one shall not part from the other ; for though they shall desire that this Christ within them might part from them, but it will not, but torment their Souls to Eternity : This will be *Fox* the Quaker's Portion, and many more Quakers besides ; and if you, *Edward Bourn*, and others of the Quakers, whom I have cursed, do get over, or above that Curse and Sentence I have passed upon you, let your Righteousness be what it will, I say, then *Cain* shall get above and over that Curse God himself pronounced upon him, and so shall *Judas* get above that Curse Christ pronounced upon him.

Furthermore, if you Quakers were not wilfully ignorant and blind, you might see that this Commission of the Spirit, given to *John Reeve* and *Muggleton*, hath had great Power over the Ranters and Quakers ; it hath broken the Ranters Principle all to Pieces, so that none dares hold up an Argument to defend it : You Quakers are also very much shattered, you are not like the People ye were sixteen Years ago ; this some that had a Love for you have seen and confessed.

The Ranters, when we came out first, sixteen Years ago, were very high in their Elevations, in seeing of Visions, and going forth as Prophets and Prophetesses, and stripping themselves naked for Signs, as you Quakers have done. I can make it appear in some Particulars, that this Commission hath had great Power over Ranters and Quakers ; for the Heads of these two were *John Robins* and *John Taney* ; *Robins* was the Head of all false Christs, false Prophets, Prophetesses, Shakers, and Quakers ; and you Quakers are but the Spawn of *John Robins*,

Robins, and that Christ you own within you, being a false Christ: *John Robins* was the Head of that Principle; also his Believers had those Witchcraft-fits upon them as you Quakers had, very strongly at that Time, when *John Robins* was in Power. Also *John Taney* was the Head of the atheistical Ranters; and those Ranters were very high in their Language; and vile in their Practice, as, to oppress one another, deflower Virgins, commit Whoredom with Mens Wives, and counted all the Wickedness they did, to be Righteousness. These Things, and much more, did those People do, and these two Heads were in great Power when we came first out, and the first Man that was cursed by us, after we had Power, was *John Robins*; after that, divers of his Prophets were curst; and in two Months after, *John Robins's* Power fell, and all his Prophets and Prophetesses fell with him; so he and they mouldered away like Dirt, and none durst acknowledge any Faith in *John Robins*; neither could they attain any Witchcraft-fits any more; so that *John Robins*, and his Prophets and People are laid aside, as if they had never been.

Afterwards it came to pass, that *John Taney* was damned by us, because he would not lay down the Priesthood, and his *Jerusalem* Journey: He had Witchcraft-fits also, and would shut himself up nine Days to produce them, but could not, after he was curst; so, after few Years he fell, and all his great Matters, to nothing, so that not one of his Hearers can tell what became of him. Likewise we did pass Sentence on several of the Ranters Ministers, as of them themselves, so that they all tumbled down headlong, and could not rise again to this Day.

Now do you, *Fox*, the Quaker, call to mind, and see whether his Curse of *Reeve* and *Muggleton*, hath not been over the Quakers People, nor touched them? There hath a many Quaker been curst by us, but especially of late Years, by me. Have you yourself, *Edward Borrows*, *Francis Howgal*, you three were the first Quakers *John Reeve* damned; have you three had any Witchcraft-fits since? Have you foamed at the Mouth, and swollen in your Belly, with the Workings of the Spirit, and, as you think, as if you had the Falling-

sickness? Have you had any new Vision, or new Revelation in those Witchcraft-fits since? Yea, or nay?

I am sure it hath great Power over you Quakers, and hath put a Stop to those Witchcraft-fits; for I do not hear of any Quaker of late that hath any; though they were never curst by me; this Curse hath run in the Line of the Heads of the Quakers, so that it doth put a Stop to the whole Body; so that none of the Members can produce a Witchcraft-fit; nay the Quakers are bereft of all Revelation now, and Messages to the Magistrates; they have left off stripping themselves, naked, and imitating the Prophets of old.

Do you *Fox*, own that Practice of *Solomon Eccl* the Quaker? I perceive by a Passage in your Book you do, because *Isaiah* did so, as a Sign to the Jews; but your Prophet *Solomon Eccl* went in a more shameless Manner, being sent by the Spirit of Witchcraft, than *Isaiah* did that was sent of God; for *Eccl* went stark naked, as is reported, at *Aldermanbury* Church, and not only so, but he was shamefully beshit, so that none could lay Hands on him, only the Coachman's Whip gave him a Jerk or two: This is he that went with Fire upon his Head in *Bartholomew-fair*, also he sowed his Linings upon the Peoples Communion-table, to prophane it at *Aldermary* Church; these Things were very brief formerly with the Ranters and Quakers People, they were much for Signs, though some of them were very beastly Signs; yet the Ranters and Quakers were well pleased with them, being moved thereunto by the Spirit of Witchcraft, to imitate Prophets of old in a more shameless Manner.

As I could tell you some Things of the Ranters Practice, who would go forth as Signs: There was one his Name was *Nathaniel*, he was the Ranters Sign, yet pretended to be a Sign of Presbyterian Ministry, that as he did stink in the Nostrils of People, so should they; for he went always beshit, so he was called *Shitten Nat*; he eat his own Dung, and stank that none would come nigh him; nay Mistress *Cook*, a Ranter, would lie with him in the Fields, and make Cakes of his Dung for him to eat, and he did eat his own Dung; but whether she did eat any with him, I cannot tell; but it was said she did: Now this Sign goeth beyond the Quaker *Solomon Eccl*. Also
this

this Mistress *Cook* she went to *Westminster* Church to shew the Minister a Sign, she stript herself stark naked, and went into the Church ; so some threw a Cloak over her to cover her Nakedness, and she was committed to *Bridewell*, and there she was clothed all in white Linnen, like the Queen of Heaven ; these were Ranting Signs now for you Quakers to imitate ; many such Things were acted by that Sort of People ; as that *John Thomas*, who danced naked before Sir *Richard Brown*, as he went to the Church, and being committed by him, was extreemly whipped, and when he had suffered, and was out of Prison, poisoned himself. *Bridget Russell* the Quaker's Wife can witness the Truth of his Nakedness before Sir *Richard Brown*, for she went on one Side, and Mrs. *Poole* on the other, they were both imprisoned with him. Many more of those Ranters came to a sad End, for most of them fell to nothing after their Head *John Taney* did fall, and their Principle doth stink in the Nostrils of all civil People, even as he did that was the true Sign to that Sort of People ; for he stank in the Nostrils of all that came near him, he could not endure himself, nay, he killed himself with the Wyer of a Candlestick, thrust it into his Belly, and so died. Do you *George Fox* approve of such shitten shameless Prophets, and stinking Signs as these ? How much Difference is there in *Solomon Eccl* his Sign being a Quaker, than in the Ranters ? Are not you Quakers almost ashamed of your Prophets Signs ? These Things hath been pretty common amongst Quakers heretofore, when the Spirit of Witchcraft reigned in them ; but now the Power of Witchcraft-fits is subdued by *Reeve* and *Muggleton's* Commission, neither shall you Quakers, whom I have cursed, get above, nor over that Curse I have passed upon you ; for it shall be upon your Persons, and over the Heads of your Souls to Eternity, and none shall deliver you from it.

Thus much in Answer to *George Fox* his printed Pamphlet.

By *LODOWICK MUGGLETON.*

Here

Here followeth the COPY of a LETTER
sent to *Sarah Coppin*, Quaker.

Sarah Coppin,

YOU may remember about fourteen Years ago, in the Year 1653, that you did seem to receive *John Reeve* and *Lodowick Muggleton* as Messengers and Prophets of the Lord, or as Witneses of the Spirit; and further, you did shew much Kindness unto us upon that Account, for there could be no other Inducement in us at that Time to invite any to shew Kindness unto us, but that Doctrine declared by us concerning the true God, as our Writings did declare, which you did seem to own. Also you may remember your great Zeal you had for us when we were Prisoners in *Old Bridewell*, your Zeal carried you out so far for us, to deliver a Writing of ours unto *Oliver Cromwel*, who was then chosen Lord Protector; this you did yourself in Zeal and Love to this Commission of the Spirit, as we the Witneses of the Spirit thought, and I suppose yourself did think what you did in that Kind, it was in Sincerity of Heart also, and we took it so, and had a Love for you as to your eternal Happiness; but your Faith was not truly grounded, neither upon the Doctrine of the true God, nor the Commission of the Spirit, as it is manifest since. Also you may remember one *Joan Bishop*, a Maid, that was the Occasion of bringing you acquainted with us, and that you had been very religiously given before you met with us, even so much that you were almost distracted about your Salvation, in that none of the Preachers of the Nation could shew you the Way to rest for your Soul, they having no true Rest themselves; yet you may remember your receiving us upon that Account as Prophets of the Lord, who had put down *John Taney*, *John Robins*, and many others that went as Prophets and Prophetesses, and pretended great Revelations and Visions from the Lord, and yet knew not what God is: These all have been brought down by us the Witneses of the Spirit, these Things you know in Part.

Also

Also your Acquaintance with us, it cured you of that distracted Condition you were in before you knew us, and you were clothed in your right Mind, and was able to give a sensible Answer to any that did oppose you: But I know you cannot do so now you are turned to the Quakers, though you are become a Speaker amongst them. I know your Pride, and Ambition of your Heart, that loveth to be esteemed of People: What, a Woman Preacher! You think this to be a great Glory to you; but the greatest Shame that possible may be, will be the Effects of it; for it is not your many senseless Speeches, without Form or Order, produced by a Witchcraft Spirit within you, which you call the Light of Christ; I say, this you have gloried in will be your endless Shame, for your latter End will be worse than your Beginning; for you are become an absolute Apostate, who hath back-slided, and fallen from the Truth, and turned to the Quakers, the most Antichristian Principle of all the seven Churches, and the greatest Fighters against a personal God without Man, of any; so that you are an absolute Apostate, and impossible to be renewed by Repentance; for you are fallen from Truth to a Lie, for you are as some were in the Apostles Time, as *Heb. iii. 6.* who were enlightened, and had tasted of the good Word of God, and the Powers of the Life to come; that is, they were enlightened by the Commission of the Gospel committed to them to preach, they tasted that good Word of God, even the Doctrine of Christ, which was Life and Salvation to them that truly believed: But seeming Believers tasted of this good Word of God, which the Apostles preached, and rejoiced in it for a Season, as *Herod* did; and as for the Powers of the Life to come, they had Peace in their Minds, and Hope of eternal Life by the Apostles Doctrine, so long as they stood by Faith; but when they fell away from that Faith they once profest, they could not be renewed again by Repentance; so that all that Light and Word of God they tasted of, and Peace, and Hope, which is the Powers of the Life to come, it all withered and died within them; so that they were not sensible of the Light of Heaven, nor any Goodness of God's Word they preached, nor any Peace, or Hope, they ever found by owning the Apostles Doctrine; so it is with

with you as it was with those Apostates that did fall away from the Apostles Commission, after they had made a Profession to own and believe it, and had received many Refreshments in their Minds, and had tasted of the Joys of Heaven ; but in that they did fall from it to some other Opinion, as to the Worship of the Law, as the *Galatians* did, who were bewitched, as *Paul* saith, so that their latter End was worse than their Beginning. For before a Man join with Truth, though he doth not believe it for the present, yet it is possible he may be renewed in his Mind, and come afterwards to believe, and be saved ; but if any shall profess Truth, and rejoice in it for a Season, and afterwards fall away, it is impossible for such a one to be renewed by Repentance, as aforesaid. And this is your Condition, for you rejoiced in this Commission of the Spirit for a Season, and did many good Acts for us, which did manifest that you had a Love for this Declaration of *John Reeve* and myself ; and yet afterwards to fall away from the Belief of it, and not only so, but to speak evil of us the Witnesses of the Spirit ; in that you said you knew *John Reeve*, and *Lodowick Muggleton* very well, and that we were the greatest Deceivers that ever was, and that as soon as ever you met with Truth, meaning the Quakers, then you forsook us ; these, with such like Words, and more than I mention here, did you say ; which is clear to me that you are not only fallen from Grace, but you have trampled the Blood of the Covenant under Foot, and counted it an unholy Thing, even that whereby you should have been sanctified by Faith ; had you held out to the End, you should have been saved by this Commission of the Spirit ; for there is no Salvation under Heaven to be found in these Days, but in the Belief of this Commission of the Spirit given of God to *John Reeve* and myself : For our Commission is as true as the Apostles Commission was at that Time, and we as true Prophets as they were Apostles ; so that whoever shall make a Profession of this, and fall away afterwards, and speak evil of that they once owned, I say they trample the Blood of the Covenant under Foot now, as they did in the Apostles Time, and do count that an unholy Thing that should have given them the Assurance of everlasting Life ; but it is impossible for such to

return

return to the Truth again. And this I must tell you, a Man cannot properly be said to fall away, but when Men and Women fall from a Commission; for we see many People fall oft from one Profession of Religion to another, as from Baptists to Quakers, and Independents to Baptists, and Quakers fall from that Principle to others, and some to Atheism; yet this is not properly a Falling away, because there is no true Prophet or Ministry amongst them all, not in the whole World; so that to my Knowledge many hath fallen from one Thing to another, and at last have come to be saved by this Commission of the Spirit, and have had Assurance of eternal Life in themselves, notwithstanding their Falling from several Forms or Worship; but whoever falls from the Commission of God, there can be no Return again, neither can they possibly be saved; therefore thought it convenient to let you know what will be the Effects of your Fall. I have been in this Commission these sixteen Years, and I never knew but four Persons that did fall which seemed to own us; yourself is one, and a *Scotch-woman*, *Alexander Hails* his Wife, she fell to the Quakers as soon as we were put in *Newgate*, for indeed she was very poor, and we being in Prison could not supply her with Loaves no longer, there being but very few that did believe at that Time, so she did fall to the Quakers and forsook us; for I suppose the Quakers had more Loaves amongst them, for they were many; for a Loaf of Bread was the greatest Religion she had in her; for she was for *John Robins* his People so long as he could maintain them with the Stock he got from them; but when that was spent, she did fall from him and his People also. The third Person was Mistress *Langley*; the fourth was *John Hide*, Bookseller; these all seemed to own the Doctrine of this Commission of the Spirit, and pleaded much for it, and rejoiced for a Season in it. This Mistress *Langley* did fall to the Quakers as you have done, but a woful Effect did follow upon it, even Distractedness of Brain, a Wasting of her Estate, an Endeavour to kill herself, a fugitive, and vagabond Condition in this World, besides her Damnation hereafter.

Now I have shewed you what a dangerous Thing it is to fall from commissioned Men to non-commissioned Men, and what a dangerous Thing it is for Men or Women to exercise

the Offices of Preaching without a Commission from God, or from him whom God sends; therefore I shall say these Words as followeth: I have heard of your being a Quaker these many Years, so I let you alone as to that, but of late I hear that you are a Speaker among the Quakers Meetings, and that you knew *John Reeve* and myself, and did keep Company with us, until you met with Truth, the Quakers Principle you call Truth: Also you said we were the greatest Deceivers that ever was; and you said, rather than you would return again unto us, you would go to the Publick, and hear the Priests of the Nation; these Things I have weighed and considered, first your revolting and back-sliding from that you once rejoiced in: And secondly, in that you have sinned against the Holy Ghost, and have contemptuously spoken evil of the Commission of the Spirit, in calling it the greatest Deceit that ever was, in this you have trampled the purest Truth that ever was, under your Feet, as an unholy Thing, and as a Scorn: Therefore for these Things aforesaid, in Obedience to my Commission from God, I do pronounce *Sarah Coppin*, Quaker, cursed and damned, both in Soul and Body, from the Presence of God, elect Men, and Angels, to Eternity, and it will be a marvellous Thing if you escape a fugitive and vagabond Condition in this Life, besides your Damnation hereafter; for Sins of this Nature hath commonly a double Curse follow, as it did with Mistris *Langley*. I had no Hatred in my Heart to you at all in this Thing, but in Obedience to my Commission I have done this, that you might not go to Hell in a Sleep, but that you may know what it is to despise the last Messengers of the Spirit of God, and that the Age to come may see and read this Letter, and may fear to do as you have done.

I was informed of some of these Things by one *John Clark* a Tanner.

Written by Lodowick Muggleton, one of the two last Prophets and Witnesses of the Spirit, unto the high and mighty God, the Man Christ in Glory.

Feb. 14, 1667.

Another

*Another LETTER, sent to Richard Chair,
Quaker, as followeth.*

Richard Chair,

I Am informed by one *Francis Newel*, that you have reported very base Lies of me in the temporal ; and not only so, but you have blasphemed against the Holy Ghost, as most of you Quakers do, and that without a Cause ; for I do not remember I ever had any Discourse with you, nor no Dealings with you, neither temporal nor spiritual ; neither do I know you, if I should see you, and it is very like you do not know me, if you should see me ; yet notwithstanding, you have reported, that you knew me in *Trinity-Lane*, and that I was a very cruel Man to my Servants, and would abuse my 'Prentices ; and further, you will not believe, but that I lived in *Half-Moon-Court*, in *Bow-Lane* ; which Things are all false ; for I never lived in *Half-Moon-Court* in my Life, neither was I ever cruel to my Servants ; Cruelty was always contrary to my natural Temper, therefore the Neighbours that lived by me, and in my House, will say I was one of the patientest Men to my Children and Servants, upon the Earth ; though none of those Neighbours, nor those that lived in my House, did love my Principle, or Religion, nor my Commission they could not abide ; neither did any of them believe *John Reeve* nor me ; yet, as to that you accuse me of, they will justify it to be false. I understand you was 'Prentice with Mr. *Farmer*, the Smith ; I knew your Master very well, his Servants did Things for me sometimes ; it may be, you being his Servant, you might do it, and I not know you, but you might know me, in that Regard : But I suppose you mistook the Man, to say I was cruel to my Servants ; it was one *Richard Drew*, one of the Seed of the Serpent, as yourself is, that was cruel to his 'Prentices ; he would beat and abuse one Boy he had, most sadly, to my Knowledge : For this *Richard Drew* lived in my House at that Time when that Boy was abused ; and afterwards the said

said *Richard Drew* lived in *Half-Moon-Court* ever since, till the Fire in *London*; and this is about twenty Years ago, since he lived in my House. And if this will not stop your lying Tongue, nor convince you of your Lies, as to that, you may go on with it still; for your Slanders are not the first, nor the greatest that hath been laid upon me by you Quakers; but, knowing my own Innocency, I am never moved at such Slanders in the Temporal; for if one Man tells a Lie of me, another Man, though he be my Enemy, yet he will justify the Truth on my Side, in Things that are moral; for such Things are easily decided, and made manifest, here in this World; so that I am not offended with you for your Lies and Slanders, you have reported of me in these Things, as aforesaid; but I have a greater Charge against you than this, even the Sin against the Holy Ghost, that unpardonable Sin. I can bear with any Slanders and Lies in the Temporal; but with Blasphemy against the Holy Spirit that sent me, I cannot, nor shall not bear with it; for it is reported to me by the Party aforesaid, that you, *Richard Chair*, hath been very wrath and angry with me, a long Time, insomuch, that you have called me a Blasphemer, and the Doctrine declared by me Blasphemy; you have called me a Deceiver, a Liar. These Things you have done several Times, with many other wicked, envious Speeches; also you have, in a scoffing Manner, asked the Party aforesaid, if I did damn Folks apace; and lately you asked the same Party, how many *Muggleton* had damned this Week. Doth not all these Things shew unto me clearly, that you are of the Seed of the Serpent, and of the reprobate Seed, appointed to be damned; and is it not a great Pity that such a blaspheming Devil should escape the Sentence of Damnation, so long as you have? For you have reigned in your Blasphemy against the Holy Spirit that sent me, a great while; but, as the Saying is, when your Sin is at the Height, then you must be damned, just as the Judges do with Thieves that have escaped hanging several Times, yet the Thief continuing still in the same Practice, the Judge saith, You had as good hang this Man out of the Way; for he will never be better: So the Man is hanged, and when he is condemned to be hanged, his Sins may be said to be at the Full,

or at the Height ; so is it with you, *Richard Chair*, your Sin of Blasphemy against the Holy Ghost is at the Full ; for you have committed that Sin very oft ; so that it is high Time to give the Sentence of eternal Damnation upon you ; for you will never be good ; for you, being the Seed of the Serpent, you cannot bring forth better Fruits than Blasphemy, Lies, and Slanders, against the Messenger of the most high God, the Man Christ Jesus in Glory.

These Things afore said considered, by Virtue of my Commission from God, I do, for these Blasphemies against the Holy Ghost, I do pronounce *Richard Chair*, Quaker, cursed and damned, both in Soul and Body, from the Presence of God, elect Men, and Angels, to Eternity ; and do you now see if you can scoff this Sentence off you again ; no, it shall cleave as close to you as your Skin to your Flesh, and you shall know, that the Most High hath given Power unto a mortal Man, like yourself, to give Sentence of eternal Damnation upon you, both Body and Soul : And now you may apply yourself to *George Fox*, the Quaker, and see if he, or the Light within you, can deliver you from what I have said ; for when I do write an Answer to *Fox* his ignorant Pamphlet against me, I shall record you, and he, and others in that Answer, for a Company of damned Quakers ; for this Sentence of yours shall be recorded, to remain from Generation to Generation, so long as the Sun and Moon endureth.

The Copy of a Letter, sent to *Richard Chair*, Quaker, a Smith by Trade, in *Shoreditch*, September 26, 1667.

Written by

LUDOWICK MUGGLETON,

One of the two last Prophets and Witnesses of the Spirit, unto the high and mighty God, the Man Christ Jesus, in Glory.

F I N I S.