

THE
A N S W E R
TO
WILLIAM PENN, Quaker,

HIS BOOK, ENTITLED
"THE NEW WITNESSES PROVED OLD HERETICKS."

WHEREIN

He is proved to be an ignorant spatter-brained Quaker, who knows no more what the true God is, nor his secret decrees, than one of his coach-horses doth, nor so much ; *For the ox knoweth his owner, and the ass his master's crib*, but Penn doth not know his Maker, as is manifest by the Scriptures, which may inform the reader, if he mind the Interpretation of Scripture in the discourse following.

I. That God was in the form, image, and likeness of man's bodily shape, as well as his soul, from eternity.

II. That the substance of earth and matter was an eternal, dark, senseless chaos, and that earth and matter was eternal in the original

III. That the soul of man is generated and begot by man and woman with the body, and are inseparable.

IV. That the soul and body of man are both mortal, and doth die and go to dust until the resurrection.

V. That to fulfil the prophecy of Esaias, God descended from heaven into the Virgin's womb, and transmuted his spiritual body into a pure natural body, and became a man child, even the child Jesus, *Emanuel, God with us*.

VI. That God, by his prerogative power, hath elected the seed of Adam to be saved, and hath pre-ordained the seed of the serpent, such as Penn the Quaker is, to be damned, without any other inducement, but his own prerogative, will, and pleasure.

VII. A reply to the discourse between Penn and me.

VIII. What is meant by the armour of God, the wilderness, and the wild beasts I fought with in the wilderness.

By **LODOWICK MUGGLETON.**

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THE EPISTLE TO THE READER.

I HAVE read over William Penn, the Quaker's book, written against Reeve and Muggleton, and I have taken notice of all those proofs of Scripture he hath brought against those six points of doctrine, or heavenly secrets, to prove them heresies; also I have taken notice of all those passages in his book, that is of most concernment to the reader to have answered. And these six points have been sufficiently treated of in our writings already, which might satisfy the mind of any person that hath any true light in their understandings, so that there need not have been any further dispute or discourse upon these things; but because there is risen up of late another young serpent, learned William Penn the Quaker, who hath undertaken to write in behalf of the Quakers' anti-christian doctrine, which denieth the body of God without them, that owneth no other God but the light in man, which is the absolute spirit of anti-christ in this last age, as will appear in this treatise; but the Quakers' people are very brag that they have got such a champion for their captain, as learned Penn, to fight their battles, who hath been brought up at the University to read histories and old authors' judgments in matters of religion; and Penn hath found in those old authors' books, that some of these secrets of God were owned by some formerly, but were judged to be heresies by the aforesaid old authors; but Reeve and Muggleton never read any of those books, nor never knew that there was any such opinions held forth by any man, till Penn hath discovered them; so that we picked up no knowledge at all in these six secrets, from any books whatsoever on earth, but the book of the Scripture only, and the three books in heaven that were opened unto us by the revelation of the seed of faith, the seed of God in us, which will appear in this treatise; therefore, to put a stop to the Quakers glo-

rying in their champion, and to satisfy the desires of some friends, I shall put myself to that trouble which I was very unwilling unto. I shall give answer to his wicked and ignorant pamphlet, who hath discovered the anti-christian spirit in the Quakers, more apparent than his brethren that were before him ; let the reader mind and observe, that his book consisteth, the substance and matter of it, of three parts ; the first part is to stir up the civil magistrate to the persecution of this doctrine and commission of the Spirit, as may be seen in his epistle ; his words are these, *It will appear both reasonable and necessary, that by an external judge and witness they should be tried, and if upon their arraignment at the bar, they be found only to have patched up old phantasms together, I hope they will be judged to be both horrible impostors, and their commission to be a mere counterfeit.* Here the reader may see what the Quakers' spirit would do if it lay in their power ; they would have an external judge to punish others for matters of religion, which doth discover what is in their hearts had they power to effect it. The second part of his book consisteth much upon old authors' books, and of their judgment upon heresies, which Penn hath read at the University, and how he endeavoured to find out the soul of man, if he could but have seen him anatomized alive, he doth imagine he could have found out the soul of the man if it had been mortal. The third part of Penn's book doth consist of cavilling arguments against the true sense of every word, and so he raiseth quibbles and animadversions, as he calls them, against all things of most concernment, which are spoken as plain as can be spoken in the English tongue ; but Penn hath acted the part of Jack Pudding in a play ; he answereth crossly to every word to make the people laugh, so he is counted the most witty that can quibble most. Penn is counted a witty man, because he hath raised more quibbles against the plain truth, than all the Quakers before him, which will appear more at large in this treatise, if minded by the reader, in the chapters following.

AN
A N S W E R
TO
WILLIAM PENN,

Sc. Sc.

CHAPTER I.

HERE followeth the Answer to William Penn the Quaker, his book written against Reeve and Muggleton, who hath declared as a great secret to the world, that *God is not an infinite Spirit in every place at all times*, he calls old heresy. In page the 6th, Penn saith it is contrary to the Scriptures, which say, *He measures out the heavens with his span, nor can the heaven of heavens contain him.* Penn saith that this is against Scripture; we prove his first proof of Scripture is, Deut. xxxiii. 26, 27, the words are these, *There is none like to the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms.*

Penn's words:—"If the God of Jeshurun be the true God, and none be like to him, then (saith he) cannot man's bodily shape be the likeness of the true God; (and saith) consequently if Muggleton's God be in the likeness of man's bodily shape, he is not the true God, because he is not that God of Jeshurun which none is like unto."

Page 7.—Pen saith, “If the almighty God were but of the dimension of a middle-statured man, how could he be said to ride upon the heavens and the sky, and to have his everlasting arms under a people, many of whom being singly bigger than himself; for, by Muggleton’s principles, (saith he) we are still to keep to the literal sense.”

Muggleton’s answer and interpretation, to prove by Scripture, that the God of Jeshurun was at that time, when Moses spake those words, in the image, likeness, and shape of man’s body, and that the body of the first man Adam was created in the image of God, in respect of his bodily shape, as well as his soul, for if the man Adam’s soul was created in the image of God, his body was created and made in the image of God also; for God gave every creature a body suitable to that life or soul he created; and seeing he hath said, that he hath made man in his own image, and hath denied all things which he hath made to be his image, but man only; so that man’s body is the image and likeness of God, as well as his soul, else God would have made some distinction between them. For this I say, if God should have made man’s soul like himself, and his body of another shape, it would have been ridiculous for Moses to say, that God made man in his own image and likeness, if the body of man had not been the image of God as well as his soul. Let the reader consider that it is the life or soul that gives shape and form to all bodies whatsoever, both heavenly bodies and earthly bodies, and without life and soul there can be no bodies at all, neither in heaven nor in earth; so that if God made man in his own image and likeness, and breathed in him the breath of life, which was his holy nature, whereby man became a living soul; so that if the soul of Adam was of God’s holy nature, so was his body of God’s holy form, shape, and likeness also; else God did not make man in his own image, he made but part of man in his own image and likeness, and not the whole of man; which is horrible wickedness for any man to affirm, as wicked Penn the Quaker doth.

For by his assertion, he maketh God that great necromancer or conjurer, to make the soul of man in his own image and his body of another shape. This opinion of Penn’s hath

been the cause that so many learned men hath studied the art of that conjuration and necromancy, and several curious arts of that nature by the figure ; and this opinion hath been the cause of so many witches, imagining that spirits may appear without bodies, and spirits raised without bodies, as I have shewed more largely in the “ Interpretation of the Witch of Endor.” This opinion is itself more dark than pitch.

Again, if Penn the Quaker could separate the image of God, the soul of man, from the body, and let me see God’s shape, image and likeness stand by itself, and the body, that is not God’s image, shape, nor likeness, stand by itself, as blind Penn saith, then all people might see what is God’s image and likeness, and what is not, and so men’s minds would be satisfied, and know God’s image and likeness, when they see his holy nature or seed stand by itself, and the body and shape of man by itself, which Penn saith is another shape, and not the image and likeness of God.

Again, I shall prove by Scripture, that God himself was in the form and shape of man’s body from eternity, or before the world was made, or before he created this visible world, and all other creatures here below ; and because the beginning of man is but as yesterday, five thousand odd hundred years standing, and cannot comprehend by its reason what eternity is, nor how to conceive that the eternal Being, which we call God, should admit of any form, shape, or likeness at all, in its own being ; yet the reason in man will call God the Being of beings, and that this eternal Being hath given forms and shapes to all other beings, but hath no form nor shape of its own. This is the imagination of reason in man ; this is the angel’s nature that was cast down from heaven upon this earth, and this imagination of reason is that which is reserved in chains of darkness until the judgment of the great day ; and William Penn the Quaker is one of those angels that was cast down in the seed of that reprobate angel who deceived Eve, and is reserved in chains of darkness until the judgment of the great day ; this I know to be true.

But to the matter in hand, to prove by Scripture, that God was in the form and shape of man’s body as well as his soul, before the world was ; I desire the reader to observe, that

things of this nature cannot be understood but by faith ; for as the reason in man is the evidence of things that are seen by the natural sight, or light of the eye, here in this world, as the natural light, sight, and understanding in man, it doth distinguish things by their forms and shapes—a horse of one shape, a cow of another ; and so of sheep and dogs, and all other creatures else here in this world, that hath the breath of life in them, they are distinguished by their forms and shapes. Now if any of these creatures that have the breath of life in them, if they had no body, form, nor shape, how could you give that breath of life a name ? What would you call it ?—As for example : a horse hath the breath of life in him, and is a strong creature, now if this horse had no form nor shape what would you call him ? Or what work would he do for you, if he had no body, shape, nor form for his breath of life to dwell in ? For this I say, there is no breath of life can proceed or have any being at all, but in a body and shape ; for there is no shape in breath of life ; and where there is no body nor shape, there is no breath of life at all ; for there can be no breath of life at all without body, form, and shape ; therefore, the reason of man hath given names to every creature that hath the breath of life in them, according to the form and natures of their bodies, and shape of them.

So likewise, *Faith is the evidence of things not seen, and the substance of things hoped for* ; for as in Heb. xi. 3. *Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.* So that by the spiritual and heavenly light of faith in man, he that hath faith in his heart, may see, by the eye of faith, the form, nature, and shape of God, who is eternal, as man, by his natural sight, doth see the forms, natures, and shapes of creatures here upon earth, and that faith doth evidence to me, and all that hath true faith in them, that God was a glorious spiritual person, in form like a man from eternity, even as sure as the natural sight of man doth evidence to him, that he hath seen the faces, bodies, and proportions of many men here upon earth ; likewise faith is the evidence to me, that God made the glorious angels spiritual

bodies, in forms and shapes like man, and like his own form and shape ; and that they are capable, being spiritual bodies, to ascend and descend at the pleasure of God, and at their own pleasure ; and that these angels are innumerable ; and that God made these angels of that earth and waters above the firmament of heaven, even of that earth and chrystal waters, where his residence or person was eternally before this world of man was made.

And that the angels were all males in forms like man, not to increase in number, nor decrease in number, but to give praise and glory unto God their creator, for ever and ever. Furthermore, faith is the evidence to me that God created out of that earth and chrystal waters aforesaid, all manner of celestial creatures in heaven, as there is here upon earth ; so that God made all these creatures here upon earth in the beginning, from that pattern in the heavens ; so that God created the terrestrial creatures here on earth, as horses, bulls, lions, dragons, rams, dogs, fish, and fowl, and all other creatures that hath the breath of life, and man to rule over them, from that pattern of his creation in the heavens of all manner of celestial creatures. And as angels were spiritual bodies, like unto God himself, but not of God's own nature ; therefore, he made man of this terrestrial earth, being of a more grosser matter, and breathed into him the breath of life, which was his own nature, even the nature of faith ; so that the man Adam was created completely the image and likeness of God, both in form and nature, though an earthly terrestrial man, answerable to the angels' bodies that were created celestial, spiritual, and heavenly, according to the pattern God saw he had created in the heavens ; only this is to be observed by the reader, that all those celestial creatures which God created and made in the heavens above, as well angels as other creatures, they were all created male creatures, not to increase, nor to decrease, as I said before ; neither was there any female created in the celestial heavens.

CHAP. II.

BECAUSE what creature soever God made in the celestial heavens to set forth his glory, they were not to increase and multiply, nor to decrease, die, and lessen, but to set forth their Creator's glory for ever. For female of all creatures, as well as women, God made on purpose to increase and multiply here in this world; so that one generation might pass away, and another come, even to the end of time: for as to increase and multiply had a beginning of time, as the creation of this world had a beginning of time, so there will be an end of time to this world, and an end of increasing and multiplying, both of man, and of all other creatures whatsoever. Furthermore, all those living creatures in heaven above, did God create out of that earth and matter above the stars; all manner of celestial creatures, with spiritual bodies; every thing in its kind, for his own glory; before it came into God's heart to make this world, or to make man in his own image. And, further, God made all celestial creatures in heaven with spiritual bodies; and without a body did God make no living creature at all; neither did God make those spiritual creatures in heaven of nothing, but he had matter to make them of: viz. earth and water, as aforesaid.

So that by faith a man may perfectly know what God was, and is, in his form, shape and nature, from eternity; and what form and nature angels are of, and of what matter and substance God made angels, and all other celestial creatures, their spiritual bodies of, in heaven, above the stars, viz. of that glorious earth, and chrystal seas, or waters, above the firmament of heaven: the Scriptures are full to prove the persons and nature of angels, and the form, person, and nature of God; yet, for want of faith, men understand them not; therefore I cannot expect that unbelieving men should understand what matter and substance God made all creatures in heaven of, seeing the Scriptures hath not declared it, as it hath the other; but the faith that is of God's own nature is not tied so as to know no more than what is written in public:

for true faith is the substance of these things hoped for, by him that hath faith in his heart, and the evidence of things he never saw by the eye of reason, nor by the sight of the natural eye. I know these things will be looked upon by unbelieving men as idle tales: yet these things may be understood by faith, as well as Paul did understand by faith, that the worlds were framed by the Word of God.

So that the reader may see, that God hath framed two worlds by his Word; that is, the celestial world, where none but spiritual bodies are, and this terrestrial world we now see, where none but terrestrial and natural bodies are; where is mortality increasing and decreasing continually, as long as this world doth last; so that by faith a man may as well understand, and know what substance and matter God made angels, and all other creatures of, in that world above, which is called the world to come (because it is yet to come to us) as to know by faith that this world was framed by the Word of God, or had a beginning, or ever shall have an ending. Thus by faith a man may see as perfectly what God is in heaven above the stars, and what creatures God hath created there in a celestial state, and what their forms, shapes, and natures are, as really as a man may see the glory, persons, forms, and shapes of kings and princes, and the forms, natures, and shapes of all living creatures under the firmament of heaven, by the eye of sense and reason. Thus the reader may see that *faith is the substance of things hoped for, and the evidence of things not seen*, by the eye of sense and reason.

In the next place, I shall interpret those Scriptures Penn brings to prove that God is not in the shape of a man, in respect of his body; and that man, in respect of his body, is not the image of God. These are Penn's words, and the Scripture he brings to prove it is Deut. xxxiii. 26, 27, where it is said, *There is none like to the God of Jeshurun, who rideth upon the heaven for thy help, and in his excellency on the sky; the eternal God is thy refuge, and underneath are the everlasting arms;—and he shall thrust out the enemy from before thee, and say, Destroy them.*

Muggleton's answer and interpretation. Let the reader mind that this place of Scripture doth no ways prove that

God is not in the shape of a man, and that man, in respect of his body, is not the image of God ; but doth prove altogether that man is the image of God, in respect of his body, as well as his soul. Mind that the God of Jeshurun, spoken of here by Moses, is that very same God Moses speaks of Gen. i. 26. *And God said, Let us make man in our image, after our likeness.* In verse 27. *So God created man in his own image, in the image of God created he him, male and female created he them.* These words the reader may see are plain. Now the question is, whether Moses did really believe, when he wrote those words, that God *made man in his own image and likeness* : I do really believe that Moses' faith did cause him to speak as he did believe ; as David said, in another case, *I believed, therefore I spake.* And that Moses' faith did see, by revelation, that God was a glorious spiritual body, in form and shape like a man, when God created man, and from eternity, else Moses would never have written those words without any distinction ; and this was the prophets' faith, and the apostles' faith ; and I am of that faith, being made partaker of the like precious faith and revelation of Moses. Likewise, I know that Moses' faith was, that man, in respect of his bodily shape, is made in the image of God, and that God's person, body, and shape, though heavenly, spiritual, and glorious, was, in form and shape, like a man from eternity, and is so still, and will be of the same form and shape to eternity. I wonder how the imagination of reason in man came to derogate from the sense of such plain positive words, to imagine the soul of man to be the image of God, and not of his body ; so that one half of man is the image of God, and the other half not. I know the cause is, that the imagination of all men in the world are by nature in chains of darkness, and shall be reserved in chains of darkness until the judgment of the great day ; then shall all men know that God was in the form and shape of man's body, as well as his soul, and that man's body was the image of God, as well as his soul ; but all men shall not see God face to face, only such as did believe he had a face and body in this life.

Secondly, this God of Jeshurun is the God of Abraham, the God of Isaac, the God of Jacob ; the God of Jeshurun

was the God of Jacob or of Israel, and God made Moses king in Jeshurun, that is, Moses was made king, to lead and guide the inheritance of Jacob, in that he gave forth a law to the children of Israel, as you may see in the 4th and 5th verses of this chapter. *Moses commanded us a law, even the inheritance of Jacob: and he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together*: so that the God of Jeshurun was the God of Israel, or the God of Jacob. The same God that made man in his own image, and that spake to Abraham, Isaac, and Jacob, and did appear unto them in the form of a man, and made covenants and promises unto them, that their seed should be his inheritance; and Moses was made king here on earth, of the God of Jeshurun's inheritance; so that this Scripture makes not to Penn's purpose to prove that man is not the image of God, in respect of his bodily shape, but altogether the contrary.

In this chapter Moses blesseth the twelve tribes of Israel, and blessing them, he instructed them, and encouraged them to trust in that God that had done so many wonderful things by his hand in the midst of them: saying, there was none, meaning no God, like unto the God of Jeshurun; that is, there was no God like unto the God of Jacob, God of Israel, *who rideth upon the heaven for thy help, and his excellency on the sky.* Verse 27. *The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy before thee, and shall say, Destroy them.* What doth this signify as to God's form, being like unto man's body, because there is no God like unto the God of Jeshurun; therefore shall we conclude that man's body and shape was not made in the image of God, as well as his soul, because there is no other God nor man can do those wonderful things as the God of Jeshurun did. These words of Moses were only to encourage the people to trust in that God, that had brought them out of Egypt, with a high hand, and parted the Red Sea, that they might go on dry land, and had thrust out their enemies before them: so that these things they had experience of might cause them to trust in the God of Israel, or in the mighty God of Jacob, and not rebel against him.

CHAP. III.

BECAUSE there was no God could do such mighty works, not like unto the God of Jeshurun, even the God of *Israel*, *who rideth upon the heaven for their help, which no other God can do, and his excellency on the sky, to help his people Israel*; for he could descend in a pillar of fire by night to help his people, and descend in the pillar of a cloud by day, to discomfort his people's enemies; so that the God of Jeshurun, being a spiritual body, can descend in a cloud from the sky, and ascend in a cloud to the sky again; so that a spiritual body may be said *to ride upon the sky in his excellency*, which no other God can do; and, in this regard, there is none like unto the God of Jeshurun, the God of Jacob, the eternal God, who created man in his own image, who, Moses said, in ver. 29, *Happy art thou, O Israel: who is like unto thee, O people, saved by the Lord, the shield of thy help!* and so forth. This is the true interpretation of these Scriptures, so that the God of Jeshurun is the same God that made man's body and shape in his own glorious image, and that the God of Jeshurun, which none was like unto, was, at that time, in form like a man's bodily shape, only God's body was spiritual, heavenly, and glorious; therefore able to ride upon the heaven, and upon the sky, which no other God nor mortal man could do: therefore, none is like unto the God of Jeshurun, the mighty God of Jacob, who made man in his own image and likeness, in respect of his bodily shape, as well as his soul. This was the true meaning of Moses; only this hint I would give the reader to understand, that the imagination upon the heaven and upon the sky, without a body, when the unclean spirit of imagination goeth out of a man, it rideth upon the sky, without a body, seeking rest, but can find none; so it returns into the body again, and there abides till death; because no rest can be had to any spirit whatsoever without a body; therefore it is that none is like unto the God of Jeshurun, who rideth upon the heaven, and upon the sky, with his spiritual body and soul

together, because his spirit and soul, though it be the eternal Spirit, it cannot be without a body eternal also.

Page 7, Penn quotes 1 Kings viii. 27, and 2 Chron. xxvi. 6, 18, to prove that God was not in the form of a man, when he made man in his own image: the words were Solomon's words, when he built the temple; his words are these: *But will God indeed dwell on the earth? Behold, the heaven and the heaven of heavens cannot contain him!*

Penn's words to this: saith he, *If the earth, on which dwell so many millions of men, be not able to receive God as he is, and in comparison of limiting him to any place suitable to such a body, as Muggleton saith, he hath the very heaven, and the heaven of heavens cannot contain him; certainly, saith he, this immense and infinite Being must be of a larger extent than the proportion of a mortal man, his own creature.*

Answer. What an ignorant conclusion doth this ignorant blind anti-christian Quaker draw from these words of Solomon. As to those words of Solomon, I say he was no penman of Holy Writ; therefore, his words, nor books he writ, were no true ground of faith to others, for he had no true faith himself; if he had, it would have kept him from that sad fall he had when he was old, as may be read at large. Neither was Solomon's books writ by inspiration of the Holy Spirit of faith, as the prophets' and apostles' writings were; therefore, it is said, that all Scripture is given by inspiration, and holy men spake as they were inspired by the Holy Spirit: but Solomon was never counted by the prophets nor apostles a holy man; he is commended for natural wisdom above all that were before him, and that shall come after him, and for legal justice and righteousness between man and man, when he came first to possess the kingdom; but he never was counted an holy man, but rather unholy, in that his heart was not perfect before the Lord, as his father David's was, but did fall to horrible idolatry; so that Solomon was no Scripture writer.

This I prove by Christ's own words, after he was risen from the dead; see Luke xxiv. 27. *And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.* And in verse 44, of that chapter, he speaketh more fully to it. *And he said unto them,*

These are the words that I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the prophets, and in the Psalms, concerning me. So that Christ doth exclude Solomon from being any Scripture writer; because Solomon was no prophet, neither had he the spirit of prophecy, neither did he ever write any thing concerning Christ's coming in the flesh, as Moses, the prophets, and David his father, who wrote the Psalms, did; so that the reader may see that these words that Penn brings to prove that God is of such a vast bigness, *that the very heaven, and heaven of heavens cannot contain him*, is no Scripture nor ground of faith for any man; neither do those words any ways in the least disprove that the eternal God was not in the form and likeness of man, when he made man in his own image.

I confess that Solomon was a wise man in things of nature, beyond all that were before him, or shall come after him, even beyond his father David; but in spiritual and heavenly things David was beyond him, and David did believe that God was in the form and shape of a man from eternity, how else could David, in the spirit of prophecy, say, *The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies my footstool*: so that David did really believe that God, who was in heaven, is Lord and Creator of both worlds, would take upon him his seed in the womb of a virgin, and so became David's son; so that David's Lord is become David's son. If any can understand this mystery any better than those Jews did that talked with Christ when he asked them this question, let them understand it, and it will be for their good.

So that David's Lord was in the form of a man before he became David's son; and when he had taken David's seed upon him, and so became David's son, he was in the form and shape of a man also; so that God never was in any other form or shape, but the form, shape and image of a man; and whoever apprehends otherwise of God as I myself once did are in a great error; for when I apprehended God to be so big as Solomon and Penn the Quaker doth, *that the heaven and heaven of heavens cannot contain him*, I had no peace, because I could

find God no where; for such a God that cannot be contained nor confined to no place at all, neither to heaven above, nor to the earth beneath, is no God at all but the mere imagination of reason and the devil; for if God be so big, without any form or shape, to fill the heaven, and heaven of heavens, so that three heavens cannot contain him, his bulk is so big, and yet an Infinite Spirit, without any form, nature, or substance; indeed such a God as this cannot be in the likeness of man's bodily shape, neither could Moses properly say, that God made man in his own image, neither in respect of his bodily shape, nor of his soul, except Penn will infer that the soul of man is an infinite spirit, and may live without a body, and being the image of God, *the heaven and heaven of heavens cannot contain the soul*, after it is gone out of the body; this ridiculous inference will follow this vain conceit of God being a great and infinite Spirit, without any body, form or substance. And by Penn's assertion, all other creatures that have life in the seed, may be the image of God as well as man; for if God be so big, *that the heaven of heavens cannot contain him*, then this earth and the creatures therein must contain him, and so a man may find God as well here upon earth in other creatures as well as man, even as in heaven. So that the reader may see, that if they have any faith in the Scriptures, that this Immense, as Penn calls it, even God the infinite Being, is of no larger extent than the proportion of a mortal man, his own creature. So much in answer to Penn's second Scripture proof.

CHAP. IV.

3. PENN's third proof of Scripture, Psa. xl. 12 *Who hath measured the waters in the hollow of his hand, and meted out the heaven with his span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance.*

Penn's words to this.—“He that cannot measure the waters in the hollow of his hand, and mete out the heaven with

his span, and comprehend the dust of the earth in a measure, and weigh the mountains in scales, and the hills in a balance is not the true God ; but a God of man's stature can never do that, therefore the true God is not such a one, neither can such a one be the true God."

Answer.—Penn thinks he hath drawn a strong argument from this Scripture, to prove that God is not in the form of a man, nor of the stature of a man. This is right anti-christian Quaker-like, which will give no meanings nor interpretation of Scripture ; for an interpreter must give meanings of words, else how shall men understand one another's meanings. We see here in this world how necessary an interpreter is, where a man comes in a strange land, that the people of that land may know his meaning, and what he would have them to do for him. So likewise, all those people that are travelling to heaven, seeking eternal life by searching the Scriptures, for in them people think to find eternal life, there is great need of an interpreter to give them the meanings of the Scriptures, else they will be in the same condition as the eunuch was in his chariot ; the place of Scripture he read was this : *He was led as a sheep to the slaughter, and like a lamb dumb before the shearer, so opened he not his mouth.* Acts viii. 32. So Philip ran to the chariot, and said unto the Eunuch, *Understandest thou what thou readest ?* And he said *How can I, except some man should guide me.* That is, except some man interpret the prophet's words, and give me the meaning whether the prophet meant himself, or some other ; how should he understand Scriptures except some man do interpret them, and give meanings to them. But Penn hath given no interpretation nor meanings of any of those Scriptures he hath alleged against God being in the form of man, and if I should do as he doth, give no meanings nor interpretation of Scriptures, what would my writings signify ? The professors of the Scriptures would not be so offended at me as they are ; for I could allege seven places of Scripture to one of them Penn doth quote, that doth contradict those places he doth allege, to prove his assertions he draweth from those texts ; but he gives no meaning nor interpretation, which is the cause they are so unprofitable to all people,

which doth neither offend the minds of people that are not of their belief, nor comfort those that do believe them, as experience hath shewed abundantly, as many can witness. But I know the gift of interpretation and meanings of Scripture words are profitable to all other men, but to blind anti-christian Quakers; I know it is of no profit to them, therefore I do not interpret Scriptures and give meanings for their sakes, but for those who shall come to understand interpretation and meanings of Scripture words; therefore I shall interpret the meaning of those words of the prophet Isaiah, as followeth:—

Let the reader mind that the prophet in the chapter before, did prophesy to Hezekiah King of Judah, *that Jerusalem should be destroyed, and carried captive unto Babylon.* And in this 40th chapter he prophesieth *of the deliverance out of their captivity again.* Also he prophesieth in this chapter of John Baptist, and of *the preaching of Christ by the apostles.* But the Jews not understanding the Scriptures, thought these prophecies incredible, because they thought the time long before these things would come to pass. So that the prophet doth persuade them to be comforted, and to trust in God's omnipotent power, even Judah's God. *Therefore say unto the cities of Judah, Behold your God, he shall feed his flock like a shepherd, he shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young.*

This prophecy was fulfilled when Christ began to preach, and John Baptist began to baptize the children of Judah and Israel at Jordan, near Jerusalem, where Sadducees and Pharisees, that generation of vipers, came to John's baptism. Likewise the prophet Isaiah, in his prophecy, encourageth every man that believeth in the God of Israel, the mighty God of Jacob, to put their trust in him, and in no other God whatsoever, because no other God is so omnipotent and powerful as the God of Israel, who, by his wisdom, power, and knowledge, *measureth the waters in the hollow of his hand, and meteth out the heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance.* Now if this Scripture

must have no interpretation nor meaning given it, what gross absurdities will follow, viz. that the very palm or hollow of God's hand is so big that it doth hold the great seas, and great rivers of waters in the hollow of his hand. By this rule a man may infer, that God's hand is the vessel or foundation to bear up the waters of the sea; which indeed is nothing but the very earth under the waters, which Penn calls the hollow of God's hand. Likewise Penn doth imagine, that God's hand is so big that he can span from one end of heaven to the other and that God's comprehension and understanding is so big and large a measure, to hold all the dust of the earth in it; and that God is so big, even as a pair of scales or balance in which he hath weighed the great mountains and the hills in.

CHAP. V.

READER, suffer me a little to describe the Quaker's imaginary God without a body. Penn saith, God is an infinite, great, vast Spirit, without any form or shape at all, and holdeth the waters in the hollow of his hand. Now the hollow of this imaginary infinite Spirit's hand, is that hollow earth that holdeth the great seas, and waters of the earth, this is the hand of an infinite Spirit that hath no body. 2 The firmament of heaven, the substance of it is the span of an infinite Spirit without a body. 3. That this infinite Spirit without a body can comprehend and understand, and hold all the dust of the earth in its head, yet a Spirit without a body. 4. That this infinite vast Spirit without a body, can weigh the mountains in scales, and the hills in balance, without a head of understanding. Here the Quaker's God is described, he holdeth the waters in the hollow of his hand, yet hath no hand. 2. He spanneth out the heaven with his span, yet hath no fingers nor thumb. 3. He comprehends the dust of the earth in a measure, yet hath no head. 4. He weigheth the hills and mountains in a balance, yet hath no arms nor body. This is the Quaker's God which they do worship, and this is the Quaker's faith, else Penn would never have brought

this Scripture, to prove that God is not in the form of a man, nor no form at all.

Yet the Scriptures speak of God having all parts as a man hath, as here in this place the prophet speaks of God's hand, and of his comprehension, which must be in the head ; Moses tells us of God's face, *Thou canst not see my face and live* ; and heaven is God's throne, and earth is his footstool ; and that God hath a nose and breast, and thighs and arms, and fingers, and right hand and left hand ; the sheep shall stand on his right hand, and the goats on his left hand ; these expressions the Scriptures are full of : therefore it is for certain that Moses and the prophets did believe and know that God was in the form of man when he said, *Let us make man in our own image* ; else the prophets would never have talked so oft of God's face, arms, hands, breast, nose that smelled a sweet savour, legs, and feet, if God had been no form at all, as Penn doth vainly imagine. And if it be granted that God was in any form at all when he created this world, is it not the safest and the best faith to believe he was in the form of a man, seeing he saith he made man in his own image and likeness ? Else those words of Moses cannot be true ; for an infinite spirit, without body and shape, could never have made man in his own image and likeness, except he had made man an infinite formless spirit, without a body as himself is ; as Penn doth affirm that God hath no form nor body, nor likeness at all, but an infinite vast spirit, that fills all places at one time, which in effect is an infinite nothing : for if God had no body nor form of his own at all, then it will follow that he must be an infinite nothing at all ; or else he must be the earth, the waters, the air, the firmament, the sun, the moon, the stars, the life of every creature, both rational, and sensitive, and vegetative creatures, even the all in all. To conclude, there is nothing in heaven above, nor in the earth beneath, nor in the waters, but God himself ; for if God cannot be confined to any particular place, as Penn saith, he must partake of the miseries here on earth, as well as the joys of heaven : why ? Because he cannot be confined to heaven, which is the throne of glory, but must be here on earth his footstool at the same time ;

so that no place is empty of God's presence, no not so much as hell, but God is present there at one and the same time. This is Penn the Quaker's God, as doth appear by the inference he draweth from these Scriptures afore-mentioned.

For the reader's sake, I shall interpret those words of Scripture, how God may be said to have measured the waters in the hollow of his hand. The meaning is, that *in the beginning, when God created the heaven and the earth, the Spirit of God moved upon the face of the waters.*—Gen i. 2. For the waters were over the face of the earth, and did cover the earth; therefore it is said, *that darkness was upon the face of the deep waters*; and God's Spirit, that is, the Word of his power, moved upon the face of the waters; and by the voice of God entering and moving upon the face of the waters, he created light out of the substance of water. For the reader must mind, that by the Word of God the worlds were framed. The Word of God may be called the Spirit of God, in that no word can be spoken but it must proceed from a Spirit, and a spirit cannot utter words but from a body; so that there must be Body, Spirit, and Word, and all but one Being; neither can any one of these three be destroyed, but all three are destroyed; and if one of these three do live for ever, all three do live for ever, because they all three are but one entire distinct Being of itself. But let that pass.

So that God, by his Word, moving upon the face of the waters, he created by his word, out of that substance of water, the sun, moon, and stars; by his Word he made them bodies of light; but before he made the sun, moon and stars, he created by his Word, out of those waters that was over the face of the deep, the firmament of heaven, it was made by the Word of God out of that substance of water that was upon the face of the deep in the beginning; and this firmament is called heaven, which God made of that water that was over the face of the deep; and this firmament which God created out of the substance of water, it doth compose the globe of the earth round, so that the earth stands in the midst of the firmament; so that the firmament is underneath the earth, as it is above the earth, and by the Word of the Lord the earth standeth in the midst of the firmament upon

nothing, but by the Word of God's power when he created it; only this observe, though God maketh the earth to stand upon nothing; yet he did not make the earth itself, the substance of earth of nothing, but the substance of earth was an eternal chaos; for God never made any thing of nothing, though he maketh a substance to stand or hang upon nothing; and those bodies of light, the sun, moon, and stars, God set them in the firmament of heaven to give light upon the earth; and after God had made the firmament of heaven and those lights aforesaid, out of the substance of that waters that was over the face of the earth, then God said to the residue of the waters, *Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so.* (As in verse 9.) This one place where the waters were gathered together, was the hollow of God's hand, because God, by his word, caused the waters to gather together into that place he appointed them, even to that one place they now remain; and this was God's handy-work, and in this sense God may be said to have measured the waters in the hollow of his hand, because he prepared a place in the earth by his Word speaking, to hold the waters in a hollow place in the earth both deep and large, to hold these deep waters in this deep place in the earth; and these waters are called sea; so that the deep, that holdeth the waters of the sea, may be called the hollow of God's hand, and that he doth hold the waters of the sea in the hollow of his hand, because he keepeth the waters of the sea in its bounds, in that he hath set a governor, the moon, over the waters, to ebb and flow, and keep them within bounds.

CHAP. VI.

AND as for God's meting out the heaven with a span, that was when God created the heaven in the beginning, Gen i. 1. The heaven is the firmament as I said before, and God hath, by his wisdom and power of his Word, meted out the firma-

ment of heaven, to compass the earth, as I said before; and being God's handy work in the creation, at the beginning, it may properly be said, that he hath spanned out the firmament with his span; and whereas he comprehended the dust of the earth in a measure, that was when God had, by his Word speaking, caused the waters to be gathered into one place, then the dry land did appear, as in verse 9, and it was so; then God could comprehend the dust of the earth in a measure; Why? Because he could then see the length and breadth of it, and did see that the dust of the earth would be a place fit for all mortal creatures, which he intended to make to live in; and God did measure in his wisdom and understanding, and counsel, the length and breadth of this dry land that did appear; and God knew it would serve for a good use, for mortal creatures to live and inhabit in, to set forth his glory in the creation; and in this sense God may be said to comprehend the dust of the earth in a measure.

3. God may be said to have weighed the mountains in scales, and the hills in a balance; that is, when the waters were gathered into one place by the Word of the Lord in the beginning, then did the mountains and hills appear in sight, and when God saw them, he weighed the great mountains and the lesser in the balance of his mind, and he saw that the mountains and hills of the earth would be very good, and useful for those creatures he did intend to create; for the hills and mountains of the earth were covered with water, before the Spirit of God moved upon the waters, in the beginning, when God created this visible world, as it was in the days of Noah, when the world was drowned, as may be seen, Gen vii. 19, 20. *And the waters prevailed exceedingly upon the earth, and the ark went upon the face of the waters; and the water prevailed exceedingly upon the earth, and all the high hills that were under the whole heavens were covered, fifteen cubits upwards did the waters prevail, and the mountains were covered.* Thus the hills and mountains were covered with water, before God created this world, in the beginning, as Moses doth declare; and in this sense God may be said to have weighed the mountains in scales, and the hills in a balance of his own wisdom, counsel and under-

standing ; and yet the person of God no bigger than a middle-statured man. This is the true interpretation and meaning of the prophet Isaiah's words. Much more might be said on this point, but it would be too large, hoping that the reader will understand what is written as to this point.

4. Penn quotes Isa. xl. 18, 19, 21, 22, to prove that God is not in the form of a man ; his words are these, *To whom then will you liken God? What likeness will you compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold: have you not known, have you not heard, hath it not been told you from the beginning, have you not understood from the foundations of the earth, it is he that sits upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretches out the heavens as a curtain, and spreads them out as a tent to dwell in?*

Answer.—What doth this signify to Penn's purpose, or any wise doth prove that God is not in the form of a man? He gives no interpretation nor meaning at all of those words of the prophet Isaiah ; for the prophet doth in this place upbraid the house of Israel for making of graven images, and worshipping them for gods ; now these people that did make these graven images, and did worship them for gods, were the children of Jacob, whom God had chosen above all people in the world else ; and that they ought to worship the God of their fathers, Abraham, Isaac and Jacob, whose God was he that made man in his own image and likeness, who spake to Abraham, Isaac and Jacob, and Moses, and to their fathers, the twelve patriarchs ; they that knew God to be in the form of man in heaven, they never made any graven images as gods to worship ; but those children of Jacob, that were ignorant of God's form and nature, they made images as the heathen did, to worship them as gods, and they made their gods of several forms ; sometimes like a castle, or like a young bull, and sometimes like a giant and other images after the beathen manner ; and this making of graven images of wood and stone, gilded over with gold, and consecrated it for a God, and fall down and worship the work of their own hands ; as if this image had created the world,

and all creatures therein, and brought them out of the land of Egypt. What is this to Penn's purpose? this doth no ways prove that God is not in the form of a man, nor that man is not the image of God, in respect of his bodily shape; but Penn gives no interpretation nor meaning of these words of the prophet Isaiah, he only names the words of the Scriptures, and so leaves it.

Now it will be necessary to give them the meaning of these words of the prophet Isaiah, *To whom will you liken God? What likeness will you compare unto him?* The meaning is this: you idolotrous minded people to whom then will you liken God? What likeness will you compare unto him? The reason of man saith, we will get cunning workmen, that can carve wood and stone, and that is skilful in melting of all sorts of metals, and of silver and gold; the workman that can carve wood and stone shall frame us out a god, that shall perhaps be like a giant, like a man, or like a calf, or some other creature, as the power in being would have it; and when the workman at carving hath done his part, then the other skilful workman at melting of metals of silver and gold, with the advice of the goldsmith, spreadeth it over with gold, and when it is finished and made glorious to the natural eye sight, it is dedicated and consecrated by the priests and powers to be a god; and that all that are under that power must fall down and worship that golden image, as in Dan. iii. 1. *Nebuchadnezzar, the king, made an image of gold, whose height was threescore cubits, and breadth thereof six cubits; he set it up in the plain of Dura, in the Province of Babylon.* And in the 2nd verse, *The king did dedicate this image to be worshipped by all his noble lords and people of his realm.* Now what form or shape this great image was of, is not made manifest; whether it was in the form, shape, or likeness of a man, or like a calf, or any other creature, is not specified; but of what form soever the image was like, it was dedicated to be a God, to be worshipped, and it is very-likely this image had eyes, but could not see; and ears, but could not hear; and a nose, but could not smell; and feet, but could not walk; and a head, but could not understand; and a mouth, but could not speak through the

throat; as David saith: yet this image must be a god, the king's own making, and all people must fall down and worship this golden image as God, that could neither see, hear, nor speak.

And such kind of gods as these did the children of Israel worship, and forsook the living God, that spake to their fathers, Abraham, Isaac, and Jacob; therefore did the prophet Isaiah reprove them for making of graven images, and dedicating them for gods, to worship them; so that they did liken the living God, that created the heavens and the earth in the beginning, and that sits upon the circle of the earth; he who hath laid the foundations of the earth, likewise he hath stretched out the firmament of heaven as a curtain, and spread them out as a tent to dwell in; the living God may be said to sit upon the circle of the earth, because he hath laid the foundation of the earth by his word; and he knoweth by his wisdom and understanding how the earth hangs and stands upon nothing, as the reason of man can see, yet it standeth firm; and no god else can remove it out of its place, nor cause it to fall; so that the living God, by his wisdom and power, knoweth how the foundation of the earth was laid in the beginning, when he created all creatures here in this world, and the earth for his footstool; it being the most inferior work of all God's creation; so that by his wisdom and power he may be said to lay the foundations of the earth. Now let the reader consider that he saith the foundation of a tower hath matter and substance to lay the foundation with, for without matter and substance no foundation can be laid; so when God laid the foundation of the earth, there was the matter and substance of earth, before he laid the foundation of the earth; else it could not properly be said that God laid the foundations of the earth, if the earth had not been before he created it in the beginning, and if it be granted that the earth and waters were before God created the heavens and the earth in the beginning, as is most true they were, then I say, the earth and waters must needs be eternal; for the Word create the heavens and the earth, doth not signify that God made them of nothing, neither did God lay the foundation of the earth with nothing, he had matter

and substance, viz. earth and waters, which were eternal substances, for the eternal God to work upon ; for God did never make any thing of nothing, as man doth vainly imagine. But more of this in the next point.

CHAP. VII.

So that by God's wisdom and power in creating the heavens and the earth, he may be said *to sit upon the circle of the earth*: and as for his *stretching out the heavens as a curtain, and spread them out as a tent to dwell in*, the meaning is, that when God created the firmament of heaven in the beginning, he spread forth the sky, as we see, round about the earth, as a curtain ; so that the sky is under the earth, as it is over the earth ; and by his wisdom and power, by his word speaking, he hath drawn the sky or element, even as a curtain, over the face of the whole earth, that no living creature that is mortal may see through the curtains of heaven ; and on the other side of these curtains God hath made himself a tent to dwell in, even a kingdom of eternal glory, which no mortals can see by the eye of sense and reason. This is understood by faith only, as I said before: this is the true meaning of the prophet's words: and this God of Israel that did these great things in the beginning, was he that made man in his own image and likeness ; and that the living God was before he made man in the form and likeness of man, and in no other form and likeness, only his body was spiritual, heavenly, and glorious, as I said before.

In page 8, saith Penn, in this passage is a most pregnant overthrow of this vain opinion. First, saith he, *That God, of whom man can make a likeness, is not the true God*; and saith, *But such a one is Muggleton's, therefore not the true God*. Secondly, saith Penn, *If God was of man's figure and stature, then goldsmiths were able to make his likeness: but*, saith he, *this the Scriptures utterly deny, and ask, what likeness will you compare unto him?* Saith he, *Therefore God is not in the bodily shape of man*.

Answer. Here the reader may see the black darkness of this anti-christian devil, Penn the Quaker ; that, because goldsmiths, or other craftsmen may make the image of a man, and so make the image and likeness of God, therefore God must have no body nor form of his own at all. Let the reader consider that if God hath no body nor form of his own, he is in a worse condition than the creatures which he hath made ; for he hath made all creatures that hath the breath of life in them with bodies, and the body and life of all creatures doth rejoice, and are glad ; and without a body there can be no life, nor joy, neither in God, angels, nor man, nor no other creature that hath the breath of life. Now shall any man that is not stone-blind in his understanding believe that God, who created and made all things with bodies, and yet himself hath no body at all, but is an infinite vast spirit, without any body, or form, or shape at all of his own ? A man may as well say, that a spirit without a body may build all the churches in London that were burned down by the fire, as to say that God, who created the two worlds celestial and terrestrial, and the creatures therein, had no body of his own : or a man may as well take a beautiful spirited woman without a body to his wife, and see how he can love a spirit without a body. This is as possible for man to do, as it is for God's spirit to be without a body : nay, it is as possible for the spirit of a man to build a tower without its body, as it is for God to create the two worlds, and all creatures therein, without a body of his own. Again, if God hath never a body of his own, but is an infinite vast spirit without any body at all, and yet fills heaven and earth, and the heaven of heavens cannot contain him ; where, then, is God contained ? Sure he is contained somewhere ! And if the heaven of heavens cannot contain him, he is of such a vast bigness, sure the imagination of man doth imagine God's spirit to be bigger than it is : it is a marvellous thing to me now, that a spirit without a body should be in all places at one and the same time, and fill heaven and earth also. But by faith I know that God's body is no bigger than a middle-statured man, and that his Godhead spirit is contained in that body ; only but this wisdom, power, and glory, doth

fill heaven and earth, neither doth the heaven and heaven of heavens contain his power and glory ; for he is as well by his power on earth, by his mercies to some, and his judgments to others ; nay, his power is in hell also with the damned ; so that God's power is every where at once, in that he hath written a law in the seed of every creature, both in heaven above, and in the earth beneath, and in the waters under the earth ; and in this sense God may be said to fill heaven and earth, and that the heaven of heavens cannot contain him ; but as to the person and body of God himself, he is contained now in the heavens only, and his person is contained, when he pleases, in a lesser compass than a man's person can be contained.

But Penn the Quaker hath imagined God to be an infinite Spirit, without a body, of such a vast bigness, that the heaven of heavens, nor the earth, cannot contain him ; his Spirit is so big that it cannot be confined to any particular place. By this assertion God is contained in the air, and in the earth, and in the waters, and in the beasts of the field, and in the fowls of the air, and in the fish in the sea, and in man, and in the shape of the trees, and grass of the field ; by Penn's assertion God is in all these, by his great vast Spirit without a body ; for he imagines that God is the life of every thing ; so that the trees could not grow, if God's Spirit were not in the sap of them, and so of all things else ; thus ridiculous is learned Penn's conceit of God's greatness ; so that God must be beholden to the bodies of the creatures which he hath made to dwell in, because he hath never a body of his own big enough, for his great vast Spirit to live in. Is not this an absurd faith, that Penn the Quaker holds forth ? let all sober men judge.

Mind, reader, that because Reeve and Muggleton doth declare that God is but in the form and stature, and bigness of a man, as is said by Moses, and that a man may carve, and make the image of man, and so the image of God, of wood or stone, and worship it for God ; so that man may make the image and likeness of God, as they do the image and likeness of angels and other creatures ; must it therefore follow, that because God's image and likeness is made in the form of

man's bodily shape, as is most true it is ; must men worship this image as God, and believe the image he hath made to be a God ? this is great blindness and horrid idolatry. So that because there may be an image of God made by man, therefore Penn will not have God to have any body or form at all but an infinite formless nothing, so that no image can be made of an infinite nothing. This is Penn's God that he doth worship, and while he seems to worship a God that hath no form at all, he becomes the greatest idolater of all, and worships every form for God, as the light in man is his God, the life of the beasts of the field is his God ; the firmament of heaven, the earth, the waters, the fowl, the fish, the trees, the grass, are his God ; for, saith he, God is every where and in all places at one time, and never confined to any particular place, no not in heaven above, neither can the heavens contain him, but he is every where, as Penn the Quaker saith.

CHAP. VIII.

So that he doth worship a God that hath neither body, form, nor shape, even an infinite nothing, or else a God that is all forms and shapes, and the image and likeness of all creatures else, both in heaven and earth, as well as man's image and likeness ; nay, by this assertion of his, God's Spirit or Essence is in the earth, and in the waters, and in the firmament of heaven, and in the clouds, and in the air, and in the sun, moon, and stars ; so that in effect, by this assertion, these things are the body of God, and the image and likeness of God, as much as man ; for if God's Spirit be of such a vast bigness, that cannot be contained nor confined to any one particular place, but is in all places at one time by the essence of his Spirit, it is so infinitely big, then the great vast earth and waters, and air and clouds, as aforesaid, are all God's bodies ; so that God must have so many bodies as there is distinct substances ; so that instead of God's being in the form, shape, and likeness of man, one particular form and shape,—by Penn's assertion, it must needs follow, that

if God be an infinite vast Spirit, without a body, and cannot be confined nor contained in one particular place, it must be concluded, that God hath so many bodies as there is creatures, and that every formless substance is God's body, and the image and likeness of God, as well as the bodily shape of man.

This is that anti-christian spirit in the Quakers, in those last times, in opposition to the spirit of Christ, who inspired Moses, the prophets, and apostles, with revelation to write Scripture; and they do every where declare that God made man in his own image and likeness, in respect of his bodily shape, in that God did always appear to the fathers of old in the form and shape of man, as the Scriptures are full to prove, as followeth.

Exod. iii. 2. *And the Angel of the Lord appeared unto him in a flame of fire, out of the midst of the bush.* v. 4. *And when the Lord saw that he turned aside to see, God called to him out of the midst of the bush, and said, Moses, Moses.*

1. Here the reader may see, that God did appear to Moses in form like a man in the bush: and God spake to Moses, and God was confined to that particular place, at that present, which no spirit without a body can do; for if God's Spirit without a body be every where, and cannot be confined to one particular place, but fills all places at all times, and no places, neither in heaven nor in earth, can be empty of God's presence, as Penn doth assert, I say such a God as this hath never a mouth nor tongue to speak; for this I say, no spirit without a body can speak any words at all, but that God that made man in his own image and likeness, in respect of his bodily shape, did appear unto Moses here in the bush, in the form of a man, though in a flame of fire, and did speak apparent words unto Moses, as a man speaks to his friend.

2. See Gen. vi. 14. *And God said unto Noah The end of all flesh is come before me.* And in Gen. vi. 1. *And God remembered Noah and every living thing.* And in Gen. ix. 1. *And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth.* Chap. ix. and 6th

verse, *Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man.* And in the 9th verse, *And I will establish my covenant with you, and your seed after you.* And in the 15th verse, *And I will remember my covenant which is between me and you.* And 16th verse, *And I will look upon it, that I may remember the everlasting covenant between God and every living creature.*

Here God did appear to Noah in the form of a man, and spake unto him plain words ; and he remembered Noah, and God blessed Noah and his sons with the blessing of fruitfulness, and multiplying and replenishing the earth, with the increase of sons and daughters, and God gave them a law that they should not shed man's blood ; why ? because man was made in the image of God, for in the image of God made he man ; therefore did God establish his covenant with Noah and his seed after him ; and that God would remember his covenant which he made between man and himself ; and that God would look upon his covenant that he had made with Noah and every living creature ; and that he might remember his everlasting covenant between God and them. Here the reader may see that God can speak words, which he could not do without a mouth and tongue. Likewise we read, that God blessed Noah and his sons, which he could not do without a mouth and tongue ; likewise God gave them a law, that they should not shed man's blood, which he could not do without a mouth and tongue ; likewise God did establish his covenant with Noah and his seed after him, which he could not do had he not a head like a man's head, that hath wisdom and understanding in in, to make covenants with man. Also God would remember his covenant which he made between man and himself ; so that God hath a memory in him, to remember what covenants and promises he makes to man ; likewise, God would look upon his covenant, that he might remember his everlasting covenant between God and them ; here we see that God hath eyes to see, as a man hath to look, what promises and covenants he maketh with man, that he might remember to perform them on his part, though man fail on his part ; these things God could not do if he had not eyes to see, he could not be said to look, and if he

had no mouth nor tongue, he could not speak nor utter words, nor make no covenants with man; and if God had no head, he could have no wisdom, understanding, nor memory at all, for this I say, a spirit without a body, it hath no being at all; why? because it is nothing at all, but a fiction of man's brain, that hath proceeded out of his imaginations. Yet Penn's God is a Spirit without a body, that can neither hear, nor see, nor smell, nor speak, nor remember; this is Penn's God that cannot hear, because a spirit without a body hath no ears; nor smell, because it hath no nose; nor speak, because it hath no mouth nor tongue; nor see nor look, because it hath no eyes; nor remember, because it hath no head, nor understanding, nor wisdom. To sum up all, a spirit without a body is nothing at all, but a thing created out of man's blind imagination, which hath created to itself a spirit without a body, which he calls God, and the imagination of man hath created to itself a devil, to be a spirit without a body; the one spirit he worships for God, and the other spirit he is affrighted at, as his devil; thus he hath created by his imaginations a God, to worship a spirit without a body, and a devil to fright him, a spirit without a body also; thus Penn the Quaker doth worship a God of his own making, and so becomes the greater spiritual idolater, than those that worshipped the golden calf. This is Penn's God that he doth worship, a spirit without a body; this is none of my God, neither is it that God that made man in his own image and likeness.

CHAP. IX.

3. AGAIN it is said, Gen. v. 22. *Enoch walked with God.* 24th verse. *And Enoch walked with God, and he was not, for God took him.* So Gen. vi. 6. *It repented the Lord that he had made man on the earth, and it grieved him at his heart.*

Here the reader may see, that God is no great vast Spirit without body, which can walk and talk with man: neither can a spirit without a body be capable to repent, nor to have

any such passion as to be capable of grief of heart : why ? Because a spirit without a body hath no heart, to be sensible of wrath and anger, with that which it hath made, because of its disobedience, nor pleased with those creatures which do obey his will : why ? Because a spirit without a body hath no heart nor will to be pleased or offended, nor capable to walk or talk with man ; neither can a spirit without a body be capable to repent, these things belong only to such a God that hath a body of his own ; and the true God being a spiritual body in form like man, he seeing the wickedness of man was so great, more great than he thought it would be, when he suffered the serpent to beguile Eve, in that the seed of the serpent, men and women, should act such things as were unnatural, as the people in the old world did ; and now God, by experience, saw that the wickedness of man was so great beyond what he expected, that it repented him that he had made man upon the earth, and he was grieved to the heart. By this the reader may observe, that God did not know all things past, present, and to come ; neither is that infinite that doth ; for if God should know all things past, present, and to come, then there is nothing more for God to know ; therefore his knowledge must be finite, but the nature of infiniteness is to increase in new knowledge, new joys, and new glories eternally ; so that when God saw the wickedness of man was so great, beyond what he expected, as aforesaid, it repented him that he had made man upon the earth, and it grieved him to the heart : so that now God is resolved in himself with a new resolution, to destroy the thing which he had made, by drowning the world by water. So that God hath a prerogative power in himself to increase in knowledge and understanding, and when any new knowledge doth arise in God, he knoweth how to dispose of it for his own glory, both in the preservation and exaltation of what creatures he pleases, and in the abasement and destruction of others of his creatures. And this is the nature of infiniteness ; and of a prerogative power, which is above all law ; and this infiniteness and prerogative power is in the body of God, even he that created man in his own image and likeness.

So that Enoch being an holy man, in that he believed in God, and in that he was a righteous man, and did nothing contrary to the law written in his heart, God loved his holy faith, being his own nature, and his obedience to the legal law written in his heart ; so that God walked with Enoch, and revealed his secrets unto him, and shewed unto him that God was in the form of man from eternity ; and Enoch walked with God, in that he did believe God was in a glorious form like man from eternity, and in that he did obey God's law written in his heart ; so that his righteousness did exceed all men that were upon the earth at that time ; so that God revealed unto him glorious things, in that he gave him to know that God was in the form of a man, a spiritual body ; and gave him the spirit of prophecy, that this spiritual body should be transmuted into a pure natural body, so that God should be upon this earth, and eat and drink with man as a man. This, and many other wonderful things did Enoch prophecy of concerning God, in the books of Enoch, which Noah, Abraham, Lot, Isaac, and Jacob, and the twelve sons of Jacob did read, as may be seen in the testimony of the twelve sons of Jacob, and in the Scriptures, that maketh mention of Enoch, and how he was translated.

Observe his body was translated and immortalized as well as his soul, and his body went to heaven as well as his soul ; for this I say, there never was any soul or spirit that went to heaven without a body since the world began, nor never will to the world's end. For if the soul goeth to heaven, the body goeth to heaven also ; for God will not endure to have spirits in heaven without bodies, because his spirit cannot be without a body himself, nor no other creature he hath made in heaven nor in earth ; so that what spirits soever goeth to heaven without bodies, God will surely cast them out of heaven for ever. So that it may be clear to the reader, that hath faith to understand the Scriptures, that Enoch did know and believe God to be in the form of man's bodily shape, a spiritual body, and that this spiritual body would transmute itself into a pure natural body, which was Christ, and that this Christ should be the very God that should eat and drink

with man as man, and that the seed of the serpent should put him to death : now, if the man Christ Jesus his body and soul was the Lord of life, as the Scripture saith, then certainly he was God when he was upon earth, and his soul suffered death, as the Scriptures are full to prove : but I shall speak more fully to this hereafter. Likewise it may be clear to the reader that no soul nor spirit can go to heaven without its body, and that Enoch's body was translated with his soul, and so went both to heaven, being but one personal substance, neither can they be separated one from the other. This is a standing truth, but few understand and believe it.

4. See Gen. vi. 8. *But Noah found grace in the eyes of the Lord; and Noah was a just man, and perfect in his generation, and Noah walked with God.* So Gen. viii. 20. *And Noah builded an altar unto the Lord, and took of every clean beast, and every clean fowl, and offered burnt-offerings on the altar.* And verse 21. *And the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the ground any more for man's sake.*

Here the reader may see that Noah was a just and perfect man in his generation, insomuch that he found grace in the eyes of the Lord, in that he walked with God. So that God revealed himself to him, because he had faith to believe God, and he acted the righteousness of the law written in his heart towards man. For this is to be minded, that God always chose such men, and revealed himself unto them that were righteous in their generation ; and if Reeve and Muggleton had not been innocent and free from the breach of the law written in our hearts, and righteous in our generation in these last times, when so much wickedness hath been acted by the professors of godliness in these times, God would never have chosen us, nor have revealed himself unto us, as he hath, though despised by the seed of the serpent, such as Penn the Quaker, and others.

CHAP. X.

BUT the serpent said as much by the Lord himself when on earth, as they do by us ; but let that pass. 'Here the reader may see that Noah did believe and know that God was in form like a man, because he found grace in his eyes ; for Noah knew that a spirit without a body had not eyes nor heart to shew favour : but that God, that was in the image and likeness of himself, who had his eyes in his head to see that Noah was righteous before him, God's heart did love him, and shewed favour unto him, and gave him revelation, knowledge, and understanding of himself, and of his form and nature, and to be a preacher of righteousness. So that by faith towards God, and righteousness towards man, he walked with God as Enoch did, but was not translated as Enoch was, but died, and is in the earth at this day ; so that he shall not go to heaven until all the rest of the saved of the Lord go to heaven, but his flesh doth rest in hope, as David saith, until the resurrection.

Likewise we see that Noah was in such a high esteem with God, that when he offered up sacrifices to him, he was so well pleased with it, that the Lord said he smelled a sweet savour ; insomuch that the Lord said in his heart, *I will not again curse the ground any more for man's sake.* Here we see God hath a nose to smell, and a heart to promise ; so that except a man were stone-blind, he could not deny God to be in the form and likeness of man ; for a spirit without a body hath no nose to smell, nor heart to promise, but is without form, and void of all sense ; it can neither hear, see, nor smell, nor taste, nor handle, nor speak, nor walk ; but is an eternal stillness, as I have heard several of the Ranters say ; and Penn's God and his faith is the same as the Ranters is : this I know to be true.

5. See Gen. xiv. 18. *And Melchizedek, king of Salem, brought forth bread and wine, and he was the priest of the most high God. And 19th ver. And he blessed him, and said, Blessed be Abraham of the most high God, possessor of heaven and earth,*

Mind, reader, this Melchizedek, king of Salem, that brought forth bread and wine to Abraham, it was God himself that did appear unto Abraham in the form of a man, and blessed him ; now to take off the doubts that do arise in all men's hearts, because the words are so dubious set down by Moses without any interpretation, it seemeth strange that God himself should be a priest, and bring forth bread and wine to Abraham. The case was thus : in those times when Abraham, Isaac and Jacob, and their sons were upon the earth, before Moses was born, and called to write the Scripture, there was amongst the righteous fathers, the books of Enoch and his prophecies, and he speaking in his books of a priesthood of the high God, and prophecying of another priesthood of Aaron ; and the righteous fathers of old knowing that it would be a long time after their deaths, before the priesthood of Aaron would take place, they, according to the writings of Enoch, did set up priests unto God after that time that Melchizedek had blessed Abraham with the titles of Melchizedek, the priest of the most high God ; and they did offer up sacrifices by this priest as unto Melchizedek ; and they called the priest Melchizedek, the priest of the most high God and they paid tithes to this priest as unto Melchizedek, the priest of the most high God, as they did afterwards to the priesthood of Aaron ; a hint of this may be read in the testimony of the twelve patriarchs at their deaths ; for Abraham was going after the slaughter of kings to give the tenth of the spoil unto that Melchizedek the priest ; as no doubt but he had done several times before, as in the 20th verse, and gave him tithes of all ; but this Melchizedek, king of Salem, who brought bread and wine, as the priest of the most high God, who blessed Abraham, was God himself, only to signify unto Abraham, and those of the faith of Abraham, that in the fullness of time he would take upon him the seed of Abraham in the womb of a virgin, and so become very man, to offer up himself unto sin and death, and to rise again the third day, and so become an high priest after the order of Melchizedek. He that can understand this mystery, let him understand.

For it may be clear to the seed of faith, that this Melchizedek, king of Salem, which blessed Abraham, was God, the Father and Creator of all things, as may be seen Heb. vii. 1. For this Melchizedek, king of Salem, priest of the most high God, that met Abraham returning from the slaughter of the kings, and blessed him, verse 2. to whom also Abraham gave a tenth part of all : first, being, by interpretation, King of Righteousness, and after that also King of Salem, which is King of Peace, verse 3, without father, without mother, without descent, having no beginning of days, nor end of life, but made like unto the Son of God, abideth a Priest continually.

Here it is clear, that this Melchizedek that met Abraham and blessed him, was God, the Father and Creator of all things ; and it may be as clear to those that have the true light of faith in them, that this Melchizedek, the eternal God, was in the form of a man ; and further, it is plain, that God himself did officiate the office of a Priest himself, and took upon himself the title of the Priest of the most high God, notwithstanding he was the most high God himself ; and he acted as God to Abraham, even as a friend of God, and gave him bread and wine to comfort him, and blessed him. Thus the reader may see, that God was in the form and likeness of man from eternity, and that this Melchizedek, King of Salem, the Priest of the most high God, was the eternal God himself, who was without father, without mother, and without descent, having neither beginning of days, nor end of life ; this must needs be the eternal God himself, who made man in his own image and likeness.

CHAP. XI.

AND as for his being made like unto the Son of God, abideth a Priest continually, that was to signify to Abraham, that this Melchizedek, the eternal God, would take upon him the seed of Abraham, and would become a son of Abraham; and as he had been Abraham's father, so he would in the fulness of time, become Abraham's son; and this Jesus Christ was that Melchizedek that took upon him Abraham's seed, and became Abraham's son, and Abraham became God's father, This is the mystery of God indeed, yet the Scripture is full to prove it; for this Christ is called the Son of David, the Son of Abraham, the Son of Seth, the Son of Adam, the Son of God.

Now mind that all these men were called the Sons of God, before God took upon him the seed of Abraham in the Virgin's womb; but when that child Jesus was born of a Virgin, then those men aforesaid were called his fathers; so that David, in spirit, called his son Christ, Lord; and yet he knew at that time, by the spirit of prophecy, that God would take his seed upon him, and become his Son, and call himself Christ; for God took not upon him the nature of angels, but the seed of Abraham; that is, he took upon him the seed of faith that was in Abraham, and not the nature of angels, which is the seed of pure reason in the angels; so that God took upon him his own nature that he breathed into Adam, even the breath of life, that became seed in him; that is the seed of faith; therefore Adam is called the son of God, and God is called Adam's son, and Adam is called God's father, in that Christ is called the Son of Adam, the Son of God; that is, God became a Son, as aforesaid, and suffered death, and rose again, and ascended up to heaven again, from whence he came, and is now an High Priest for ever, after the order of Melchizedek, being now entered into the same glory which he had before the world was, and is sat down on the right hand of the Majesty on high, in the same glory which he had before he descended from heaven into the Virgin's womb. Thus the reader may see that eternity became time, and time is become eternity again.

6. See Gen. xxviii. 12. concerning God's appearing to Jacob, *And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending on it.* Verse 13, *And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed.* Verse 16, *And Jacob awaked out of his sleep, and said, surely the Lord is in this place: this is none other but the house of God, and this is the gate of heaven.* So in verse 22, *And this stone which I have set for a pillar, shall be God's house.* And Gen. xxxii. 1, 2. *And Jacob went on his way, and the angels of God met him: and when Jacob saw them, he said, This is God's host.* So see Gen xxxii. 24. *And Jacob was left alone, and there wrestled a man with him until the breaking of the day.* Verse 27. *And he said unto him, What is thy name? And he said, Jacob. For as a prince hast thou power with God and man.* Verse 29. *And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou askest after my name? And he blessed him there.* Verse 30. *And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved.*

These are plain proofs of Scripture, to prove that God was in the form of man from eternity, and that he made man in his own image and likeness, in respect of his bodily shape; because God always appeared to the fathers of old, though a spiritual body, in the form and shape of man's body; neither did God ever appear in any other shape, but the shape of man, because it was his own shape; for it would have been a ridiculous thing for God to make man in his own image and likeness, and he himself to have no body, form, nor likeness at all. Which way then could he have had any converse with man, neither could man have had converse with God; for an infinite Spirit, without any body, could never appear to man, nor converse with man, nor bless man. What blessing can a spirit without a body give to any man that hath a body?

This is the most absurd opinion that ever was, that God should be a Spirit without a body. This opinion did arise

first from the children of Cain, and so it run through the heathen; and the Quaker's anti-christian spirit is no other but the spirit of Cain, and of the heathen; but the children of Adam, and of Seth, and of Enoch, Noah, Abraham, Isaac, and Jacob, and those of their seed, did know that God was in the form of man in respect of his bodily shape, and God did always appear unto them in the form and likeness of man in respect of his bodily shape, as he did here unto Jacob in his dream; he saw a ladder reach from earth to heaven, and the angels of God ascending and descending upon it; and that the angels that ascended and descended up and down this ladder were spiritual bodies in forms like men; and the Lord of heaven and earth, he being a spiritual body in form like man, stood above it, or at the top of the ladder, ready to come down, and said, *I am the Lord God of Abraham thy father, and the God of Isaac.* So that Jacob knew the place where he saw this vision was no other but the house of God, and the gate of heaven: and as he went on his way, the angels of God met him in the forms of men; and when he saw them, he said, *This is God's host*; and Jacob knew that God followed hard after his host of angels; so that when they were passed by, Jacob was left alone; then cometh God in the form of a man, wrestleth with Jacob until the breaking of the day.

CHAP. XII.

And God said unto Jacob, What is thy name? And he said Jacob. And God said, As a prince hast thou power with God and men; so that Jacob wrestled and prevailed with no less person than with the Eternal God himself: and seeing that he had prevailed as a strong prince with God, he was emboldened to ask his name; but the Lord God would not tell him any other name but what he had told him before: I am the Lord God of thy father Abraham, and the God of Isaac; but however God blessed him, and Jacob knew it was

the God of heaven that wrestled with him ; *For, saith he, I have seen God face to face, and my life is preserved.* Now, Penn the Quaker, do you believe that it was a spirit without a body, that discoursed and wrestled thus with Jacob? Did Jacob prevail with such a God, that is a formless spirit without a body? I wonder how you dare to justify such a God in public, seeing the Scriptures are so full against your anti-christian spirit, that denieth the body of God, that made man in his own image and likeness, in respect of his bodily shape, as well as his soul. And what clearer proof of Scripture can be given to prove the Eternal to be in the form and likeness of a man, and that man's bodily shape and likeness is the image of God, than this Scripture concerning Jacob, and God wrestling with him.

7. Again, to prove God to have body and form like man, see Exod. xlii. 12 *And the Lord said unto Moses, Come up to me into the mount, and be there, and I will give thee tables of stone ; and Moses went up into the mount of God.* Ver. 15. *And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days, and the seventh day he called unto Moses out of the midst of the cloud.* Ver. 17. *And the sight of the glory of the Lord was like devouring fire in the top of the mount, in the eyes of the children of Israel.* Ver. 18. *And Moses went into the midst of the cloud, and gat him up into the mount, and Moses was in the mount forty days and forty nights.* Exod. xxxiii. 9. *And it came to pass as Moses entered into the tabernacle, the clouded pillar descended and stood at the door of the tabernacle, and the Lord talked with Moses.* Ver. 10. *And all the people saw the clouded pillar stand at the tabernacle door : and all the people rose up and worshipped.* Ver. 11. *And the Lord spake unto Moses face to face, as a man speaketh to his friend.*

Here the reader may see, that God did appear unto Moses in the form of a man, and spake plain words unto him, and said unto him, *Come unto me into the mount*: so that God did confine himself into that place of the mount, only to talk with Moses. Also God gave Moses tables of stone. Observe those tables of stone that God gave Moses to write on were no stones of this earth, but stones that were of a purer na-

ture, even stones of that earth above the stars, only to signify that God had written the law in the stony heart of man, who received this law written in his heart from the seed of the serpent that was thrown down from heaven, even that serpent that beguiled Eve ; likewise, God, being a spiritual body, but of the stature of a middle-statured man, he could come down from heaven in a cloud upon the mount ; and when Moses went up unto the mount of God, then did God descend from heaven in a cloud upon the mount, and covered the mount with the cloud, and the glory of the Lord abode upon mount Sinai, and the cloud covered it six days.

That is, the brightness of God's person did shine upon the mount, which no natural eye could look upon him, only the cloud covered his bright glory ; so that Moses might speak with him face to face, though he could not see his face ; yet God called unto Moses out of the midst of the cloud, and at the sight of the glory of the Lord it was like devouring fire in the top of the mount, in the eyes of the children of Israel ; yet notwithstanding Moses went into the midst of the cloud, and was in the mount forty days and forty nights ; likewise when Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. Observe the tabernacle was always below the mount, and when God had any thing to reveal to Moses when he was in the tabernacle, God always descended in this cloudy pillar, and it always stood at the door of the tabernacle, and out of this cloudy pillar which stood at the door of the tabernacle, did God speak to Moses face to face, as a man speaketh to his friend.

By these Scripture words, a man may clearly see that God is a spiritual body, in form like a man, and did always appear so to the righteous ; and we see that God being of no bigger stature than a man, being spiritual, he can subscribe his person into what particular place he pleases, and speak with what particular person he pleases to speak unto ; and he being of a like spiritual fiery body, that the very clouds shall bear him up, and the clouds shall descend from heaven with him in it, at his command ; and at his command the clouds shall ascend, and carry him up to heaven again ; even

as a king's chariot doth carry him here on earth, up hill and down hill ; such a God as this do I own and believe in, and do deny such a God as Penn the Quaker worshippeth, who is a Spirit without any body or form at all ; that can neither hear, nor see, nor speak, nor be subscribed to no particular place, but is at all places at one and the same time ; and nevertheless, from being in all places at one and the same time, such a kind of God as this will do a particular man but little good in time of trouble ; neither will this God deliver Penn himself, nor save him from that sentence and judgment that a mortal man hath given him in the day of account.

8. See *Exod. xxxiv. 34.* *But when Moses went in before the Lord to speak with him, he took the vail off, until he came out.* Verse 35, *And the children of Israel saw the face of Moses, that the skin of Moses' face shone ; and Moses put the vail upon his face again, until he went in to speak with him.* So *Num. xii. 4.* *And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, and they three came out.* Verse 5. *And the Lord came down in the pillar of the cloud, in the door of the tabernacle, and called Aaron and Miriam, and they both came forth.* Verse 6. *And he said, Hear now my words, if there be any prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.* Verse 7. *My servant Moses is not so, who is faithful in all mine house.* Verse 8. *With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold.*

Here the reader may see clearly that God is in the form of man ; for Moses was a man, and that Moses, when he went to speak with God, he took the vail off his face until he had done speaking with God ; and when Moses came from talking with God he put the vail over his face again, because the children of Israel should not look upon the face of Moses ; because the skin of his face did shine, nor speak unto him, except the vail was upon his face ; likewise, we see that the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, and that God said unto them, *Hear now my words, if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a*

dream : my servant Moses is not so, who is faithful in all mine house ; with him will I speak mouth to mouth ; even apparently, and not in dark speeches ; and the similitude of the Lord shall he behold.

Observe, Moses was a man, and he spake to God mouth to mouth ; so that God had a mouth as well as Moses. Secondly, That God's talking with Moses mouth to mouth made his face to shine so bright, that the people could not look upon Moses' face. Thirdly, That the Lord descended and came down from heaven in the pillar of the cloud, and stood in the door of the tabernacle, and that God called out of the pillar of the cloud unto Aaron and Miriam. Fourthly, That God doth make himself known to some by vision and dream. Fifthly, That God spake familiar words unto Moses as a man speaks to his friend. Sixthly, That Moses did see and behold the similitude of the Lord ; that is, Moses did see and behold that God was in the form of man, according to his own revelation in Genesis. *God made man in his own image and likeness.* These Scriptures are full to prove, that God is a spiritual person, in form like a man, and that he is subscribed to one particular place at a time, where he pleases ; and that his person was contained only in the pillar of the cloud when he descended from heaven upon the mount to talk with Moses ; and there was no God in heaven for that season, but his power only, until he did ascend to heaven in the pillar of the cloud again. Thus God was, and is when he pleases, contained and subscribed to a particular place, even in the pillar of a cloud upon the mount of Sinai, and God was no where else in his person at that time but there. This God was Moses' and the true prophets' God, and this is Reeve and Muggleton's God.

CHAP. XIII.

9. THAT made man in his own image and likeness, in respect of his body as well as his soul, this was the God that the righteous fathers of old did serve and believe in, as I have shewed before ; neither is there titles of honour attributed

but to a person ; and though we do know and believe the everlasting God, who made man in his own image and likeness, to be a spiritual body or person ; yet this spiritual body is clearer than chrystal, brighter than the sun, swifter than thought when he pleases, yet a body. This Penn's imagination cannot comprehend ; this is that God of Jeshurun that rideth upon the heavens, and in his excellency on the sky, and sitteth upon the circle of the earth ; he being a spiritual body, he rideth upon the wings of the wind, in that he hath made the clouds for the pavement of his feet, and he hath commanded the winds to drive the clouds which way he pleases, even as a king doth his chariot upon earth. He maketh the clouds to descend from heaven to earth with his person in it, when he pleases ; and he commandeth the cloud to ascend from earth to heaven again when he pleases.

And when he pleases he rideth in a cloud about the circle of the firmament of heaven, and overlooketh the circle of the earth, yet his bulk and bigness but the dimension of a middle-statured man, yet his body being of that clearness, and brightness, and swiftness, the clouds can carry a spiritual body with ease, and can ascend and descend, as we read that God did ascend and descend in the pillar of the cloud when he spake to Moses and Aaron in Mount Sinai ; likewise we read that God set a ladder on the earth, which the top reached up to heaven : this ladder was for the angels, being spiritual bodies, to descend and ascend ; and this ladder was made of the clouds ; and the steps of the ladder that reached from earth to heaven were but three steps, to signify the three commissions, or three records upon earth ; to wit, the water, blood, and spirit, answerable to those three records in heaven, of Father, Word, and Spirit : and as this ladder had but three steps from heaven to earth, to signify that God would descend from heaven but three times to speak unto men to the hearing of the ear, to give them commission here on earth, that they might all three agree in one to bear record to those three in heaven, of Father, Word, and Spirit, to be but one personal God, in the form and likeness of man's bodily shape.

CHAP. XIV.

So that God hath made the clouds as a ladder, with three steps, for the angels and himself to descend and ascend when he pleased : and whereas it is said, that Jacob saw in his vision the angels come down the ladder first, it was to signify that the dispensation of angels should be acted first upon this earth by Moses and the prophets : and whereas it is said, that God was upon the top of the ladder that reached to heaven ; and after the angels were passed by, then God, that sat at the top of the ladder, he came down and wrestled with Jacob, to signify, that he would descend from heaven into the womb of a virgin, and become very man ; and would suffer death, and shed his most precious blood, for the redemption of the seed of Abraham and Isaac his fathers ; and that his apostles should bear witness that he shed his most precious blood ; and for this record of theirs, their bloods should be shed also, which came to pass : and this was the record of blood here upon earth, answerable to the record of the word in heaven ; and this was the second step and dispensation from heaven acted upon this earth by Christ and his apostles : and the third and lowest step of this ladder is the dispensation or commission of the Spirit now in this last age, when God spake unto John Reeve, and gave Lodowick Muggleton to be his mouth. This commission of the Spirit hath borne witness here on earth to that one God in heaven, called Father, Word, and Spirit, to be in the form of man's bodily shape and likeness ; and that he made man in his own image and likeness, without any mental reservation ; and this record of the Spirit, it hath been in being upon this earth above twenty years, and as those that were spiritualized in the other two commissions, as Moses, Elijah, and Christ, that ascended up to heaven in a cloud, to signify that all the true seed in their commissions in the resurrection shall ascend up to heaven in clouds also ; and so shall we, the witnesses of the Spirit, and all true believers of this third

and last record of the Spirit in the resurrection, rise spiritual bodies, and shall be caught up with clouds, to meet the Lord in the air : this is the true interpretation of Jacob's vision.

Further, I say, it is clear by Scripture, that spiritual bodies doth descend from heaven in clouds, and ascend to heaven in clouds, as may be seen, *Mat. xvii. 3. And behold, there appeared unto them Moses, and Elias talking with him* : this Moses and Elias came down from heaven in a cloud, upon that high mountain, as may be seen from ver. 5. *While he yet spake, behold a bright cloud overshadowed them, and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased ; hear ye him.* It is clear, that this bright cloud brought Moses and Elias from heaven upon that mountain ; and they ascended up to heaven again in that bright cloud ; so in *Acts i. 9. While they beheld, he was taken up, and a cloud received him out of their sight, and carried him up to heaven,* as may be seen ver. 10. So that spiritual bodies may ascend up to heaven in clouds, as chariots, even as natural bodies are carried up and down in chariots here upon this earth.

And this is to be minded by the reader, that there never went any souls or spirits to heaven in a cloud, without bodies ; for if the spirit ascended in a cloud, the body ascended in a cloud also ; they came both together, and go both together, and are never separated the one from the other. Furthermore, God hath made several sorts of clouds, some bright and white clouds, and some black clouds, and clouds of fire ; and all these several sorts of clouds are God's chariots, for spiritual bodies to ride in, or to descend or ascend, as may be seen, *2 Kings ii. 11. concerning Elijah and Elisha : And it came to pass, as they still went on and talked, that behold there appeared a chariot of fire, and horses of fire, and parted them both asunder.* Here the reader may see, that God hath in heaven chariots of fire and horses of fire ; and he hath commanded the strong whirlwind to do his work, to bear up the fiery horses and fiery chariots, with the body and soul of Elijah in it, to heaven ; these things will seem to anti-christian spirited Quakers, who hath no faith in the Scriptures, but as idle tales ;

yet it is the real truth and power of God to those that have faith to believe the Scriptures, and doth understand the power of God, to them it will be peace and satisfaction of mind, for these things are possible with God ; and it is possible for the seed of faith to believe, but it is impossible for the seed of the serpent, such as Penn the Quaker is, to comprehend or understand by his reason, God's form, nature, nor handy works, not here on earth, much less his handy works in heaven.

In the next place, I shall give the reader to understand in a measure, how far a man may make graven images, and how far not, and why God was so angry with the people of Israel for making graven images, and punishing them for it. We read in the second commandment Moses gave to Israel, the words are these : *Thou shalt have no other Gods but me, or before me ; thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth ; thou shalt not bow down to them, nor serve them, for I the Lord thy God am a jealous God, &c.*

Observe, reader, and mind, first, that there is things in heaven above, as God himself, and angels, and all other creatures, in a glorious celestial state ; likewise, there is things here on earth, as man, beasts, and other creatures ; and there is things in the waters under the earth, as fish and fowl ; Now observe, we find in Scripture that it was lawful to make graven images of things in heaven above, as angels and cherubims, as Solomon did, yet God did not blame him for it, but rather commended him : likewise we see that cunning workmen doth paint and carve out images here upon earth ; the images and pictures of kings and other great men, and all sorts of beasts upon the earth they are carved and painted out by skilful workmen ; also the skilful workman with his tools and implements, doth carve and paint out all kind of fish and fowl that are in the waters under the earth, yet God doth not blame men for it, nor charge them with doing that which is unlawful.

CHAP. XV.

So that a man may make the image of God in heaven above, in wood or stone as well as they do make the image of angels, and the image and picture of Christ, and yet be blameless ; but here lieth the unlawfulness of making graven images, in setting this graven image apart for his God, to worship it ; so that a man worships a God of his own making, which can neither speak, hear, see, walk, nor stir from the place he is set, except he that made this God take it, and remove it to yonder place ; for here lieth the wicked blindness of man's understanding, he being made a living man himself by a living God in heaven, he ought to worship this living God that made man in his own image and likeness, a living man to worship a living God ; but because man cannot see that living God that made him, therefore he will go and make himself a dead God of wood and stone, and gild it over with gold, and set it in such a place that he may see his God he hath made, and worship it. Now this worshipping of graven images that hath not life in them, is that which God condemns and will punish. As for example : when Christ was upon earth, a living man, it was lawful to fall down and worship him, as several did that saw him : but if you should draw out his image and likeness in wood, stone, gold or silver, and bow down and worship this image, though it may be very like him, yet you worship an idol ; as for example, we see the picture and image of the king in many signs, and the picture and image is very like him ; but if any man shall bow down and worship this image or picture of the king, as he doth to the king's person that is alive, it is a great idolatry.

But for a man to make this supplication and petition to a live king, is no idolatry, but allowable of God, therefore the Jews were condemned by the prophet Isaiah, and by the prophet Elijah, for bowing their knees to Baal ; why ?

because the image of Baal had no life in him, neither could he see, hear, smell, taste, speak, nor stir from the place where they set him: this was horrible idolatry, for which God's anger was kindled against them; but to bow the knee to a king that is alive, or any other man in authority, and to do obeisance to them, is no idolatry, but commended and commanded of God, for the inferior person to do reverence to the superior person; and it was a practice of the fathers of old to bow themselves to them that were above them, as Abraham, the father of the faithful, when he saw three angels in the forms of men, he bowed himself toward the ground; and the two angels that came to Lot, when he saw them, he rose up to meet them, and he bowed himself with his face toward the ground; likewise Jacob, when he met his brother Esau, bowed himself before him with his face toward the ground; likewise Joseph's brethren, when they came to Egypt to buy corn, they bowed down themselves unto Joseph with their faces to the earth several times, in obeisance to Joseph.

Besides, it was always the custom of the righteous, as well as the wicked, to bow themselves, and to show obeisance and reverence to great men in power that is alive, and it is justifiable in the sight of God and man; but if any man shall offer up sacrifice, or make any prayer or petition, or bow themselves, and yield obedience and reverence to the golden image, or any other picture or image that hath no life in it, that can neither hear, see, nor speak, as the priests of Baal did to the image Baal; and as the Israelites did to worship the golden calf; and as the heathen all the world over did worship images, as David saith, the heathen worship images that see not, they hear not, neither can they speak through the throat; so that it is not unlawful for workmen to make the image and likeness of man, which is the image of God, nor to make the image and likeness of Christ, nor the image of the king or any other man; or the image and likeness of all kind of beasts, fowls, and fishes, as is commonly in signs, to distinguish one from the other, as some hath the image of a king, some the image of a lion,

and others the image of a lamb, therefore called, “ The Sign of the Holy Lamb.”

These images are all lawful for workmen to make ; but for a man to worship this image he hath made, though it be the image of the king himself, nay, though it be the image of God, the King of heaven, whose image may be made, as the image of Christ is made, the only wise God in the state of mortality, as he was upon the earth ; and now he is in glory, he retaineth the same image, form, and likeness, as he did when he was upon earth ; so that the skilful workman may make the image and likeness of God as he doth another man, yet no man ought to worship this image and likeness of God, though set up by authority ; and whoever doth worship this image made by man, they do worship an idol, and are liable to those plagues God hath threatened to those that worship idols ; and this was the great sin the children of Israel committed, which was the cause of God’s anger, which caused him to remove them out of that land which he gave them ; so that a man may worship the living God, who is in the form and likeness of man, but not his image, that hath no life, which is made by man. Secondly, a man may bow himself with his face to the ground to an angel, as Abraham and Lot did, but not to the image of an angel. Thirdly, a man may bow his face to the ground to a king, as Joseph’s brethren did to him, but not to the image of the king. This is the true meaning and mind of God in that second commandment, *Thou shalt not make to thyself any graven image, nor the likeness of any thing in heaven above, nor in the earth beneath, nor in the waters under the earth : thou shalt not bow down thyself to them, nor serve them.* And to conclude this point, we see that God doth not forbid the making of graven images and likenesses of things in heaven above, nor in the earth beneath, nor in the waters under the earth ; but he doth forbid all men not to worship nor bow down themselves, nor serve those images and likenesses of things in heaven above, nay, though it be the image and likeness of God himself ; so that no image whatsoever is made by man, man ought not to worship it ; and whoever doth bow him-

self to any image whatsoever, though dedicated to an holy use, he is an idolater, and guilty of the breach of the second commandment, and so liable to that punishment the living God, who is in the form of man, in heaven, hath threatened to those that worship idols.

In page 8, Penn brings that place in John to prove God to be a Spirit without a body, where Christ said to the woman of Samaria, *God is a Spirit, and they that worship him must worship him in spirit and in truth.* Saith Penn to this, but the only wise and invisible God is that infinite Spirit, therefore not confined to any bodily shape.

Answer. 1. That a Spirit hath no being at all without a bodily shape, let it be infinite or finite; and except a Spirit be confined to a bodily shape, it is nothing at all; for a spirit can have no existence nor being no where, nor in no where, without a body; neither can there be any body that hath life in it without a spirit, for spirit and life cannot be separated from its body, for if the body be alive, the spirit is alive; and if the spirit and life be dead, the body is dead also; so that there is no spirit, neither finite nor infinite, can be without a body, neither in God, angels, nor men, nor no other living creature, *neither in heaven above, nor in the earth beneath.* Secondly, a man may as well worship God in spirit and in truth without a body, as for God to be a Spirit without a body; for God doth expect worship and obedience from bodies, and not from spirits without bodies; but if God himself hath no body of his own, as Penn saith, how shall his creature which he hath made worship such a God, a Spirit that cannot be confined to no bodily shape, neither in heaven nor in earth. Thirdly, if Penn could but let me see some of the Quaker's spirits when they go out of their bodies, as they say, how they do worship God in spirit and truth without bodies, then I might see God's Spirit without a body also; but it is to be doubted that they do not know one another's spirits themselves, having no bodies, as they did when their spirits were confined to these bodies of flesh, blood and bone; in my thoughts, their bodies did become their spirits, when they had bodies, very well, for I have seen several of their spirits when they had bodies, but now they are gone out of

the body, there is none knows one Quaker's spirit from another, nor which was which, for want of bodies: nay, their spirits cannot be found by God himself, for he never saw any spirit whatsoever without a body; and this I know, that no spirit without a body shall ever stand before the Lord, nor come in his presence; neither did Christ intend to make the woman believe, that God was a Spirit without a body; neither did he expect her to worship God in spirit and truth without a body, for the one is as possible as the other.

CHAP. XVI.

FOR though Christ said, that *God is a Spirit, and those that worship him must worship him in spirit and in truth*: he knowing that God is a spiritual body, therefore said to be a Spirit, and that man is a natural body; therefore he must worship this God that hath a spiritual body, in spirit and in truth of heart, that is, in man's natural body; for he that worships God, that hath a spiritual body of his own, doth worship God in spirit and in truth; and no man can worship God in spirit and in truth of heart without a body; so that if God were a spirit without a body, a man may as well be a spirit without a body, and may worship such a God in spirit and truth without a body, which is ridiculous and inconsistent with reason; but she understood that God was a spiritual body in heaven, and that his body and spirit was one personal God, and that her own body and spirit was natural; yet she knew that this natural spirit and life in her natural body, ought to worship God, her Creator and Redeemer, in spirit and in truth of heart, with all her soul, and with all her strength. And those that do so, doth worship God in spirit and in truth; so that if natural bodies and natural spirits can worship God in spirit and in truth, it will follow that God is a spiritual person also. More might be said in this, but I shall pass it by.

Likewise, Penn quotes Rom. viii. 3. *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, for sin condemned sin in the flesh, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man.*

Penn's reply to this ; he grants that Christ took upon him not only the shape of a man, but the flesh and blood of a Virgin, and saith, the question will then be this, *Whether Christ had this shape before he took it?* And in page 9, Penn saith, *God is not in the likeness of sinful flesh, nor made in the likeness of man.* And in page 10. Penn saith, *To conclude, if he will interpret God's hands, arms, and span, to signify his power, as is most true, saith he ; then, saith Penn, I will also explain God's image to be holiness, which, saith he, is also true.*

Answer. Here Penn grants, that God sent his own Son in the likeness of sinful flesh. Observe, if Christ was God's own Son, then he was the express image of his Father's person, he being the only begotten Son of God ; and if the Son were in the form of man, then he that begot him must needs be in the form and shape of man also ; for a Spirit without a body could never beget a son with a body like man, for every thing begets its like ; so that if God begot a Son in his own likeness, and that in the shape of man, as the Scripture saith, then it will follow, that God the Father of Christ was in the form and shape of man before he begot him ; neither can Paul's words be true, except God hath a body, form, and shape of his own, because he hath begot a Son in the womb of a Virgin, in the form of man, nay, very man. And this man Christ Jesus is said to be the express image and brightness of God's person ; so that Paul did conclude, that God's person was in the form of man's bodily shape, as is most true. Is it not gross ignorance for a man to say, that God was in no form nor shape, when he made man in his own image and likeness, seeing he hath begot a Son since ; that which is the express image and brightness of God's person ; and what testimony can be more sure, to prove that God was in the form of man, in respect of bodily shape,

from eternity ; but because Jesus Christ, his only begotten Son, was in the form and shape of man when he was upon earth, and when he was in the likeness of sinful flesh, he was at that same time the express image and likeness of God's person ; and he doth retain that body, form and shape still in heaven ; so that the visible body of Christ is sufficient to prove, that God had a body like man, when he made man in his own image and likeness, in respect of his bodily shape ; let the reader consider, did ever Moses, the prophets, apostles, or Christ himself, pray to a Spirit without a body ? Did Christ say, *Father, if it be possible let this cup pass from me. Not my will, but thy will be done ?* Did he pray these words to an infinite Spirit without any body, that can neither hear, see, nor be confined to no particular place, what need soever his son had of his help ? All this will not convince the spirits of these blind Quakers, that carrieth their God within them, who are hardened in their hearts, as Pharaoh was, for eternal damnation.

Secondly, Penn doth confess, that this Son of God took upon him the form of a servant, and was made in the likeness of man.

Thirdly, Penn doth confess, that Christ took upon him, not only the shape of a man, but the flesh and blood of a Virgin, and saith, the question will then be this,—Whether Christ had that shape before he took it ?

Answer. That the Spirit of Christ and the Spirit of God is all one and the same Spirit, this the Quakers doth acknowledge, and think none that doth own the Scriptures doth deny ; and if it be granted, that the Spirit of Christ and the Spirit of God are but one Spirit, as is most true, then this will be the result, that when Christ took upon him the form of a servant, and was made in the likeness of man, God also took upon him the form of a servant, and was made in the likeness of man also. Secondly, Christ's Spirit and God's Spirit being but one Spirit, then when Christ took not only the shape of a man, but the flesh and blood of a Virgin also ;

for God and Christ were always together, and never were divided nor separated one from the other in themselves, though it seemeth otherwise to us.

And to answer your question, whether Christ had the shape of a man before he took it of the Virgin: to this I say, he had the shape of a man from eternity; and this Christ was he that said, *Let us make man in our own image and likeness.* This he spake in relation to a two-fold condition, that is, he was now, when he made man in the creation, in a spiritual, heavenly, and glorious estate and condition, in the throne of the Father and Creator, the Almighty God, the great Jehovah: but I will become a child in the womb of a Virgin, and will take upon me the same seed of Adam, when I created him, even the seed of faith, which I sowed in his heart in the day when I created him, even my own seed of faith, and I will become in the condition of a servant, and will be found in the shape of man, and be as a servant to my own creatures, though I made them all, and am lord of them all, yet I will be as a servant to all: so that Christ had the shape of man before he took upon him the form of a servant, and the flesh and blood of a Virgin: but flesh, blood, and bone he had not, before he took upon him the seed of Abraham; for flesh, blood, and bone, is proper only to natural bodies, and not to spiritual bodies.

So that God hath been in two states and conditions, but his form and shape hath been all one, even the form, image, and likeness of man: so that it may be clear to those that hath the true light of faith in them, that Christ was in the form and shape of man's body before he took the flesh and blood of a Virgin.

Thirdly, page 9, Penn saith, God is not in the likeness of sinful flesh, nor made in the likeness of men: observe a little before he did own that Christ, the only begotten Son of God, was found in the shape of man, and that he took upon him the flesh and blood of a Virgin, and took upon him the form of a servant, and that God sent his Son in the likeness of sinful flesh, and that God's Son was made of no reputa-

tion. Fourthly, page 10, Penn saith, "To conclude, if he will interpret God's hands, arms, and span, to signify his power, as is most true; then (saith Pen) will I also explain God's image to be holiness; which (saith he) is also true."

Answer. I do acknowledge that God's hands, arms, and span, doth signify his power, as is most true; but this I say, there can be no power without a spirit of wisdom and understanding, and there can be no spirit of wisdom and understanding without a body, that hath hands and arms that can span out the heavens by his wisdom, and lay the foundation of the earth with his understanding; this wisdom and understanding it comes from a body that hath hands and arms. As for example: a wise builder, he layeth the foundation of a tower very strong, he spanneth and squareth out the length and the breadth of it by his wisdom and understanding, and this he doth from a body; for it is impossible for any power whatsoever to have any being at all without a body; nor for any wisdom, understanding, or sense of seeing, hearing, tasting, smelling, or spanning, to have any being at all without a body, as it is for a spirit to build a tower, city, or house, without a body.

Fifthly, you say you will explain God's image to be holiness without a body; but you are not so good as your word, you do not explain it at all; but you say, if Muggleton will have it, that because God made man after his own image, and that a man hath head, eyes, nose, ears, hands, therefore God hath such too, therefore Penn will explain God's image to be holiness without a body, and this is all the proof he gives.

CHAP. XVII.

Answer. You know that Muggleton doth affirm, that God hath a head, ears, and hands as a man hath; but it seems Penn's God hath no head, no eyes to see, nor ears to hear, nor hands to handle; this is as true a word as ever Penn

spake in his life ; his God is a headless God, without eyes, ears, nose, or hands ; he is stark blind, having no eyes to see ; and so thick of hearing, having no ears to hear ; nor smell, because he hath no nose ; therefore let Penn cry ever so loud, he cannot hear him, for his God is holiness without a body, which is nothing at all : but the true God, that made man in his own image and likeness, hath a body of his own, and hath a head as a man hath, to understand, eyes to see, ears to hear, a nose to smell, and hands to handle, therefore he is called a holy God, a righteous and just God. a merciful God ; for if he had no body he could have no holiness, nor give any righteous judgment, nor show no mercy at all to sinners ; if God had no body, he could not have written that righteous law in every man's heart, to accuse him when he doth evil, and to excuse him when he doth well : besides, it is a common custom with people to say, such a man is a good man, a holy, just, and righteous man : now is it not the body of man that doth act holy, just, and righteous actions between man and man ? And such are called good-spirited men, and righteous before the Lord, as Noah was found righteous before the Lord ; and Lot is called righteous Lot, because he entertained the two angels ; so that there can be no holiness towards God, but in the body of man, which is our most holy faith ; so that there can be no holy faith to believe in God, but in the body of man, neither can God be a holy God except he hath a body ; so that holiness, without a body, is not the true God, but a God of man's imagination, a mere nothing at all : this is Penn the Quaker's God.

In the next place, I shall prove by Scripture, that Jesus Christ was that God that created the world in the beginning, and that made man in his own image and likeness. The first Scripture to prove Christ to be God and man, is Isa. ix. 6. *For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.* This was a prophecy that God would become flesh, and become a little child, even the

child Jesus, the Mighty God, the Everlasting Father, the Prince of Peace: so likewise in Isa. vii. 14. *Behold a Virgin shall conceive, and bear a Son, and shall call his name Emanuel, which is by interpretation, God with us.* Here it is clear, that the prophet Isaiah did prophecy, that God would descend from heaven into the womb of a Virgin, and take upon him the seed of Abraham, and not the nature of angels, for seed and nature is all one thing; but he took upon him the seed of David, in as much as the Virgin was of David's lineage, and God that was David's Lord, did become David's Son, in that he became a little child in the womb of a Virgin of David's seed; this was that child Jesus, the Mighty God, the Everlasting Father: this is the mystery of all mysteries, God manifest in the flesh of that child Jesus.

Thirdly, in Matt. i. 23. *Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emanuel, which being interpreted, is God with us.* So Luke i. 35. *And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God.*

Reader, observe here the prophecy of Isaiah was fulfilled, that God should descend from heaven into the womb of a Virgin, and become a Son of David, and Son of God, and very God, even the child Jesus, the Mighty God and Everlasting Father, Prince of Peace; he is called a Son, because he was born of a Virgin: now mind who it was that begot this child Jesus in the womb of a Virgin; it was the Holy Ghost, and the power of the Most High, was the Holy God himself, and he descended from heaven into the womb of the Virgin, and transmuted his spiritual body into a pure natural body, and so became a Man Child, a Son, a Saviour; the plain meaning is this, that God the Father and Creator of all things begot himself into a Son in the womb of a Virgin, and so changed all his titles as he was God the Creator, to the titles of Sonship, as he was God the Redeemer; so that when Jesus Christ was upon earth, then was Emanuel, which,

being interpreted, is *God with us*; so that whoever doth truly believe and understand that Jesus Christ was both Father, Son and Holy Spirit, may say that God is with us; and to satisfy the reader, why Christ is called the Son of David, it is this, he is the Son of David by the mother's side, and by the father's side the Son of God, because the Virgin, in whose womb he conceived himself, taking her seed upon him, she being of David's seed and tribe; and David being of Abraham's seed, and he taking this seed upon him in the womb of a Virgin, he became very man; so that by the mother's side he was David's Son, and very man, but by the father's side he was very God; and in this sense Christ was very God and very man; and he that was David's Lord, and Creator of heaven and earth, is now become David's Son; and in this sense Christ is called the Son of David. If any man hath ears to hear, let him hear and understand this great mystery of God manifest in the flesh, and it will be for his good.

Fourthly, this will appear to be truth, John i. 1. *In the beginning was the Word, and the Word was with God, and the Word was God.* Ver. 2. *The same was in the beginning with God.* Ver. 3. *All things were made by him, and without him was not any thing made that was made.* Ver. 4. *In him was life, and the life was the light of men.* Ver. 6. *There was a man sent of God whose name was John.* Ver. 7. *The same came for a witness, to bear witness of the light, that all men through him might be saved.* Ver. 8. *He was not that light, but was sent to bear witness of that light.* Ver. 9. *That was the true light, which enlighteneth every man coming into the world, and the world was made by him, and the world knew him not.* Ver. 14. *And the Word was made flesh, and dwelt amongst men.*

These Scriptures are remarkable, to prove that Christ was the eternal God, and that it was he that created the world in the beginning, and that made man in his own image and likeness; for he was in the beginning the Word, and the Word was with God, and the Word was God, and all things were made by him, that is, by Christ, and without him was

nothing made that was made ; so that Christ by the power of his word in the beginning made all things that are made ; so that Christ was in the form, shape, and likeness of man's bodily shape, before he made all things, else he would never have taken that form and shape of man, had he not had that before he took it ; likewise, we see by this Scripture, that in the beginning this Christ was God, the Father and Creator of all things ; and that it was this Jesus Christ that created man in his own image, for this Christ was in the beginning the Word, and the Word was with God, and the Word was God, and there was nothing made that was made, but what this Word did make, and this Word made man in his own image and likeness ; so that it may be clear by these Scriptures, that Christ was and is that God that created man in his own image and likeness, and that Christ, the only God, had that image and likeness, before it came into his heart to create this world, or man in his own image ; but this twofold condition in God, transmuting his spiritual body into a pure natural body, it hath confounded the wisdom of reason, the fallen angels' nature, in all men in the world.

Likewise, in Christ was life eternal, and his life was the light of men, and John Baptist was sent to bear witness of the light, that all men through him might believe. Now John pressed no man to believe in any other God, but this Jesus Christ, that was the true light, that enlighteneth every man that cometh into the world. Now who can enlighten all men that cometh into the world, but he that is the only God ? And this God was in the world, and the world knew him not, and the world was made by him. Now who could make the world but God, therefore Christ must needs be God as well as man ; he that made the world, and was in the world, and the world knew him not ; so that the world could not know Christ to be God and man, but some few he chose out of the world did know that Christ was God and man, and that he only had the words of eternal life ; and further, they did know that this Christ was that Word that was made flesh and dwelt among them, and they saw his glory but as the glory of the only begotten of the Father, full of grace and truth. Thus the reader may see, that doth

understand prophecy, revelation and interpretation of Scripture, that Christ is both God and man in one single person, form, and likeness of man.

CHAP. XVIII.

I SHALL give the reader some further proof, that Christ is God as well as man. So Col. ii. 9. the Apostle speaking of Christ, saith, *For in him dwelleth all the fulness of the Godhead bodily.* What fuller expression can be uttered to prove Christ to be God ; for if all the fulness of the Godhead dwelleth bodily in that person of Christ, how then can there be any other God, either in person or spirit, but what is in Christ's body, for all the fulness of the Godhead is confined within that body of Christ ; so that God is not such a great bulk to fill heaven and earth, as Penn the Quaker's imaginary God is, that the heaven of heavens cannot contain him ; yet we see, that the apostle Paul did believe, that Christ, a middle statured man, did contain all the fulness of the Godhead bodily in him ; and this is Reeve and Muggleton's faith also. But Penn doth abhor such a God, as is no bigger than a middle statured man, should create the heavens and the earth, and make man in his own image, he doth abhor and defy such a God that is no bigger than a man, as I can prove from his own hand writing : but let that pass.

These Scriptures afore-mentioned I have interpreted, to shew that Christ was God when he was upon earth, when he was in the condition of a Son or a servant, more like than a God ; for eternity was then become time, and so was exposed to sufferings, even to death itself ; but now he is risen again from the dead and ascended up on high, and hath given gifts unto men, and is entered into the same glory which he had before the world was, and is sate down on the right-hand of the Majesty on high ; so that time is become eternity again, so that Christ is now become the eternal God

in glory again, as may be seen Rev. i. 18. *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.* This Alpha and Omega is Christ the almighty God, that is now in the throne of his glory, as may be seen Ver. 11. *I am Alpha and Omega, the first and the last.* Ver. 13. *And in the midst of the seven golden candlesticks, one like unto the Son of man, cloathed with a garment down to his foot.* Ver. 14. *His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire.* Ver. 15. *And his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters.* Ver. 16. *And out of his mouth went a sharp two-edged sword, and his countenance was as the sun shineth in its strength.* Ver. 17. *Saying unto me, fear not, I am the first and the last.* Ver. 18. *I am he that liveth and was dead, and behold I am alive for evermore. Amen. And have the keys of hell and of death.*

These sayings of John doth clearly prove, that Christ is God Almighty, now upon the throne of glory, where he was before, and that Christ is that Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty. The meaning is, that Christ is now upon the throne of glory, therefore said, which is, and which was, that is Christ was Almighty God, the Alpha and Omega, in the beginning of this world, and from eternity; and which is to come; that is, Christ, the eternal God, the Alpha and Omega, shall come again in the clouds of heaven, with his army of mighty angels, to put an end to this wicked world, and to raise the dead, and to give judgment upon the wicked and unbelieving, that despised a personal God, that would not have him to rule over them, because he had a body and shape like man, as wicked Penn the Quaker hath, and he is to come to reward the righteous who did believe him to be their God, their King, their Redeemer, and that he is able to raise the dead, and give them everlasting life, according to his promise, when he was upon earth, which no anti-christian spirited Quaker doth believe.

And this Christ is he which John saw like unto the Son of Man in the midst of the seven golden candlesticks, with a

garment down to the foot: the seven golden candlesticks were the seven churches of Asia, and the Son of Man in the midst was Christ, and being cloathed with a garment down to the foot, was his flesh he suffered death in, was now glorified with the same glory which he had before the world was. This was that garment down to the foot; and Christ's head and his hairs, which had not a place to lay it on when he was upon earth, is now in glory, white like wool, as white as snow; and those eyes of his that wept over Jerusalem, are now as a flame of fire; and his feet, that were wiped with the hair of the woman's head when he was upon earth, are now in glory, like unto fine brass, as if they burned in a furnace; and his voice, that was not heard in the streets when he was upon earth, but was as dumb before the shearers, but now in glory, his voice is as the sound of many waters; and when he was upon the earth, there proceeded out of his mouth soft, meek, and mild words, even to his enemies, even as butter and oil, as was prophesied of him: but now he is in glory, there cometh out of his mouth a sharp two-edged sword: it will prove a sharp two-edged sword indeed to you anti-christian-spirited Quakers, that denieth his person that suffered death, to have any being, and the countenance of Christ when he was upon earth, which was sad, because of the sufferings he went through, with the temptations and persecutions from devils continually; but now he is in glory, his countenance is as the sun shineth in his strength; and this Christ that was upon earth is the first and the last, and it is he that liveth and was dead, and behold he is alive for evermore. Amen.

And he, by the suffering of death upon the cross here on earth, in that he quickened again out of death unto life by his own power, therefore called a Quickening Spirit; he hath got power over death and the grave, in that death could not keep him in the grave, as it doth us, because he was that quickening Spirit, that quickened in his own body of flesh and bone, and raised it again, he hath gotten the keys of hell and of death: he hath gained to himself by his death and rising again a greater power than he had before the world was, in that he hath power now to keep the seed of the serpent, such as Penn the Quaker is, in hell, and under eternal

death, as I am sure he will, for his defying the living God in the form of man's bodily shape and likeness.

Thus I have proved by Scripture, that God was in the form of man from eternity, in opposition to Penn the Quaker, that saith in his pamphlet, that God is not in the shape of man, neither is man's bodily shape the image of God; and saith, God is an infinite Spirit, without any body at all. Also I have proved, that Christ Jesus was both God and man when he was upon the earth; and that he is God Almighty, the everlasting God, now in glory. I have been larger upon this point than I thought, but this being the most needful point of all for man to know, it being life eternal to know the true God, and not to know the true God is death eternal; and as I have proved by Scripture, that God was in the image and likeness of man before the world was, therefore God said, *Let us make man in our own image and likeness.* The Scriptures are more full to prove this point than any one thing, therefore I shall only name some places of Scripture, that doth say, man is the image of God, and so conclude this point.

Gen. i. 26. *And God said, let us make man in our image and likeness.* And verse 27. *So God created man in his own image, in the image of God created he him, male and female created he them.* So Gen. ix. 6. *Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man.* So 1 Cor. xi. 7. *For a man ought not to cover his head, forasmuch as he is the image and glory of God.* So 1 Cor. xv. 49. *And as we have borne the image of the earthly, we shall also bear the image of the heavenly:* And verse 47. *The first man is of the earth, earthly, the second man is the Lord from heaven.* So 2 Cor. iv. 4. *Lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.* So Col. iii. 10. *And have put on the new man, which is renewed in knowledge, after the image of him that created him.* So Heb. i. 3. *Who being the brightness of his glory, and the express image of his person.*

These places all prove that man is the image of God, in respect of his bodily shape, without any allegorical or mystical meaning. And so much in answer to this point which

Penn calls "old heresy;" but I say it is an old standing truth, ever since God made Adam in his own image and likeness in the beginning, as will appear in the foregoing discourse to those that have any true light in them.

CHAP. XIX.

THE second point is, "That God did not create the heavens and the earth out of nothing, but the substance of earth and matter was from eternity."

This Penn saith is inconsistent with Scripture, he will prove. I desire the reader to mind how weakly and poorly he doth prove what he saith, and what silly ignorant arguments he alledgeth against earth and matter being eternal; his proof he gives against it is not worth the trouble to answer; I am ashamed, that you, being a learned man, should set pen to paper and write no better.—*Reply.* To satisfy the people I do abhor to answer it, but that the Quakers will boast and say, that Muggleton was not able to answer Penn's book, it was so deep and learned a piece, written by that learned Penn the Quaker; upon this account I must say something to it.

I shall set down all his proofs of Scripture, and the chief arguments he brings, that is of any concernment, to prove that this opinion of earth and matter, how it should be consistent with Scripture to be eternal.

Penn's first proof of Scripture is, Gen i. 12. *In the beginning God created the heavens and the earth, and the earth was without form, and void.* Penn's argument to this: page 12, saith he, "If they were created before they were formed, as saith the place, then creation and formation are not one and the same thing; (and saith he) either the authority of Scriptures must be denied, or else creation is first a bringing forth of the chaos rude substance."

Secondly, Penn, page 13, quotes Isa. xlvi. 22, 23. *Hearken unto me, O Jacob and Israel, I am he, I am the first*

and also am the last, my hand also has laid the foundation of the earth. Penn's argument upon these words: saith he, "Wherefore thus I argue, if God was before so much as the foundation of the earth was laid, then was neither the earth nor foundation of it from eternity with God,—but the text affirms, that God was first, or before the very foundation was ever laid."

Thirdly, Penn quotes John i. 13. *And the Word was God, all things were made by him.* Penn's argument to this: saith he, "If all things were made by him, then both heaven and earth, because they are part of all things that were made by him;—but the place saith, all things, or whatever has being, were made by him, therefore all co-eternal of earth or heaven with the everlasting God is excluded and refuted."

Fourthly, Penn's argument to conclude this head: *For by him are all things created, and he is before all things, and by him all things consist.* Col. i. 16, 17. *And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands.* Heb. i. 10. And in page 14, Penn saith, "Nor can their idle shift, any way secure them from the dint of those Scriptures, nor the arguments built upon them, viz. making is fashioning; so God made the heavens and the earth, as a carpenter makes a door or a chest; he fashions it of wood, but he does not make the wood." Penn saith, "A distinction fitter for bedlam than men pretending to be in their wits: and (saith he) can they think that it was harder to almighty God to create out of nothing the more inanimate or lifeless part of heaven and earth, than to compose that variety of excellent creatures, and to infuse that great spirit and soul, by which they are respectively instigated or acted." These are his own, and the most considerable arguments that Penn brings against this point, to show how inconsistent it is with Scripture, for he never gives any interpretation nor meaning of any Scripture he quotes. The reader may consider the strength of Penn's arguments, and see whether they be satisfactory to the mind of man, that God created this vast earth and great waters of

nothing ; if not, then earth and waters must needs be eternal ; but those that are satisfied with his arguments let them keep to it, I shall not dissuade them from it, only I shall give answer and prove to the contrary by Scripture, that earth and waters was eternal, as followeth.

Answer. Gen. i. 1, 2. *In the beginning God created the heaven and the earth.* Ver. 2. *And the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters.* Mind, reader, here it was that I said unto Penn that Moses set the cart before the horse ; that is, he set that first which should have been last, and the last first, as it was a common thing for prophets and Christ himself, to things that were acted last to speak of them first ; it is an expression Christ useth often, that the first shall be last, and the last first, as may be experienced in that parable, Matt xx. 8. *So when even was come, the Lord of the vineyard saith unto the steward, Call the labourers, and give them their hire, beginning from the last unto the first ;* here we see, he that had wrought but one hour in the day was paid his wages first of all, and he that had wrought twelve hours that was first hired, was paid his wages last of all, and had no more but his penny neither. As in verse 16. This parable did relate to the Jews that were first hired or chosen of God to work in the vineyard of God's worship, set up by his steward Moses, which people had wrought in the vineyard of God's worship many hundred years, which was twelve hours in the day, and he that wrought but one hour in the day was the Gentiles, and by believing in Christ in the last hour of the day, when Christ was upon earth, they received their penny of peace, and assurance of everlasting life in themselves, by working one hour in the vineyard of faith ; so that the Jews that had wrought twelve hours in the day under Moses' law, did murmur, that the Gentiles, that wrought but one hour in the day in believing in Christ that was now come, that they should receive the penny of everlasting life first, and so easily, that had done so little work for it, nothing but to believe ; I speak this only by the way, to show that the Scriptures are full of such expressions, that the first shall be last, and the last first.

So it was by Moses, he spake that first that should have been spoken last; where he saith, *In the beginning God created the heaven and the earth.* Now if Moses had said, In the beginning the earth was without form and void, and darkness was over the face of the deep, and that the Spirit of God moved upon the face of the waters; and that God created out of this dead senseless earth and waters the heaven and the earth, into this excellent order as we see, as was the true meaning of Moses; then Penn would never have made this objection. But because Moses spake that first which should have been spoken last, according to the rule of reason, but not by the rule of faith, which by the rule of reason is like setting the cart before the horse, as Moses doth in several other places as well as this, as I could name, but it would be too tedious; and this manner of sayings, it hath blinded the eyes of the seed of the serpent, such as Penn the Quaker is, that they might not understand the Scriptures, so that this place of Scripture doth no ways prove that God gave a being to those great substances of earth and water.

For the words following doth make it appear, that earth and water was eternal in their substance and being, in these words: *And the earth was without form, and void, and darkness was over the face of the deep:* the meaning is, that the earth was covered with water, so that it could not be seen by God himself, therefore said to be void; so that the earth was under the waters eternally, but void of any sight, either to God himself, or angels, or any other celestial creature in heaven above, before this world was made; likewise, the substance of earth, that lay eternally hid under the waters, was void of any form or virtue; but when God's Spirit had moved upon the deep waters, and caused them to be gathered together in one place, and let the dry land appear, and it was so, as may be seen, verse 9. *Then did God create the earth.* Mind, God created out of the substance of matter that was eternal; he created light, verse 3. *And God said, Let there be light, and there was light.* Now this light was made of something, God did not make light of nothing; he made light of those deep waters that had darkness upon the face of it eternally, until God's Spirit moved upon the face of the

waters, and made light out of that substance of water, that was eternally dark before.

Ver. 4. *God saw the light that it was good, and God divided the light from the darkness*; that is, that part of the dark waters, which he, by the word of his power, had made light; he divided or set it apart from the dark waters as a thing finished. Ver. 5. And God called that piece of work which he had finished, Light Day, and that part of the waters that was not yet finished he called Night. *And the evening and the morning were the first day.* This was God's first day's work. Ver. 6. *And God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters.* Ver. 7. *And God made the firmament, and divided the waters which were under the firmament from the waters above the firmament, and it was so.*

Here God created by the word of his power the firmament out of another part of those deep dark waters, whose substance was eternal. Ver. 8. *And God called the firmament Heaven, and the evening and the morning were the second day.* Mind, reader, God hath been two days making the light and the firmament of heaven out of the water, or substance of water, before the earth or dry land did appear; so that God did not create the earth before the earth did appear, though Moses is pleased to set it in the first place, yet the creation of the earth was God's third day's work, as may be seen, ver. 9. *And God said, Let the waters under the heaven be gathered unto one place, and let the dry land appear, and it was so.* Ver. 10. *And God called the dry land Earth, and the gathering together of the waters called he Seas; and God saw that it was good.* Ver. 11. *And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself upon the earth; and it was so.*

CHAP. XX.

MIND, here was no mention of any earth until the third day, neither did God see the earth that lay eternally hid under the waters, until the third day he had commanded the waters to be gathered unto one place, so that the earth must needs be eternally hid under the waters; likewise, the grass, herbs and fruit-trees, that did grow out of the earth, they had the seed in themselves eternally, God gave no seed to them, as is exprest, ver. 12. *And the earth brought forth grass, and herbs yielding seed, after his kind, and the tree yielding fruit, whose seed was in itself after his kind; and God saw that it was good; and the evening and the morning were the third day.*

The fourth day, out of the substance of water that was gathered together unto one place, ver. 14. *And God said, Let there be lights in the firmament of heaven, to divide the day from the night, and let them be for times and for seasons, and for days and years.* Ver. 16. *And God made two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also; and God saw that it was good; and the evening and the morning were the fourth day.* So by faith we understand that God made the body of the sun, and the body of the moon, and the bodies of the stars, of that substance and matter of water, that was upon the face of the deep, and by the power of his word speaking, into those bodies of water congealed by his word, gave light into them to shine upon the earth, and to run their course to the work God appointed them to do, as long as this world doth last. Fifth day, God made out of the substance of water, all manner of fish and great whales, and all manner of fowl, God made of the substance of water; so that whatever God made, he had matter and substance to make it of, and that God did never make any thing whatsoever of nothing; for of nothing comes nothing. *And the evening and the morning were the fifth day.*

Ver. 24. *And God said, Let the earth bring forth the living creatures after his kind, cattle, creeping things, and beasts of the earth after his kind; and it was so.* So ver. 25. *And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind; and God saw that it was good.* And in ver. 26. *And God said, let us make man in our own image and likeness.* Here is God's six days' work. Now let the reader mind, that God made all these things spoken of before, out of these two eternal substances of earth and water: likewise, God made, out of the substance of water, the firmament of heaven, the sun, moon, and stars; fishes, whales, and fowl that fly in the midst of heaven, were made out of the substance of water; the beasts of the field, cattle of all kind, and all manner of creeping things upon the earth, and man himself, God made of the dust of this earth, that was an eternal chaos, until God, in the beginning, created or formed it, as we see: and this take notice, that God made all things of the substance of water first, and God made the beast of the earth and man of the substance of earth last.

Thus I have given the interpretation of God's six days' work, and how that the substance of earth and water was eternal, in there being an essence; and how that God, out of these two substances of earth and water, did create or made all things whatsoever; all the light of sun, moon, stars, and firmament of heaven, with all their bodies, and all other creatures whatsoever, that hath the breath of life in them; and that God did not make any thing whatsoever of nothing, as Penn doth blasphemously affirm; so that the reader may see the gross ignorance of that opinion, that God made this vast earth and waters of nothing, and the better understand the answer to Penn's arguments as followeth:

First, as for that place, Gen. i. 1, 2. *In the beginning God created the heaven and the earth, and the earth was without form, and void,* I have answered before, showing that Moses spake that last which should have been first; so that Penn's arguments, built upon that text, falls to the ground.

Secondly, Penn quotes Isa. xlviii. 2, 13. *Hearken unto me, O Jacob, and Israel, my called, I am he, I am the first and also am the last, my hand also hath laid the foundation of the earth.* Penn's argument upon these words: "Wherefore thus I argue, if God was before so much as the foundation of the earth was laid, then was neither the earth nor foundation of it from eternity without God; but the text affirms, that God was first or before the foundation was ever laid."

Answer. To what purpose is this Scripture alledged, for we do own that God is the first and last, and that he was in being in heaven above the stars, and did create all manner of celestial creatures, spiritual bodies, as angels, before the foundation of the earth was laid. Now mind, though God was before the foundation of the earth was laid, he doth not say he was before the substance and matter of earth was; to speak plain, God doth not say he was before the dark senseless chaos of earth and water; for it is plain, that the earth was without form, and void from the sight of God himself, and darkness was upon the face of the deep; so that there was deep waters, and earth under the waters, in the beginning, when God began to create; and when God's Spirit moved upon the face of the deep waters, there was matter and substance; there was water and darkness for God's Spirit to work upon before God began to work or create, so that the dark waters must needs be there before, if before God began to create, or before the beginning, then eternal; except God did first span, out of his great vast Spirit without a body, these dark waters, and then he sets himself to work to make light bodies, out of those dark waters that came out of his great Spirit; so that God's Spirit without a body must needs be exceeding large, that could cause such vast substances of earth and waters out of his great vast Spirit without a body. I did not think that a Spirit without a body had been so large, as Penn doth blasphemously assert, yet by Penn's argument it must be so.

Again, if God made this vast earth and waters of nothing, would it not have been easier for God to have made the firmament, sun, moon, and stars; and all fish, fowl, and beasts of the earth; and every thing that hath the breath of life, and man himself of nothing: God might easier have made these excellent creatures of nothing, than for him to make this great vast earth and waters of nothing: I do admire that the imagination of man should conceive such a monstrous God that can make such great substances of earth and water, and the great rocks and mighty stones in the earth of nothing; but Penn's God is a Spirit without a body, that can do all this, by his own confession; but my God, that hath a body of his own, never did any such thing, he always had matter and power to make his creatures of: methinks, it is a wonderful great power in God to raise the dead again at the last day, and to reward every man according to his works, as the Scripture saith; this is a great work for God to do, yet this power is nothing in comparison of such a power that could make this vast earth and waters of nothing, then by the same power he may bring them to nothing again; so that as they were made of nothing, so they shall turn to nothing again; if this were so, it would be well for Penn and all reprobates to be turned into nothing, then their condition would be as happy as we that are something, and shall be something again in the resurrection.

And as for God's laying the foundation of the earth, we do acknowledge that God did lay the foundation of the earth in the beginning, but the earth was before he laid the foundation, for he could not lay a foundation of earth except he had earth to lay; it doth not say that God laid the foundation of the earth with nothing; but in the beginning, after God had found out this earth that was eternally hid under the deep waters, then God laid the foundation of the earth by the power of his word, so surely congealed and strongly closed together that it shall never fall, but it shall stand to eternity; yet, nevertheless, the substance of earth was before God laid the foundation of it; for man may as well say, that a wise builder may lay the foundation of a stately tower, without any matter or substance; no, not so much

as earth for his foundation ; therefore Christ saith, a wise builder buildeth his house upon a rock ; now this rock was before, he did not make this rock, his foundation, of nothing, the rock was before he made it a foundation to build upon : likewise, the foolish builder that built upon the sand, that made the sand his foundation, or laid a foundation of sand to build upon : this foolish builder did not make the sand, the sand was before ; so it was with God, he laid the foundation of the earth in the beginning, but the substance of earth was before he laid the foundation of it ; so that the substance and matter of earth was before God laid the foundation of earth, if before, then eternal ; for the Scriptures doth not say, that God laid the foundation of this earth from eternity, but from the beginning, when God created the heaven and the earth, then God laid the foundation of the earth, as we see ; but the substance of the earth was before he laid the foundation of it ; so that this Scripture maketh nothing to Penn's purpose, but altogether to the contrary.

CHAP. XXI.

THIRDLY, Penn quotes John i. 1, 13. *And the Word was God, all things were made by him.* Penn's argument to this, "If all things were made by him, then both heaven and earth, because they are part of all things ; but the place says, all things, or whatever has being, were made by him ; (saith Penn,) therefore all co-eternally, of earth or heaven, with the everlasting God, is excluded and refuted."

Answer. We do acknowledge the Word was God, and all things were made by him, and that he made heaven and earth, and all things else in the beginning ; but what is this to Penn's purpose ? This doth not prove that God made the heaven and earth of nothing, neither doth it prove, that all things that God has made to be co-eternally with God, neither doth it exclude nor refute at all, that the substance of

earth and water was not an eternal chaos of dead senseless matter and substance, but altogether to the contrary.

Fourthly, Penn's argument to conclude this head, *For by him were all things created, and he is before all things, and by him all things consist.* Col. i. 10. 17. *And thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the works of thy hands.*

Answer. We do own the words of these Scriptures to be truth, that the Lord in the beginning laid the foundation of the earth, and the heavens are the works of his hands; as I said before, so I say still, God did not lay the foundation of the earth with nothing, he had the substance of earth to lay a foundation before he laid it; neither was the heavens the works of his hands made of nothing; God had matter and substance to work upon, void earth and waters, even as a man hath to lay the foundation of an house, for God cannot work upon nothing no more than man can; and the Scripture doth say, that God laid the foundation of the earth in the beginning, which is clear, that the substance of earth and water was before the beginning of this world, even eternal; but it was in the beginning when God began to create this world, then did he work upon these two dead senseless substances of earth and water, that were eternal in their essence and being, and by his handy work he created the firmament of heaven out of that substance of water, as I said before; and when God had discovered to himself the earth or dry land, that lay hid under the waters, then he created the earth as we see, and laid the foundation of it in this order, as we see, this God did in the beginning, but the substance of earth and water was eternal, as I said before.

Page 14. Penn saith, *Nor can their idle shifts any ways secure them from the dint of those Scriptures, nor the arguments built upon them, viz. Making is fashioning, so God made the heavens and the earth, as a carpenter makes a door or a chest, he fashions it of wood, but he did not make the wood; Penn saith, a distinction fitter for Bedlam than men that are in their wits; and, saith he, how can they think that it was harder*

to almighty God to create out of nothing the more inanimate and lifeless part of heaven and earth, than to compose that variety of excellent creatures, and to infuse that great spirit and soul by which they are respectively instincted or acted.

Answer. That the dint of those Scriptures, nor Penn's arguments built upon them, doth no ways touch the foundation, that earth and water was not eternal; but proveth altogether that they were eternal; and all Penn's arguments built upon those Scriptures, will prove but an idle shift indeed to himself, and all that believe him. And what doth the word create, making or fashioning signify, but the making of the fashion of something that had no frame or fashion before; therefore it is said, that the earth was without form and void, that is, it was void of all form in the beginning, when God began to create, but not void of substance, so God made that which was substance without form into form; so God created the earth, that is, he made that formless earth into form, to set forth the glory of his workmanship, therefore it is said, Heb. xi. 3. *Through faith we understand the worlds were framed by the word of God*; here we see, that framing is creating or setting the world into such a frame and order, as we see, but this doth not prove, that God had no matter nor substance to make this excellent frame of earth and heaven, and all creatures therein, but proveth to the contrary.

And you have made a fit comparison yourself, that though a carpenter doth make a door or chest, he fashions it of wood, but he does not make the wood; so it is with God, he hath framed the heavens and the earth, and hath fashioned them, and all creatures else, as we see; but the substance of the earth and water he made them not, no more than the carpenter made the wood; so that this distinction that is counted by learned Penn more fitter for bedlam than men in their wits, is become the chief distinction to bring down the wisdom of the serpent which is so high exalted; and that which Penn quotes, the wisest speech of all, he hath discovered his great ignorance, and the deepest darkness in his mind of all,

in these words. *And, saith he, can they think it was harder to almighty God to create out of nothing the inanimate and lifeless part of heaven and earth, than to compose that variety of excellent creatures, and to infuse that great spirit and soul, by which they are respectively instigated or acted.* This is more like Bedlam indeed, than a man of learning; I shall deal truly with you, and with the reader, that we do not only think, but do perfectly know, that it was harder for God to make this vast earth and waters of nothing, than it was to make the firmament of heaven, and all those excellent creatures which he hath made; nay, with reverence to God the Creator, we know he never did nor never could make any thing whatsoever of nothing, *for of nothing comes nothing*; methinks it is sufficient to satisfy the mind of man, to believe and honor the eternal God, the infinite Creator, in that he hath made such variety of excellent creatures, and man in his own image and likeness of something; and God hath glory enough, in that he hath framed the heavens and the earth out of those two dark substances of earth and water; but the seed of the serpent, such as Penn is, will not honor such a God that cannot make this vast earth and waters of nothing.

Neither did God ever infuse that great spirit and soul into any creature whatsoever; but when God created every living creature by the power of his word speaking, it revived breath of life according to its kind; for if he made their bodies by his word, his word gave them life also; so that his great Spirit and Soul, as you call it, was not infused into no creature at all, but within his own body, which is no bigger than a middle-statured man, even the same bigness and height as Christ was of when upon earth; I suppose you may read in the history what stature Christ was of when he was crucified; and whoever believes in a God of a bigger bulk, then he believes in a false god, as most of you Quakers do.

Thus I have given an answer unto those Scriptures and arguments Penn the Quaker hath alledged against earth and water, being an eternal chaos of dark senseless substance;

and for the reader's better information, I shall propound these particulars following.

First, that the substance of earth and water were from all eternity uncreated, senseless, dark and dead matter, like unto water and dust, that have no kind of life, light or virtue in them at all. Secondly, it is an opinion of the learned, that those substances earth and water, were not eternal, but they have imagined that the Creator spake the word and so they came to be; and, after he had given them their being, he formed all things that were made out of them. Thirdly, there is no Scripture that maketh mention of any such thing as God's giving being to earth and water. Fourthly, neither can it be proved by Scripture that God gave being to the vast dead earth, and dark deep water; neither did those two substances of earth and water proceed out of God's mouth, but their being in the original was eternal, and will be eternal. Fifthly, there is not a word throughout the Scriptures that God gave any being or beginning unto dead, dark, senseless earth and water. Sixthly, can Penn tell where God was resident when he gave a being to earth and water, for earth and water were uncreated substances eternally distinct from God. Seventhly, that earth and water were an eternal chaos of confused matter, essentially distinct from God the Creator. Throughout the Scriptures no man can find one word or tittle in reference to the deep waters its beginning, therefore of necessity it must be eternal. Eighthly, that the waters covered the earth before God began to create, wherefore the earth being as it is in the deep waters, must needs be one essence eternally with those deep waters, and in the earth before God's Spirit moved upon the waters, and the earth was enclosed as a prisoner in the womb of darkness under the waters, so that the waters were under the earth, and above the earth; and the waters under the earth did bear up the earth, and the earth in the middle did bear up the waters that covered the face of the earth; this was an eternal chaos: earth and water was eternal in their substance and being.

Thus much in answer to the second point, that earth and water was eternal, and that it is a standing truth, and that Penn, Augustine, and Aristotle, the great philosopher, were in a great error, and were grossly ignorant, to affirm, that God made the substance of earth and water of nothing, and no such great heresies as they themselves did own, in that they judged the truth to be heresies. Who made Augustine a judge of heresies? Not God, I am sure, but he spake as those blind men did at that time, when darkness overspread the earth.

CHAP. XXII.

THE third point Penn calls "old heresy" is, that the soul is generated or begotten by the man and woman with the body, and that the body and soul are inseparable.

In page 16, Penn saith, "That this is contrary to Scripture testimony he will prove." His first proof is, Eccl. xii. 7, the words are these, *The spirit to God that gave it.* Penn's argument upon these words: saith he, "No carnal generation can bring forth a pure spirit, external matter producing only external matter of its own kind; but (saith he) the soul of man is a spirit, (as the words expressed by Reeve and Muggleton, saith he,) therefore no man gets the soul or spirit of a man when he generates the body." Secondly, Penn saith, "That which returns to God came from God, but the soul of every man turns to God for sentence, and consequently came from him." This is all the Scripture Penn brings to prove the soul is not generated with the body.

Answer. First, that place, Eccl. xii. 7, is no Scripture, as I have showed before, they are the words of Solomon; he was no penman of Holy Writ, neither did he know himself from whence the soul of man came, nor whether the soul goeth, no more than Penn doth; for the soul of a man and the soul of a beast was all one to Solomon, and their breath was all one, and they went both to one place, the one went to God as well as the other; neither had man any pre-eminence

above a beast, in Solomon's judgment; and Penn is of the same mind of Solomon, so that Penn's argument, from that place, signifies nothing to this purpose, that the soul is not generated with the body.

But I shall prove by Scripture, that the soul is generated and begotten by man and woman with the body, as in Gen. i. 28. *And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth.* Now I shall not dispute whether a carnal generation can bring forth a pure spirit; but the thing which we say and do affirm is, that the soul of man is begotten in generation with the body, neither can any man get a body in generation without a soul; for if a man doth not beget a soul, then he begets no body at all, so that a body cannot be begotten by man nor beast without life nor soul; so that no souls can come forth of the womb without bodies, nor bodies without souls; for if the soul or life be dead when it cometh out of the womb, the body is dead also; if the soul be alive, the body is alive also, there is no separating one from the other.

Page 13. Penn's first argument, saith he, "Such as is the soul, such must be that which produceth it; but (saith he) it is spiritual; (and saith) now that which generates the body of man, being only and merely visible matter, it cannot produce an intellectual soul or spirit.

Answer. That God breathed into man the breath of life, and he became a living soul. Now this breath of life became life and soul in Adam, and this life and soul became seed in man, for a body without life cannot have any seed in it, for life lies in the seed, and seed lies in the body, else God would not have blessed them with the blessing of increasing and multiplying; to multiply must be by generation in the seed; so that though God breathed into Adam the breath of life, and he became a living soul, mind, God did so to none else; for Adam was made, and not begotten, but all men else are begotten, and not made; as Adam was in full proportion of a man, he did not grow bigger nor higher, than what God made him at the first: but all men since are

begotten, therefore born a child, and groweth to a man ; so that the soul of man is generated and begotten with the body, except you would have God to make every man in the world at man's stature ; and God breathed the breath of life into him, that he may become a living soul as at the first, which is absurd.

Then it must needs be, that when Adam begot Seth in his own likeness, that he begat Seth's soul, as well as his body, by generation, when he knew his wife Eve, and she conceived and did bear Seth, a righteous seed, instead of righteous Abel ; so that the breath of life God breathed into Adam is now in Adam's seed, and by generation man begets the life and soul of man as well as the body, else God had not finished his work of creation, but must be put to the trouble continually to give souls to every lustful person that gets bodies ; so God must be accessary to their lusts, and approve of them, in that he gives souls to them, bastards, that hath their bodies gotten unlawfully ; and God hath given a strict law that man should not commit fornication nor adultery ; yet when men hath done this contrary to his law, he comes and gives this child a soul to that body the man got unlawfully ; this and many other absurdities will follow from that opinion, that man begets the body only, and God infuseth the soul of man ; besides, how comes it to pass that a child doth grow in the womb without life ? and which way doth God convey life and soul into the body of the child in the womb, seeing man doth not beget the soul, but the body only ? Again, if there were any dead bodies brought fourth of the womb, of man's begetting, and after it is brought forth dead, that God would give this dead child life and soul, then it would appear, that man got the body, and God gave the soul ; but I know this cannot be experienced by none upon earth, so that it may be clear to the eye of reason itself, which is the devil, that the soul of man is generated and begotten with the body ; for the spirit or soul of man lieth in the seed, and produceth life and soul that is spiritual, in that the soul worketh righteousness unto man, and worshippeth that divine spiritual God that made man in his own image in spirit and in truth, as righteous Seth did in his time ; so

that visible matter, the seed of man, doth produce an intellectual soul or spirit.

2. Argument of Penn, saith he, *If man got the soul, then would that soul be as well the image of the father as the body, and partake as entirely of the father's nature and disposition in all respects ; but, saith he, experience shows us, that sober parents have wild children, and righteous children debauched parents ; therefore parents do not generate the soul.*

Answer. That man doth get the soul, as aforesaid, in the seed, for the soul lieth secretly hid in the seed, and no man can see the soul in the seed, until it gets a body to clothe itself with ; for no invisible life whatsoever can be seen but by its body, for every seed has its own body ; so that when man begets a body, he begets a soul also ; and this soul man begets, is as well the image of the father as the body, for the father's spirit can be no more known nor seen without its body than the soul of man can be seen without its body : and the soul of man doth partake of the father's nature, even the seed and nature of faith ; and the cause why sober parents have wild children, and righteous children have debauched parents, is, because that man hath two seeds in his nature ever since the fall, viz. the seed of God, the seed of faith ; and the seed of the serpent, the seed of reason. Now when a man gets a child by generation, if the spirit of faith, which is God's own nature, be most predominant in the seed in the conception, then that child comes to be a good sober man, and cometh to believe in the true God, and is an elect vessel ; but if the seed of the serpent, the seed of reason, be uppermost in the conception, then when that child comes to be a man, if not given to be a debauched man, he will be given to blaspheme, and despise the true God, with other wickednesses in nature, whereby he comes to show himself to be of the seed of the serpent, a reprobate ; and take notice, which of these two seeds be uppermost in the conception, will be lord of that man's body as long as he liveth ; and when he dieth, that which was servant in this life shall never be raised neither to happiness nor misery ;

as thus, if the seed of faith was uppermost in a man's conception, then it guides a man, and is lord over the seed of reason in man, so that this seed of faith in man shall be raised to eternal happiness, and the seed of reason, that was servant in this life, shall never rise again ; so on the contrary, if the seed of reason be uppermost in a man's conception, it will appear and be his guide, and lord over the seed of faith in him ; so that the seed of faith is servant to this man's reason ; so that when this man is raised again, his reason, that was lord in this life, shall be raised again to eternal misery ; and that seed of faith in him that was servant in this life, shall never rise again ; for there shall not be two voices in man, nor two seeds in the resurrection, but every seed in its own body, the seed of faith its body, and the seed of reason its body ; and this I know, that the seed of reason, the seed of the serpent, was uppermost in Penn's conception, and is his lord ; and this seed of reason in him shall be raised again, and he shall have but one voice in him in the resurrection, even the voice of reason, the devil in hell, that lake which cannot be quenched.

And furthermore, the cause why a righteous man may beget a reprobate, a servant, a devil, is, because the seed of reason was uppermost and most predominant in the conception ; and a wicked man, a serpent, a devil, may beget in generation a saint, an elect vessel, because the seed of faith in his nature was uppermost in the conception of the child when he begat him ; this may be experienced by Jacob and Esau, the father and mother were both righteous, yet one was loved of God, and the other hated ; to speak plain, the one was elect, and the other a reprobate ; and so we read of wicked king Saul, branded for a reprobate, yet he begot a righteous son, an elect vessel, Jonathan ; and the cause why we cannot discern which is of God's nature, and which is of the serpent's nature.

CHAP. XXIII.

It is because the angels' bodies are in forms like God, and like man in respect of their bodies, though their natures are not the same as God's nature : and that angel that was thrown down from heaven that deceived Eve, his form of body was like the form and body of God, but his nature was pure reason fallen ; and by his deceiving of Eve, all men in the world are made partakers by generation of the seed of reason, that is, of the seed of the serpent-angel, which is the cause that so many devils are generated and begotten in this world.

Thirdly, Penn's third argument, saith he, *If soul and body be inseparably generated, then the sexes as well belong to souls as bodies, the which as it is absurd, so would be men and women, in that very distinction to all eternity, and who ever read of she-souls or female-souls?*

These are Penn's own words, without any alteration in the least, therefore I shall desire the readers to consider of them, and make sense of them to their own satisfaction, for I can make no sense of them, neither can I tell what he meaneth by them, so I shall give no answer to it, but leave it to the readers to satisfy themselves in it.

Fourthly, Penn's fourth and last argument to this point, and that which is his greatest strength ; saith he, *If soul and body were intermixedly and inseparably generated by man, saith he, then in all anatomies it were no more difficult to find out the soul than any other part, and in case of opening or dissecting of living man, as I have at the University seen living beasts by anatomists, it would not be impossible, but rational, that one should behold the very thoughts, purposes, and intents of such men's hearts and souls ; but because this were most*

vain, we shall conclude the soul is not generated with, nor inseparable from the body, but of an immortal nature.

Answer. This is Penn's master-piece. First, I shall prove by Scripture, that the soul and body are intermixedly and inseparably generated by man, as in Gen. i. 28. *And God blessed them, and God said unto them, Be fruitful, and multiply and replenish the earth.* Here God blessed Adam and Eve with the law of generation; now how could they increase and multiply, and replenish the earth, but by generating and begetting of sons and daughters. Now did God give them leave to generate and beget bodies only, without life and soul, and when they had multiplied in generating of bodies, then God would come and infuse some of his great Spirit into those bodies that were generated by them? Was this God's blessing he gave unto them, that they should generate and beget bodies, and he would put souls into them as fast as they beget bodies? By this rule there was no life in the seed of Adam and Eve; and this I say, if there had not been life in the seed, there could have been no bodies generated neither; and if it be granted, that there is an invisible life in the seed, else nobody could be generated at all; so that if the invisible life in the seed doth generate and produce a body, else nobody at all could be generated nor begotten; the same invisible life in the seed, that doth in generation produce a visible body, it produceth a visible soul also; so that body and soul is generated by man and woman, and was the true meaning of God, when he said, *Increase and multiply, and replenish the earth with sons and daughters.*

But by Penn's assertion, he maketh God to be a necromancer or conjurer, to cause spirits to enter into dead bodies and carry them about, and make them to work, walk, and talk for a time; and when sickness or death comes to the body, then that spirit God puts into their bodies, slips out of their bodies; when they stand in most need of the spirit's assistance it is fled away from the body, none knoweth whither, except into the air. This is Penn's opinion, and he is not ashamed to publish such a gross ignorant principle in the

things of nature ; besides, the beasts of the earth, and the fowls that fly in the midst of heaven, and the fish in the waters, God blessed them, and placed a law of generation in their natures, to increase and multiply, and replenish the earth and waters, and they cannot increase and multiply no other way but by generation ; and do you, Penn, believe indeed, that the beast indeed doth not beget the life and soul of the beast in generation as well as the bodies ? you cannot deliver yourself from the dint of this Scripture argument built upon it. Do you believe that the beasts of the earth doth generate and beget bodies only, and that God's vast Spirit doth infuse life and soul into them ; for the beasts have life and soul in them as man hath, and God blessed the beasts with the same law of generation, to increase and multiply, and replenish the earth, as he did to man ; and we see by experience, that man and beast doth increase and multiply in the earth no other way but by generating ; now the case is, whether you, Penn, do believe that the life or soul of the beasts be generated with their bodies, ay or no ? if you grant the beasts generate and beget the life and soul with the body and that there can be no separating the life and soul of a beast from the body, but if one be destroyed, the other is destroyed also ; the case is the same with man ; if a beast beget body and soul in generating, by virtue of that invisible life in the seed, through the warmness of the womb, it congealeth body and substance together, and in its season, as God hath appointed to nature, this invisible life in the seed, it quickens into a sensible and visible life, and this visible life cannot be seen but by a visible body ; so that without controversy, if the beast beget soul and body by generating, as is most certainly true, so without controversy the soul of man is generated with the body, and he that begetteth the body of his son begets the soul also ; neither can there be any separation of soul and body one from the other, for they were both generated and begot together, they came both into the world together, they both lived together, and both die together, and shall both rise together in the resurrection ; the Scriptures are full to prove this point.

See Gen. xlix. 1. *And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth. And in Gen. viii. 17. Bring forth with thee every living thing that is with thee of all flesh, both of fowl and of cattle, and of every creeping thing that creepeth upon the earth, that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. So in Gen. xlii. 22. These are the sons of Rachael which were born to Jacob, all the souls were fourteen. And ver. 25. These were the sons of Bilbah she bare unto Jacob, all the souls were seven. ver. 26. All the souls that came with Jacob into Egypt, that came out of his loins, all the souls were threescore and six. ver. 27. And the sons of Joseph that were born in Egypt were two souls, and the souls of the house of Jacob which came into Egypt were threescore and ten.*

Can there be any plainer and clearer Scripture, that the soul and body of man is generated and begotten by man; if so many souls came out of the loins of Jacob, they must needs come out of his loins in his seed by generation, so that he begot the souls, by generating with those women, as well as their bodies; but what shall a man say to blind serpents? A man had as good throw stones against the wind, as speak to them of Scripture, or meanings and interpretations of Scripture; but for Penn the Quaker, he cannot understand that the soul can be generated with the body, though the Scripture be ever so clear, and nature doth prove it every day; one soul or other is generated, but all will not stop his mouth, nor open the eyes of his understanding, for he is as ignorant of this, as he was of earth and water being made of nothing, in that he would have God to infuse some of that great spirit and soul into those bodies that are generated, and not for man to beget soul and body; this is that anti-christian spirit rules in the Quaker's people in these last times.

Who would have thought that learned Penn had been so blind and ignorant of the law of generation; but I see God hath done by him as he did by those serpents in Christ's time, he hath eyes but sees not, ears but hears not, and a heart but he understands not; but he being given over to blindness of mind, as well in the natural as in the spiritual,

yet he hath searched about the College at the University to find out the soul of man when the body was cut open; so that if the soul be generated by man, Penn counts it no difficult thing to find out the soul when a man is anatomized than any other part; and if Penn could but see a living man opened or dissected, as he hath seen at the University living beasts anatomized, it would not be impossible but rational, but that Penn might behold the very thoughts, purposes, and intents of such men's hearts and souls.

CHAP. XXIV.

Answer. You say you have seen living beasts anatomized. Did you ever see the soul of a beast after it was cut up? If you have, whether the soul of the beast were sensible or no? You might see the heart of the beast, but no life nor sense in it, because the soul of the beast was dead: by anatomizing it alive they killed the soul; and when you saw the beast's heart, you saw the beast's dead soul; you might better have seen the life and soul of the beast when it was alive, for when the beast was alive, it showed what the heart, life, and soul was, in yielding obedience to the driver, even to be killed; so that a man may better behold the thoughts, purposes, and intents of man's heart and soul that is alive; but when a man is anatomized, there will be no thought, purpose, nor intent to be found at all; for out of the heart or soul that is alive, cometh evil thoughts, murder, adultery, theft, and such like.

Here Penn hath showed his ignorance of the soul of man, and knows not what it is no more than the beast you have seen anatomized alive did know its own soul; but I do know what your soul is, and the thoughts, purposes, and intents of your heart and soul, by what you have written; for out of the abundance of your heart your mouth hath spoken such gross ignorance, that it is a shame that a man of learning, a University man, should utter such gross foolish ignorance in the course of nature, that cannot understand that the soul of

man, and the souls of all other creatures are generated with the body, and are inseparable from the body, and we see the same increase of men and women, by generation, every day, as is with the beast and all other creatures, according to God's holy ordinance in the beginning; so I shall conclude the answer to that point.

Penn quotes Socrates, Augustine, and Theodorus, that judged this principle to be heresy; these men that lived in that dark time of the world, that were as ignorant of the truth as Penn himself; who gave them authority to be judges of heresies that knew not the truth, nor were not in the truth themselves? They would have judged the apostles' doctrine heresies if they had lived in their time, therefore what heed is there to be taken what those men in those times judged, that had no commission from God? But let that pass.

Fourthly, that the soul of man is mortal, and that the soul and body go to dust, and resteth there until the general day of resurrection.

Penn saith, it is inconsistent with Scripture; I prove, the first Scripture Penn brings, to prove that the soul of man is not mortal, is Gen. ii. 7. *And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.* Penn's words to this, saith he, "If the breath of life made a dead body live, then the privation of the breath makes a live body dead." Secondly, Penn saith, "This is further proved thus, If it was living breath before it entered into the body, it must be living breath after it is withdrawn from the body." Thirdly, Penn saith, "Though some of those things which are living may die, because they live by the borrowed or lent life of another, yet very life as life cannot die; (and saith) it is impossible that the breath of life, or soul of man, can suffer death, as here understood."

Fourthly, he quotes 1 Kings xvii. 21, 22. *And Elijah stretched himself over the child three times, and cried, and said, O Lord my God, I pray thee let this child's soul come*

into him again ; and the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived.

Penn's words to this, saith he, " If the life was withdrawn when the body lay dead, (saith he) but the soul was separated ; and when it did return, and had resumed its forsaken dead body, it revived the dead body again ; (and saith) therefore the soul died not with the body at all."

Fifthly, Penn quotes Luke xii. 4. *Be not afraid of them that kill the body, and after that, have no more that they can do.* Saith Penn to this, " If Reeve and Muggleton speak true, then he that kills the body kills the soul too, for he cannot kill the one without the other."

Sixthly, Penn quotes Rev. vi. 9. *I saw under the altar the souls of them that were slain for the Word of God, and they cried with a loud voice, How long dost thou not judge and avenge our blood on them that dwell upon the earth.*

Penn's words to this ; saith he, " If their souls lived after their bodies were slain, then they did not die together ; for they cried for vengeance on the blood-thirsty inhabitants of the world ; (saith he) therefore souls are not mortal as bodies are ; (and saith) in short, their bodies were slain, their souls were alive ; their bodies were in the grave, their souls under the altar, worshipping God day and night for ever and ever." These are the most considerable Scriptures and arguments Penn doth alledge against the mortality of the soul.

Answer. That this point of the soul's mortality, and that the life or soul of man doth die, and that man is wholly mortal, it hath been sufficiently proved by writing already, both by Scripture and experience daily amongst us, that might convince the heart of any man, except his heart be harder than any flint stone ; and the Quakers' hearts are more hard than any man's heart upon earth to be convinced, because of that seeming righteousness in outward appearance, hath blinded their eyes, and hardened their hearts, so that no light of life eternal can enter into them, not so much as to acknowledge themselves convinced, much less converted ; but I know- ing they are led and guided by the spirit of anti-christ in these

last times, I am the better satisfied in their opposition to truth. I am hated of all other religious people as well as of them, and have been persecuted by them, yet they are sooner convinced of what they heard me speak, than ever any Quaker was that did not believe me, therefore I shall only give the interpretation of those Scriptures Penn brings to prove that the soul is not mortal, nor will not die, and that will answer all that he hath built upon them.

The first Scripture is, Gen. ii. 7. *And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.*

Answer. First, that breath of life God breathed into Adam which made him become a living soul, it was immortal breath, when it came from God, and so was the breath of life in all other creatures; it was given by the immortal word of God: but this breath of life God breathed into Adam was more particular and peculiar than in any other creature; but God breathed this breath of life into an earthen vessel, whereby this breath of life that was immortal, as it was in God, but being breathed into an earthen man, that was made of the earth, this immortal breath was mortalized, yet in a perfect innocent state, and so was all other creatures in a perfect innocent state, nor capable of any sorrow or death, but all lived in a paradisical state, and peace here on earth, only the man, Adam, was capable of temptation of the serpent-angel without him, but not of any temptation within him, as we are ever since, being generated and begotten, we are partakers of the serpent-angel's seed and nature in us; so that the temptation of the devil is now generally within every man; so that this invisible devil, which is so feared by all people, is no where else, but within man; so that man is become an absolute devil, as the Scriptures are full to prove, but that is not my business now, but the matter in hand. Mind, that though Adam was of the earth, earthy, and was created in a perfect innocent state, and the breath of life that was breathed into him was immortal, as it was in God; but being breathed into an earthen vessel, as I said before, the im-

mortal breath of life was mortalized; yet this perfect innocent state Adam was created in, was as an eternal state to earthly bodies, had he kept in it, because no sickness nor death could have touched him; this state I had once a great desire to attain unto, but it being revealed to me; that no man that is generated and begotten, that is, partakers of the serpent's seed in his conception, can attain unto that state and condition Adam was created in, but must unavoidably partake of the fallen state of Adam, and must die, and in time it was revealed unto me which way I should attain that eternal estate of Adam, in the kingdom of eternal glory above the stars.

However, that breath of life God breathed into Adam, it was the breath of the immortal God, and the breath of life in all other creatures immortal, so long as Adam stood in obedience to God his Maker, and no death could have touched him, nor no creature else that God had made; so that Adam and all creatures else should have lived upon this earth for ever, and no kind of death should have laid hold upon any creature which had the breath of life in it as well as Adam, *but by the disobedience of Adam sin entered into the world, and death by sin*; so that the immortal and paradisaical state of Adam, and all other creatures that had the breath of life in them, is now become mortal, and must die; even the soul of Adam, as well as the souls of the beast, must die.

For now sin was entered into the world, and death by sin, therefore God said, *In the day thou eatest thereof thou shalt surely die.* Mind, that as soon as sin entered death entered; so that Adam's immortality was quite lost; as soon as death entered, life and immortality in Adam, and all creatures else must die; in that very day sin entered into Adam, life and immortality was lost, and became mortality. God did not say to Adam, thy body shalt surely die, for that was lifeless before the breath of life was breathed into it; therefore without dispute, that breath of life that made him a living soul must die; and when the sentence of death entered upon Adam's life and soul, death entered upon the life and soul of all creatures God had made, who had the breath of life in them.

CHAP. XXV.

FOR all creatures were cursed for his sake, and his curse was to die the death, even his soul as well as his body; he that was the image of God must die the death, and turn to dust; besides, it was Adam's soul which was commanded not to eat of the forbidden fruit, therefore that life and soul of them both must die; neither is any thing capable to die but life and soul. Is it not the life and soul that groans under sickness? Is it not the life and soul of man that fears the pains of death? the body is not sensible of pain at all; for we see that when a man's arm or leg is cut off, that limb feels no pain at all; but the rest of the body that hath life in it, is sensible of pain and fear of death, because his life and soul is in him still; so that nothing dies but life and soul; for it is the life and soul that eats, drinks, walks, and talks, that doth rejoice and is glad, and that is sorrowful and doth grieve, that doth good and doth evil; it is the soul that lives, and the soul that dies; therefore it is said, "The soul that sins shall die." Is it not the soul that doth murder, commit adultery, and steal? And when God said, *Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal*; did he not give this law to the soul of man as well as his body? and could the body act any of these things without the life and soul? therefore without controversy, the soul that sins must and doth die.

And when man sheddeth man's blood, doth he kill the soul or life of the man, yes or no? If the soul slips out of the body of man, when man's blood is shed, and his soul receive no harm: why then doth judges put men to death that did shed the other man's blood? he did but separate his soul from his body, he did not kill the soul of the man, and will you put him to death for parting two friends one from the other, viz. his soul from his body, and perhaps his soul is gone to God, a better place than it was in his body? yet we see the man must be hanged for separating the soul from the body. But if Penn shall object and say, That when the judge giveth sentence upon a man for murder, that he shall be hanged till he is dead, that this man's soul did not die,

notwithstanding his body was hanged according to the judge's sentence, by Penn's assertion it must be so ; for, saith he, the soul and life cannot die as it is life ; but if Penn and those of that opinion were but hanged but one half hour, they would find by experience that their souls were killed, and were dead in their bodies, as all others are that are hanged.

But the Scripture saith, and so do we, that nothing doth or can die, but life only ; so that it may be clear to those that are not stone-blind, that the soul of man is mortal and doth die, neither can it be separated from the body, but as both are begot together, and both born together, so both live together, and both die together, and both are laid in the grave together until the resurrection. God shall raise that dead soul into a new life, and that new life shall have a new body, even as the grain of wheat leaving the old body behind in the earth, and bringeth forth a new body with increase ; so shall the soul of man, when it is quickened again by the powerful word of God, it shall bring forth a new body, every seed its own body, with increase, to the righteous increase of joys eternal, and to the wicked increase of eternal miseries. This is the true interpretation and meaning of this place of Scripture

Secondly, Penn brings 1 Kings xvii. 2. 11. to prove the soul goeth out of the body, and doth not die ; where *Elijah prayed that the child's soul might come into him again.*

Answer. The meaning is, That Elijah did pray in faith unto God to strengthen his faith, that he might have power to raise this child's life out of death again ; therefore he stretched himself upon the child, and prayed, that the child's soul might come into him again ; that is, that the child's life and soul might quicken in the body of the child again ; for Elijah knew the soul of the child was dead, yet by the warm flesh, and the faith and prayer of the prophet, it begot life in the child again, so that the soul that was dead in the body of the child, is become life in the child again ; and that life that did quicken out of death, by the power of faith, and prayer of the prophet, it runs through the veins of the child's body, and so the child's soul may be said to come

into him again ; so that the soul never went out of the child's body, but was absolutely dead in the body ; for this I say, if the soul of the child had been gone out of the body, then Elijah did not raise the dead child to life again, for it cannot properly be said he raised the dead child to life, if the soul of the child was not dead, but slipt out of the body, and lived in some other place without any body at all ; if the soul went to God while it was absent from the body, sure God would never have parted with the innocent soul of the child again.

And I know, that Elijah would not have done the child so much wrong, as to pray to God to send the child's soul from heaven again to this earth, for the child to suffer another sickness, and another turning out of the body afterwards, as Penn doth vainly imagine ; but the thing is clear, where true light is in the understanding, that Elijah did raise the child, whose soul was absolutely dead in the body of the child, to life again, and Elijah, by the power of faith and prayer, for he prayed in faith, and whatsoever he asked in faith he received ; and he asked this of God, that he might have power to raise the soul of this child that was dead to life again, and it was granted him ; the prophet Elisha did the same thing to another child afterward ; so that nothing is more sure than that the life and soul of man is mortal, and doth die with the body, and cannot be separated one from the other. This is the true interpretation and meaning of this place of Scripture.

Thirdly, Penn quotes Luke xii. 4. the words are these : *And I say unto you, my friends, Be not afraid of them that can kill the body, and after that, have no more that they can do.*

Answer. The meaning is, that Christ did forewarn his disciples not to be afraid of persecution for his sake, nor of death itself, for he knew that some of them should suffer death for their faith in him ; for they can put you to death but once, that is, the first death, or natural death, and when they have done so, there is no more that they can do, so that the first death they can put you to is counted but as killing the body, because they cannot kill your natural life and soul,

except they kill your natural body ; and because they cannot come at your soul except they kill your body first, therefore it may be called but killing the body, and after that men have no more that they can do, though the malice of the devil would do more if they could, but he can but kill this natural life, because the devil is but natural himself, therefore he can kill no further than his power can reach, which is to kill this natural life, and that which is counted but killing the body.

But, saith Christ, *I will forewarn you whom you shall fear ; fear him that is able to destroy both soul and body in hell ;* that is, fear him that is able to cast soul and body into hell in the resurrection, when he shall raise them again, then will God cast them, bodies and souls into hell, that put you to this natural death, or first death, which was but for a moment, and then they had no more that they can do ; but their death shall be the second death, where body and soul shall be cast into hell-fire, where the worm of conscience never dies, nor the fire of hell will never be quenched to eternity ; this will God do in the resurrection, where death shall always live, and never die, to eternity ; therefore fear him that hath such a power to punish with eternal death, to cast those persecutors and murderers, that killed your bodies, into a lake of hell for ever and ever ; so that no souls can be cast into hell-fire without bodies ; for as no soul can act any good without its body, neither can any soul act any evil without its body ; so that body and soul together shall receive the reward of the good actions of faith and patience, and other virtues of everlasting life, in the kingdom of eternal glory, both body and soul ; and that body and soul that hath done evil, by persecution and shedding of blood, and other unrighteous actions, shall receive the reward of their deeds in the resurrection, shall be cast, both body and soul, into hell-fire, where their torment shall have no end, because it is eternal ; so that the soul cannot be punished in hell-fire without its body, nor no soul can be made happy in heaven without its body ; but take notice, that every soul and body, both righteous and unrighteous, doth taste of the first death, and

when God shall raise the dead soul again, the soul or life will be a new life, and it will bring forth a new body with it, every seed of life its own body, so that the body cannot be killed only, but the soul is killed also, which could not be if the soul were not mortal as well as the body; for those souls and bodies which God doth cast into hell are not mortal, but immortal and eternal, both soul and body, and can never cease to be, therefore called hell, which is the second death, where the worm never dies, nor the fire never goeth out to eternity; so that no soul is capable of torment in hell-fire without a body, nor no soul capable to enjoy eternal salvation without a body; and this cannot be till the resurrection, which Penn, the Quaker, and the whole body of them, doth deny the resurrection of the dead with bodies, or that there will be any such general day of resurrection, or at least they hope there will be no such thing, which, if there be not, then it will be well for Penn and the rest; but if there be such a thing, as I do know by faith there will, then will Penn and others of them suffer those torments aforementioned; and this is the true interpretation and meaning of Christ in this place of Scripture.

CHAP. XXVI.

FOURTHLY, Penn quotes Rev. vi. 9. *And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held. Ver. 10. And they cried with a loud voice, saying, How long Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth.*

Answer. Mind, the words are plain, that it was the souls of the saints that were slain under the altar; it doth not say, the bodies of the saints were slain under the altar, but their souls that were slain under the altar: they cried day and night unto God for vengeance on them that killed their souls;

their bodies never cried for vengeance ; neither doth John say, their bodies were slain under the altar, but their souls that were slain under the altar for the Word of God, and for the testimony they held, and not their bodies, as Penn doth vainly imagine ; so that this place of Scripture is clear, that the soul of man is mortal, and doth die, because it was their souls that was slain under the altar ; and John could not properly nor truly have said, that their souls were slain under the altar, if their souls had been immortal, and had slipt out of their bodies, and were not slain at all.

So that their souls had no cause at all to cry unto God for vengeance, seeing their souls were not slain, their souls were only turned out of their bodies, and sent to a better place, even to God himself ; for if it were as Penn saith, that their bodies were slain, and their souls were alive, their bodies were in the grave, and their souls under the altar worshipping God day and night for ever and ever. How contrary is this to reason itself, if it were as Penn saith, then those that were slain under the altar had more cause to cry unto God for a blessing upon those persecutors that shed their blood. Why ? Because they did but let their souls out of the blood of their bodies, they did not kill nor slay their souls, but let them slip out of their bodies, and sent them to a better place, where they do worship God day and night ; so that their souls that were slain under the altar had no cause to cry aloud for vengeance, seeing their souls could not be slain, as Penn saith, but only turned out of their bodies and sent to a better place, to worship God day and night without bodies, and their bodies were quiet in the grave. What harm then did those murderers do to those men that sent their souls to God to worship him, and their bodies to the grave, where they were quiet and still, so that neither bodies nor souls were not slain, nor suffered no harm ? What cause had they then to cry for vengeance on them that shed their blood, seeing their souls were not slain, as Penn saith, but sent to God to worship him, which was a better place than in those days they lived in before ?

This is the Quakers' main point of doctrine which they believe and teach, and they are not ashamed to publish it; it would make a man that hath any true light of faith in him, to loath such a principle as this, and spew it out of his mouth, for it is the very foundation of darkness, for all those foolish, sottish, and ignorant imaginations of spirits appearing and walking without bodies, and of spirits assuming bodies that are not their own, which is nothing else but the power of darkness ruling in the imaginations of men's hearts, where the light of faith doth not shine in men's hearts; and this opinion, that the soul slips out of the body when men die, it hindereth the light and understanding of all other heavenly truths whatsoever.

Therefore let the reader consider that the life is in the blood, and the life doth subsist in the blood, and the life is the fire, heat, and warmness of the blood; now if the blood be shed, the fire, heat and warmness of the blood goeth out, so that the blood groweth cold, and the cause why the blood is cold, is because the fire of life, heat, and warmness that was in the blood is grown cold, and ceaseth to be, that is, the life or soul dieth in the blood, and goeth out as the snuff of a candle, when the blaze is blown out, so that the light never goes out of the blood, but dieth in the blood, so that the soul or life of man hath no existence nor being at all after the blood in the body is shed, and hath lost its heat and warmness; and where the dead body is laid, the dead soul is laid there also until the resurrection, which people think may be a great while; but it will not be one quarter of an hour to the dead soul before it shall be raised again, for there is no time to the dead, six thousand years is not a quarter of an hour to the dead, but time, years, and days belongeth to life, that can number his days, years, and times.

Now I shall write a few words to satisfy the reader, how these that were slain under the altar could cry for vengeance, seeing they were dead under the altar; the meaning is, that the blood of those that were slain for the testimony of Jesus, it did cry virtually and efficaciously unto God, that he would avenge their blood according to his will and promise; and so

God doth hear the cry of their blood that was slain under the altar ; I say, God doth hear the cry of them, as he did hear the cry of the blood of Abel, it came up unto God, as in Gen. iii. 10. *And God said unto Cain, What hast thou done? The voice of thy brother's blood crieth unto me from the ground.* Now mind, Abel's soul was killed, and where his blood was spilt upon the ground, his soul was spilt upon the ground, for his blood cried from the ground unto God for vengeance upon Cain.

So in like manner the souls of them that were slain for the word of God, and the testimony they held, did cry unto God for vengeance on those that shed their blood. Now will you Penn say, that Abel's soul was worshipping of God in a better place than when his soul was in his body, and yet his blood cried from the ground where he was killed unto God for vengeance upon Cain ; and we read, that God did avenge the blood of Abel upon Cain, for this very act only in killing his brother Abel ; yet Penn saith, Abel's soul was not killed, nor did not die, it was his body only that was slain, though his blood was spilt upon the ground, yet his life and soul escaped and went to God, a better place to worship God in spirit and in truth, without any body at all. This is the Quakers' faith, and the main point of faith they have amongst them.

Let the reader consider these two things, and they may see how contrary this is to reason itself, and to Scripture.

First, the life and soul of every living creature lieth in the blood, and if the blood be spilt upon the ground, then the life in the blood must of necessity die together ; for they lived together, and never were parted asunder, therefore both died together.

Secondly, observe that what life soever doth live in flesh and blood, and no flesh can live without blood, and no blood can be without life in it ; so that whoever killeth the body, he killeth the blood, and whoever killeth the blood killeth the soul and life in it, so that it may be clear to those that are not stone-blind in things of nature, that the soul of man is mortal as his body is, and doth die and turn to

dust until the resurrection, when God shall raise that dead soul and body out of the dust again, then shall that dead soul bring forth a new life, or new soul, with a new body, that shall be capable of eternal happiness, or eternal misery, because their bodies shall be spiritual and not natural bodies, nor natural souls, as now neither shall that new life lie in the blood as it doth now in our natural bodies ; neither shall that new soul and body that is raised in the resurrection be capable of ever being annihilated by death, as this natural soul and body is, but shall endure to eternity.

Also this is to be observed by the reader, that Penn doth not understand that a man may worship God in spirit and in truth, in these natural souls and bodies, that may and doth turn to dust, but when the spirit is slipt out of this natural body, and gone to God, that is a spirit without a body, as he doth vainly imagine, then their spirits without any body shall worship him in spirit and truth without bodies. This is the Quaker's vain imaginations. Again, if Abel's blood did cry from the ground for vengeance upon Cain, as is plain by the words he did, yet Penn saith, Cain did not kill Abel's soul, but his body only, then that sentence God gave upon Cain seemeth something cruel, because from Penn's assertion, Cain did not kill his brother Abel's soul, he did but part his soul from his body, he did but send his soul to God but a little before its time ; he did not kill his soul ; for Penn saith, Life as it is life, cannot die ; so Cain did but separate his soul from his body : and was that such a heinous crime that Cain should be so punished, as to be a fugitive, vagabond, and renegade upon the face of the earth all his days, and be damned to eternity afterwards ? Surely no ; I speak this that men might be ashamed of the Quaker's faith ; but to conclude, it is clear, that Cain did kill the life and soul of Abel, and it is as clear that the lives and souls of those saints that were slain under the altar for worshipping the true God cry unto him to avenge their blood upon these persecuting devils that dwell upon the earth ; so that it may be clear to those that are not stone-blind, that the soul of man is mortal and doth die ; and this is the true interpretation and meaning of John in this place.

CHAP. XXVII.

PENN hath read at the University some old blind authors that have judged this point of the soul's mortality to be heresy and wretched opinion.

Fifthly, Penn saith, but their most admirable secret of all is, that God descended with his body in the shape of man, dissolved himself into the virgin's womb, and so brought forth himself a man child, who, after he had lived to such an age, was crucified and really died, or ceased to be either God or man for three days and nights.

Penn saith, that this is in three particulars highly inconsistent with Scripture: I prove first, saith Penn, God did not so transmute his divine nature into fleshly mortal nature; and the Scripture he brings to prove this is John viii. 56, 57, 58. The words are these: *Your father Abraham rejoiced to see my day; then said the Jews unto him, thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am.*

Page 24. Penn's argument to this Scripture, saith he, If that which was before Abraham, and yet then in being, the same was God, as none that own the Scriptures do deny; then, saith he, because that outward visible body was not before Abraham, that was not God; and saith, I hope none will believe the eternal Deity was transmuted or transubstantiated into that visible body. And in Penn's second argument he saith, then that fleshly body, meaning Christ's body, was not God, or the eternal God was not substantially transmuted into that fleshly body of Christ.

In page 28. Penn saith, it was impossible for God to transubstantiate himself from an immortal Deity to a mortal man. In page 30, Penn saith, that the immortal God could

never die or cease to be, is manifest, and the contrary saith he, blasphemously false." These are Penn's own words, and chief arguments, and Scripture, he doth alledge against that admirable secret or mystery of God manifest in flesh, as was spoken of by his servants the prophets, and now declared more plainly by Reeve and Muggleton.

Answer. That this heavenly secret it doth consist with Scripture I prove, and that God did transmute his divine nature into fleshly mortal nature. Secondly, I shall prove by Scripture, that Jesus Christ was that very God that blessed Abraham, and Abraham saw by faith, that this eternal God that blessed him, would, in the fulness of time, transmute that spiritual eternal body, into a pure natural body of flesh, blood, and bone, in the womb of a Virgin, so that immortality and life became pure mortality and death, that is, God became flesh that he might become capable to die; and Abraham by faith did see Christ's day, that he was very God manifest in a body of flesh, and that God should eat and drink with man, as man, and in this sense Abraham did see his day, and rejoiced that God would become a body of flesh; so that Christ might well say, *Before Abraham was, I am*; for I am the very same God that blessed Abraham when I was a spiritual body in eternal glory in heaven above the stars, but I have transmuted that heavenly body which was eternal, into a pure natural body of flesh, in the womb of a Virgin, and am become mortal, and hath made myself capable to suffer the pains of death, to lay down my Godhead life for the redemption of the seed of Adam; so that Christ, when he was upon earth, was the same God that was before Abraham was, only he was not in the same condition as he was in before Abraham was; this is hard to be understood by the seed of the serpent, yet serpents will confess with the mouth that nothing is too hard for God; if so, why should it be too hard for God to transmute his spiritual body into a pure natural body, in all things like man, sin only excepted, and so make himself in a capacity to die, to be put to death by his own creatures. Why should this be thought too hard for God to do? But Penn, that serpent-devil, saith, "It was im-

possible for God to transubstantiate himself from an immortal Deity to a mortal man, yet the Scriptures are full to prove the same.

Mind, reader, that God did descend from heaven in that spiritual body he had when he created man in his own image into the womb of the Virgin, and transmuted that spiritual body he had from eternity into a pure natural body, in all things like unto man, sin excepted, which was Jesus Christ; this was God became flesh, and dwelt among men; this was that child, Isaiah, by the spirit of prophesy, called, *The Mighty God, the Everlasting Father, the Prince of Peace*. This is he in whom all the fulness of the Godhead dwelt bodily; this Christ was he Paul speaketh of, *God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory*. This is that *Alpha and Omega, the first and the last, the beginning and the end*; this is he that was dead, and is alive, and behold he lives for evermore. This is he that said when he was upon earth, *I have power to lay down my life, and I have power to take it again; I lay it down of myself, no man taketh it from me*. This is he that made his soul an offering for sin. This is he that poured his soul unto death, by which he became a conqueror over sin, death, and hell. This is he that hath washed my soul, and the souls of all others, that have faith in his blood; this is he that did rise again from death to life; this is the Lord from heaven who is that quickening Spirit; this is he that shall judge the quick and the dead; this is he that shall raise the dead at the last day.

And the dead souls in the graves shall hear his voice, and shall come forth of the graves, some to the resurrection of eternal glory, and some to the resurrection of eternal damnation, as I am sure Penn is one of those that shall receive the sentence of eternal damnation in the resurrection, as hath been given him here by me, because he hath trampled the blood of Christ under foot, as an unholy, unprofitable and useless thing; in that he saith the soul of Christ did not die, with other base undervaluing expressions against God's person and bodily form, but hath adored in his imagination a formless confused spirit that hath neither form nor shape, to be above the

Lord of life, that never was without a form. This Jesus Christ is he that is King of kings, and Lord of lords, even the mighty God of Jacob. This is he that was before Abraham in a spiritual body in form like man: this is he that transmuted his spiritual body into a pure natural body, even the body of Christ, in the womb of the Virgin, as aforesaid.

This is he that said to the Jews, *Before Abraham was, I am.* These places of Scripture do clearly prove, that God did transmute his spiritual body into a pure natural body, even the body of Christ, and that Christ must needs be God and man, therefore called God our Saviour. Much more might be said in this point, but there hath been sufficient proof of this before in this treatise and elsewhere that may satisfy the soul of any that hath the true light of faith in them.

But I know many Scriptures may be alleged against these Scriptures I have named, which would be too tedious to answer or to interpret; for the Scriptures, without an interpretation and meaning, do contradict one the other more than any writings whatsoever; therefore there is a necessity that people should believe the interpreter, else the Scriptures will be of little benefit to any man.

There are several arguments more that Penn hath raised out of the imagination of reason, the devil in him, against this point: but they are so confused and unprofitable, that it would not be worth the while to disprove; for he raiseth several arguments against Elias, representing the place of God the Father, while God went that journey in the flesh, thirty-three years, was Elias in the throne of the Father; but this hath been so publicly proved by Scripture already many years since, so that I shall not give any answer to those arguments here; but this is to be considered by the reader, that one while Penn will have the eternal God to be so big, that he cannot be subscribed to any particular place, and another while he doth ride upon the sky, and upon the circle of the earth, which, if God filled all places at one time, and could not be subscribed or contained in no particular place, then he could not stir no where, for all places in heaven and earth are full with his omnipresence; so that it would be impossible

for God to ride upon the sky, or upon the circle of the earth : for such a God that can ride or move from one place to another, doth not fill heaven and earth with his presence, as Penn doth assert. Another while Penn will have nothing too hard nor impossible for God to do, no, not to make the vast earth and deep waters of nothing: yet another while he saith, it was impossible for God to transmute himself from an immortal Deity to a mortal man, and that it is as impossible for God to become a creature, or to dissolve his own infinite, eternal, and immortal nature into mortal nature ; so that sometimes there is nothing too hard nor impossible for God to do, and at another time there are several things too hard and impossible for God to do, as aforesaid ; but I shall desire the reader to mind the first point treated upon : that God was in the form and likeness of man's bodily shape from eternity, and that will prove this point more clear ; so I shall leave it to the readers to consider and conclude this point, that the immortal God being in the form of man, did descend from heaven into the womb of the Virgin, and dissolved or transmuted himself into a pure natural body in the womb of the Virgin, which was Christ Jesus, as the Scriptures do testify, and as I have proved at large in the foregoing discourse.

I perceive Penn hath read some old authors' books that have judged this heresy also ; but he that leaneth upon their judgments that condemned the truth of God for heresy, will surely perish to eternity ; for they would have said as much by Christ himself had they lived in his time.

CHAP. XXVIII.

SIXTHLY and lastly, *That God hath elected some men to eternal salvation, and hath predestinated other some to eternal damnation, without any other inducement than his own will and pleasure.*

Penn saith this principle is accursed by Scripture, I prove his first proof is Ezek. xviii. 21. The words are these : *The soul that sinneth, it shall die, the son shall not bear the iniquity*

of the father, neither shall the father bear the iniquity of the son, the righteousness of the righteous shall be upon him. Ver. 22. *But if the wicked will turn from all his sins which he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.* Penn's argument drawn from this Scripture; saith he, If righteousness or wickedness be the ground of God's rewarding or punishing souls of men, then, saith he, there is no predestination without consideration had to their works; and saith, therefore such decrees are denied and disowned. Secondly, Penn saith, If man may turn from his righteousness and wickedness; and saith, But men may turn from either, and accordingly they will be rewarded; and also saith, Therefore no such predestinated damnation or salvation.

Answer. That this place of Scripture doth no ways relate to election and reprobation concerning eternal life and eternal death in the least, but altogether to the contrary, as will appear thus: mind the scope of the words: the soul that sinneth, it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son, but if either the father or the son do commit wickedness, it shall be punished with natural death before nature's course is run; and if either the father or the son doth work righteousness, he shall have the reward of his righteousness he hath wrought, that is, he shall have the benefit of the legal law, and shall not be cut off from the land of the living, as long as his natural life doth last; likewise, if the father or the son hath committed wickedness in his life-time, yet if he shall turn from this wickedness, and keep God's legal statutes, that is, follow the law written in his heart, that is, *Thou shalt do no murder, thou shalt not steal, thou shalt not commit adultery, nor bear false witness*, and the like, and do that which is right between man and man; which righteousness is but the righteousness of the legal law written in man's heart; as if a man doth this he shall surely live in it all his days, and shall not die before nature's course be run; likewise the son shall not suffer death for his father's sin, nor the father shall not die for the son's sin, but he that sinneth shall die for

his own sin ; and if the father be righteous, it shall not save the son from death ; and if the son be righteous, and the father wicked, the son's righteousness shall not deliver the father from death before the course of nature is run, but he shall be punished with death for his own iniquity.

For this is to be minded by the reader, that God said in the commandment, *He would visit the sins of the fathers upon the children unto the third and fourth generation of them that hated him* ; therefore it was a proverb among the people of the Jews, that if children that had fathers that were wicked, the children of those fathers were heartless to work righteousness themselves, seeing the sins of their fathers must be visited upon them to the third and fourth generation : they thought it was a vain thing to serve God themselves, seeing their fathers' sins must be charged upon them, therefore it was God took off the murmuring of the people, and doth promise that every one that sinneth, let it be the father or the son, he shall die for his own iniquity ; or if either father or son doth work righteousness, it shall be rewarded upon his own head according to his righteousness ; and if either father or son that hath committed wickedness doth return and repent of it, and do that which is right between man and man, he shall be forgiven that wickedness he committed before, and shall not die for his former iniquity.

So that this Scripture doth relate only to a legal righteousness, and to a legal punishment, and being put to death by legal plagues and punishments for sin, and hath no relation not in the least to election or reprobation, or to eternal salvation or damnation, for the keeping of that law or commandment could not give life, neither did God intend to visit the sins of the fathers upon the children unto the third and fourth generation to eternity. Penn might say that were unutterable cruelty in God, indeed, to punish a child eternally for his father's sin, but that punishment God threatened to visit upon the children to the third and fourth generation, it was temporal and not eternal, as famine, sword, pestilence, and natural death, as is exprest abundantly in the Old Testament ; so that God's rewarding of man's legal righteousness, it was and is with temporal blessings of this life, and his punishing

men for committing wickedness, and breaking that legal law written in man's heart as aforesaid, he punisheth them with temporal punishments, even in this life, with death itself: as for example: is not there many a man for stealing put to death for that very act, before he hath lived out half his days? And are not many murderers cut off by the legal law before his days be half expired? And is not the adulterer and aduress many times destroyed by that foul disease the pox in the midst of their days? And these sins of the fathers are many times visited upon the children, to the third and fourth generation, by shame and disgrace to the children among men, besides diseased bodies, poverty, and beggary sticketh close to the children of wicked fathers, but the punishment of eternal damnation God doth not inflict upon any man for the sin of his father, but for his own sin only. This is the true interpretation and meaning of this Scripture, and that this place doth no ways relate to election and reprobation to eternity in the least.

Secondly, Penn quotes 1 Tim. ii. 3. 4. The words are these: *For this is good and acceptable in the sight of God our Saviour. Ver. 4. Who will have all men to be saved, and to come unto the knowledge of the truth.* Penn's argument drawn from these words; saith he, If the Apostle writ by the Spirit of God that gives to know the mind of God; then it was the good-will of God that all men, not excluding any upon a predestination, should come to the knowledge of the truth and be saved: and consequently, saith he, there is no predestinated restraint upon men's understanding from knowing the truth, nor fore-appointed from their enjoying the end of such true knowledge, even the salvation of their souls.

Answer. That this place of Scripture hath no relation at all to election and reprobation; for Paul doth plead more for God's prerogative power, in electing and reprobating men by his own prerogative will and pleasure, without any relation to good or evil actions, than any man whatsoever, as I shall prove hereafter; and if Paul should deny election and reprobation in this place, as Penn doth infer, then he would

grossly contradict his own writing, Rom. ix. 11., which he so strongly disputeth and argueth for ; but I perceive Penn is blind and ignorant, and hath not been well read in the Scriptures, his mind hath been exercised at the University, more upon old histories, and studying to find out the thoughts of men's souls when their bodies were opened and dead, but when their bodies were alive, he never knew what thoughts, purposes, nor intents they had in their hearts, not by their words and actions ; but when they were cut up, he thought to find their thoughts, to find the inside of man, but that their souls were slipt out before they were opened. This is only a word by the way to show that Penn is grossly ignorant of the Scripture, that did not read Paul's mighty strong arguments for election and reprobation ; and quote these words of Paul to overthrow all that Paul had written before ; because Paul saith, *This is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and come unto the knowledge of the truth.*

This doth not disprove God's election ; but Paul speaketh these words only to encourage men to believe in Jesus Christ, inasmuch as we apostles are ministers of Christ to preach life and salvation by believing in him, we are willing that all men that hear us should come to the knowledge of the truth and be saved, for we not knowing who is God's elect, and who is not, but by their belief or unbelief of our doctrine : and it is our desire that all that hear us might believe us, as well as some, and be saved, and in this sense the Apostle might say it would be acceptable in the sight of God our Saviour, who will have all men to be saved, and come unto the knowledge of the truth ; but when Paul saw that some men did believe his doctrine, and some men did not believe, but persecuted his doctrine, he knew then them to be elected to salvation that received his doctrine, and those to be reprobated to damnation that did reject, despise, and persecute his doctrine, which made him wish himself occurred from Christ for his friends and kindred in the flesh ; he was so sensible that his kindred in the flesh were of the reprobate seed, and pre-ordained of God to be blinded and hardened, to oppose the truth, that they

might be damned to eternity ; if Paul had not known this, he would never have wished himself accursed from Christ for their sakes, but that he knew himself elected and chosen of God, and that God could not alter his decree, and curse him now he had chosen him and blessed him ; also he knew God had reprobated his brethren and kinsfolk in the flesh, that they should not believe the truth declared by him, but should perish in unbelief to eternity. Therefore it is said in Scripture, that as many as were ordained to eternal life believed, this Paul was sensible of, and could not alter his decree in reprobation, no more than he could in election. This is the true interpretation and meaning of Paul's words in this place.

CHAP. XXIX.

THIRDLY, Penn quotes 2 Pet. iii. 9. *The Lord is not slack concerning his promise, as some men count slackness, but is long suffering to us ward, not willing that any should perish, but that all should come to repentance.* Penn's argument drawn from these words ; saith he, The long-suffering of God either related to the elect or reprobate, or neither, and saith, not to the elect, because there is no need of fearing their perishing ; and saith, not to the reprobate, for there is no possibility of their repentance ; and saith, therefore to neither ; and saith, consequently, either the place is spurious or deceitful, or else those kind of elections and reprobations are mere phantasms ; and saith, let these few instances serve of those hundred that might be mentioned most expressly to confirm the same.

This is the whole strength Penn hath, and Scripture he hath brought, to prove that this principle of election and reprobation is accursed by Scripture. Also, Penn hath given eight reasons against God's prerogative power in election and reprobation, but they are the very absolute reasonings of a reprobate, and he hath discovered himself plainly to be one of the seed of the serpent, a reprobate that will be damned to eternity, in that he hath oppsed, denied, and blasphemed in

a high nature, the prerogative power and will of God, in charging the Creator with being unrighteous, unjust, and more cruel than men or devils, for electing some men to salvation, and reprobating some men to damnation for his own glory. First, saith he, it renders God most unwise. Secondly, he saith, it greatly disparageth his justice. Thirdly, he saith, it quite destroys his mercy, and renders him the most cruel of all beings. Fourthly, he saith, but above all things it strikes at the very root of God's rectitude and faithfulness, and makes him worse than the worst of men or devils. Fifthly, he saith, this principle would defile his eternal inherent holiness, by making him as well the father of sin as of destruction. Sixthly, he saith, but this would stain the glory of the Almighty, unless it be completed in the eternal destruction of far the greatest part of mankind. Seventhly, he saith, this destroys all God's works in reference to God's unalterable decree, because man cannot, by his good works, nor his evil works, alter God's decree, saith he, therefore will I give myself unto the liberty of the flesh, and enjoy the pleasures of this life whilst I can have them. Eighthly, he saith, it destroys all government, since who cares how desperate he is, or what injury he does, who conceiteth to himself his post is pitched, his estate set, and that unchangeably but breaketh all laws, takes his revenge on what will bring him to condign punishment for his exorbitancies.

Answer. That these reasonings proceeded out of the imaginations of your own heart, which is the devil, that replies against God's prerogative power. Do you know that a prerogative power is above all law; and there is no disputing against that power, except you be able to wage war with him, there is no way to deal with a prerogative power which is above all law, but by submitting unto it, for what a prerogative power doth, it is for his own will and pleasure to set forth his glory; and there can be no glory to that power if all were happy, and none miserable; therefore if God should not pre-ordain some men to be saved to set forth the glory of his mercy, and pre-ordain some men to be damned, to set forth the glory of his justice, what ground should any man

have to praise God for his mercy towards him, seeing all men may obtain the same if he will, then if I have obtained it by my righteousness, I received no mercy from God, it was a reward due for my righteousness; but seeing the case is so, that all men by nature are the children of wrath; that is, all men are concluded under sin and death, as well as the seed of Adam, the elect seed, as well as the seed of the serpent, the reprobate seed; so that these two seeds have replenished the earth with millions of men and women, more than can be numbered; now these two seeds being sown in the field of this world, and they are both fallen from that excellent state that God created them in, viz. the serpent's seed is fallen from that angelical state wherein he was created, and the seed of Adam is fallen from that paradisaical and innocent state he was created in; so that God hath sowed the field of Adam fallen, as wheat in the field of this world; and he hath sowed the seed of the serpent fallen from his state, as tares in the field of this world, and they both grow together.

Now it would make a man admire, and think it impossible for God to separate these two seeds again, even the tares from the wheat; that is, the seed of Adam from the seed of the serpent again, and that the seed of Adam, the wheat, the elect of God, shall be gathered into God's barn in the kingdom of glory; and the tares, the seed of the serpent, the reprobates, shall be burnt with unquenchable fire here upon this earth in the resurrection, when time shall be no more; but faith, doth comprehend how God can do this, therefore it is said by Paul, *that all that died in Adam shall be made alive in Christ*: but those that died in the serpent-angel shall never be made alive in Christ: why? Because all that died in Adam are the elect of God, and shall be saved in the resurrection, and all that died in the serpent are reprobated, and shall be damned in the resurrection; and this God will do for his own glory, neither could his glory be so exceeding splendid if he did not do thus.

Again, how is it possible that any man should know himself a reprobate, and that God hath pre-ordained him unto eternal damnation for to set forth his glory? Or how shall any reprobate know his post is pitched, his state set in God's

decree, whereby to encourage him to be avenged of that decree, and act wickedness the more. This is impossible, for any reprobate to know himself to be a reprobate, and that God hath appointed him to be damned, except he do such things as Cain and Judas did, and then he would avenge himself, nor do no wicked action to any but to himself, as Judas did; for it is the nature of reason in man, that if he did certainly know that he should be damned, let him do well or ill, then would he be more righteous than before; for the cause why men do such wickednesses and exorbitances, it is because they do not know that they are reprobated, and shall be damned to eternity; if they did, they would avoid the doing those things seven times more than they do.

For the not knowing a man is pre-ordained to be damned, is one main cause that makes him act such wickedness as he doth, because he not knowing he shall be damned, he hopes for mercy, notwithstanding his wicked actions, which, if he knew he were a reprobate, he would act better things than he doth now he doth not know it; as for example, if you, Penn the Quaker, had known yourself to be a reprobate as well as I do, you would never have blasphemed against the living God in the form of a man as you have done, now you do not know yourself to be a reprobate, and pre-ordained to be damned.

For this I say, a man may, by faith, know his own salvation and election, and the salvation of others, therefore it is that Peter saith, *Make your calling and election sure, for if you do these things you shall never fall*; so that a man may be sure he is elected, and shall be saved; but man, by sober reason, can never know that he is reprobated, and shall certainly be damned, though he may fear he shall, yet he hopes he shall not. Again, a man being sure of his own salvation and election, he knoweth perfectly that another man is a reprobate; as for example, I do perfectly know, that you William Penn, George Whitehead, George Fox and several others of you Quakers, that they are reprobates, and pre-ordained to be damned to eternity, to set forth God's glory as vessels of wrath; this I do perfectly know, but you know it not, and which way will you deliver yourselves from God's

decreeing you in the seed to be damned to eternity, for God's glory, and my knowing it will be so unto you in the resurrection ; for as I know myself to be of the seed of Adam, the seed of faith, and shall be saved ; so I do perfectly know that you are the seed of the serpent, the seed of reason, and must be damned, and you no ways can avoid what I have said.

In the next place, that the reader may be thoroughly convinced of God's prerogative power, and submit unto it as I have done, in his electing and reprobating men and women, some to be saved and some to be damned, the Scripture is as full for this very thing, as for any one point whatsoever, as may be seen by these Scriptures following.

CHAP. XXX.

ISAIAH xlii. 1. *Behold my servant whom I uphold, mine elect in whom my soul delighteth.* So. Mat. xxiv. 21. *But for the elect's sake those days shall be shortened ;* ver. 24. *Insomuch, that if it were possible, they shall deceive the very elect.* So Mark xiii. 20. *And except that the Lord had shortened those days, no flesh should be saved, but for the elect's sake, whom he hath chosen, he hath shortened the days.* So Luke xviii. 7. *And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them.* So. Rom. ix. 11. *For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.* Ver. 12. *It was said unto her, The elder shall serve the younger.* Ver. 13. *As it is written, Jacob have I loved, and Esau have I hated.* Ver. 14. *What shall we say then, is there unrighteousness with God? God forbid.* Ver. 15. *For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.* Ver. 16. *So it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.* Ver. 17. *For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, that my name might be declared throughout all the earth.* Ver. 18. *Therefore hath he mercy on whom he will have mercy, and whom he*

will he hardeneth. Ver. 19. *Thou wilt say then unto me, Why doth he yet find fault, for who hath resisted his will.* Ver. 20. *Nay, but, O man, who art thou that repliest against God! Shall the thing formed say to him that formed it, Why hast thou made me thus?* Ver. 21. *Hath not the potter power over the clay of the same lump, to make one vessel unto honor, and another unto dishonor.* Ver. 22. *What if God, willing to show his wrath, and to make his power known, endureth with much long-suffering the vessels of wrath fitted to destruction.* Ver. 23. *And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.* So Rom. xi. 5 *Even so then, at this present time also there is a remnant, according to the election of grace.* And ver. 7. *But the election hath obtained it, and the rest were blinded.* So Col. iii. 13. *Put on therefore as the elect of God, holy and beloved bowels of mercy.* So Tit. i. 1. *Paul a servant of God, and an Apostle of Jesus Christ, according to the faith of God's elect.*

Here the reader may see that God hath elected some men to be saved, and rejected some men to be damned ; here it is plainly clear, that the prophets, apostles, and Christ himself, did know that some men were elected to salvation, and some men were predestinated for damnation, on purpose to set forth the glory of God, without any relation to righteousness or unrighteousness, but merely to show forth the prerogative power of the Creator ; for what glory could be given to God for his mercy and salvation, if the creature that is saved did not know that his fellow-creature had no mercy showed to him, neither doth God show mercy to his elect because his sins are less than the sins of the reprobate, for many of the elect hath committed greater sins than the reprobate hath ; yet because they are the seed of Adam, and so elected, God doth show mercy unto them ; and though many of the serpent's seed, that hath been righteous all their days between man and man, and hath committed far smaller sins in man's account ; as for example, the sin against the Holy Ghost is counted by righteous men but a small sin, only for speaking a word against the Holy Spirit, calling it the spirit of the devil ; God doth judge this sin unpardonable, which legal righteous men count but a small sin, which God count-

eth the greatest sin of all; and God hath pardoned great scarlet sins, that hath been as red as scarlet upon the soul of man; and this sin that is looked upon by legal righteous men as no sin, but think they do God good service in blaspheming against the Holy Ghost, in calling the spirit of truth a devil, which you Penn and many of you Quakers have done; this God doth count the greatest sin of all, and hath said that it shall never be forgiven, neither in this life, nor in the life to come, but all manner of sins else shall be forgiven unto men.

So that God will retain his prerogative power in election and reprobation for his own glory, for he hath made all things for his own glory, and the wicked for the day of wrath. Now if God hath made you Penn and others for the day of wrath, as I know he hath, how will you help yourself? And though you reply and say, Why doth he yet find fault? who hath resisted his will? God doth own that you have not resisted his will, for he made you on purpose a vessel of wrath, to set forth his prerogative power in your condemnation, and he hath made me a vessel of mercy, to set forth his prerogative power in my eternal salvation. This I perfectly know, and though you reason against your Creator, and do count him more cruel than the worst of men or devils, God doth own this also, and doth exercise his prerogative power upon his creature, as the potter doth upon the clay; he maketh one vessel to honor and another to dishonor; and how shall the clay prevent the potter from doing what he will? Neither can any man prevent himself from being a vessel of wrath, nor from being a vessel of mercy, no more than the clay could; but he that made both these vessels knoweth how to dispose of them for his own glory; and the vessel of wrath is as necessary for God's use as the vessel of mercy; for in that he hath made a vessel of wrath fitted for destruction, it is that he might make known the riches of his glory on the vessels of mercy, which he had prepared unto glory. Also this is to be observed, that the clay doth not know whether the potter will make it a vessel to honor or to dishonor, neither doth men that are born into this world, that God the potter of heaven hath made them vessels of wrath, or vessels of mercy, until it is revealed unto them by that seed of faith that is

risen in them ; and when a man knoweth his own salvation, and that he is an elect vessel, he may easily discern another to be a reprobate vessel of wrath, appointed to be damned, though he doth not know it himself.

Again, it may be objected, that the clay that the potter maketh vessels of, one to honor and another to dishonor, it is a senseless lump, and feeleth no more pain on the fire, than the honorable vessel at the king's table is sensible of honor.

Answer. That God, the potter of heaven, hath a prerogative power over a living vessel, as a living man hath over dead clay ; because he is the father and giver of all life to man and beasts, and all other creatures that hath life ; for as dead clay doth set forth the wisdom and workmanship of living man, in making vessels of dead clay for his own use, honor, and glory ; so is it with God, he maketh vessels of wrath to live in torment to eternity ; and he maketh vessels of mercy to live in joy and pleasure for evermore, to set forth the glory of his mercy ; so that both these vessels must live eternally, else God's glory would be eclipsed and veiled, and not seen in the splendor of it ; and the cause why this must be so, is because God hath a prerogative power over all life, as the potter hath over dead clay ; this point Paul doth prove with undeniable arguings, so that this point of election and reprobation is proved by Scripture ; and it was the faith of the prophets, and the faith of the apostles, and it is Reeve and Muggleton's faith, yet Penn saith it is highly inconsistent with reason ; but I am sure it doth consist with faith, and with the Scriptures, as hath been abundantly proved before.

Yet Penn saith, this principle is accursed by Scripture he will prove ; and saith that antiquity both knew and abhorred this opinion ; and quotes Josephus, and several other old authors, which know not their own election no more than Penn doth, that caused them and him to abhor the truth of God, and the Apostle's faith, and the prerogative power of God to limit his will and power to their dark imaginations. I know the cause why they abhorred this principle of election and reprobation, because they did not know themselves elected, nor their own salvation neither ; neither did they make their own calling and election sure, if they had, they would never have

abhorred their own election, that God had made them vessels of mercy ; for reason in man is subject to abhor that another should be made in a better condition than himself, or that God should show more mercy to another than to him ; this is abhorred by men that know not their own election and salvation ; but I know they lived in a dark time of the world, and in ignorance of the true God, and of his power ; so I shall leave them to him to judge them, as they judged his truths to be heresies. Thus I have given answer to those six points, or secrets of God, which Penn calls heresies, which may satisfy the reader that can understand the answer aforesaid ; and they may see that I have proved by Scripture those six points and secrets of God to be of absolute necessity for every man and woman to understand and believe, against Penn the Quaker's assertions and arguments.

In page 36, Penn saith, that there was one Buddas, that writ several books, and his end was to break his neck ; and Penn saith, It is to be feared that a worse will befall miserable Muggleton, even torment of spirit, as Reeve is said to have left the world in. And in page 37, Penn desireth the reader to delay not to pass the just sentence of impostor and counterfeit upon them and their commission.

CHAP. XXXI.

Answer. THAT John Reeve did not leave the world in torment of spirit, as hath been said unto you and unto others ; but he left the world in as much peace of mind and confidence in the commission of God that spake unto him, as could be expressed by man, as some can witness at this day that are alive. But some that saw his departure, that closed up his eyes, and heard his last words, are dead since ; but I look upon it but a vain thing for us to vindicate ourselves from slanders, lies, and evil reports, for there is no stopping the mouths of serpents. Likewise, you say it is to be feared, that miserable Muggleton will have a worse death than break-

ing his neck. I know it would be the joy of the Quakers' hearts if such a thing should befall me ; but God hath preserved me from all casualties from my birth to this day : I never had no broken bone, sprain, burstness, diseases of body, nor no defect in nature to this day ; and I do not question but the good providence of God will preserve me from all accidents of nature to my life's end ; but from persecution and abuses from wicked men I cannot promise myself to be secure, for mine enemies are more than I can number for multitude ; but the law doth preserve me from them, therefore I do yet live in the land of the living, and am made able to withstand the malice and hatred of all mine enemies ; besides, what would it advantage you Quakers and others that are under my sentence, if such misfortune should happen unto me ; it might be some comfort to others that cometh after you, but it will advantage you nothing at all ; for what I have said concerning you, and several others of your mighty men, it shall stand like a rock, that cannot be moved, and like the laws of the Medes and Persians, that cannot be altered ; deliver yourselves if you can ; and as for your desiring to pass the just sentence of impostor and counterfeit upon us and our commission, to this I say, it is not proper to call a man impostor, except a man had made a profession of truth before, which Reeve nor Muggleton never did, because we never did know the truth until about twenty years ago, except you do count the Puritan religion was the truth indeed. I was a zealous Puritan before, and I did fall from that profession to an honest just life between man and man ; and if that was an impostor, then thousands, and many of you Quakers yourselves, are impostors ; for I have known many of you did fall from being Puritans to be Ranters, and from Ranters to Quakers ; so that you Quakers are double impostors by this rule ; but this I say, you Quakers cannot properly be impostors, because you never were in truth, nor are not in truth now. But if I should fall from this faith I have declared above twenty years, then should I be an impostor indeed : likewise, whoever hath believed our doctrine of truth, which we have declared, and hath made a profession to own it, and to love and justify it, and shall afterwards fall from it, and question the

truth of it, and rebel against it, such are impostors indeed ; for no man can properly be said to be an impostor, but he that falleth from a true prophet, true apostle, or true minister of Christ ; but there is never a man in the world at this day that can become impostors, but such as have made a profession of Reeve and Muggleton's commission, and fall from it, as aforesaid ; such indeed are impostors, and none else ; so that the reader may see the gross ignorance of learned Penn the Quaker, that doth not know who is an impostor and who is not.

Again, I understand that Penn hath been brought up to learning at the University on earth ; to read old histories, and old authors' judgments concerning heresies, and to find out the thoughts, purposes, and intents of men's hearts, when they are opened by the doctors ; but that the soul was slipt out before, as Penn doth imagine ; so that no thoughts, purposes, nor intents of the man's heart could be found when the body was anatomized ; so that Penn concludes that the soul cannot die, but is immortal, else the thoughts, purposes, and intents of a man's heart might be found when his body is cut up ; this is Penn the Quaker's faith, and he is not ashamed of it : but who would have thought that learned Penn should have discovered such ignorance and blindness of mind, for he hath exprest great ignorance in quoting so many Popish authors' opinions and judgments upon heresy, which knew not the truth themselves : but do you Quakers indeed believe that Augustine, Eusebius, Socrates the philosopher, and many others you have named, were endued with an infallible spirit, or had any commission from God to be judge what was heresy and what was truth in their time ? If so, why then do you Quakers revolt from those old authors' practice and opinion as to your doctrine ?

For they never did own the light in man to be the very God, as you Quakers do ; and do you think that Augustine and the rest would not have condemned the Quakers' principle for heresy if it had been in their time ? They would have judged it to be the greatest heresy of all others : for a man to believe their is no other God but the light within man, and that neither the Father nor the Son hath never a body of

their own, Augustine and all those old authors would have judged this to be anti-christian heresy indeed. I thought you would have been ashamed to bring old authors that lived in the dark time of the world to prove your doctrine. Did I ever bring any author to prove what I say against you, but the Scriptures and my own revelation for what I have declared : but Penn hath showed his gross ignorance, to bring old authors to prove what he saith ; for Fox the Quaker hath said, that they could have known the mind of Christ, and that they were in Christ before the world was, if no letter of Scripture had been written ; so that Penn's knowledge is far below Fox his father, notwithstanding his great learning ; therefore I perceive Penn is very ignorant, and hath had no experience nor revelation of the light of Christ within him, but what he hath read out of those old authors' books, which doth cause him to talk and write after this rate ; and, for my part, I never saw any of those books he speaks of, neither did I ever read any of those points they condemn for heresy.

We never read no books but the Bible, and the revelation of the seed of faith arising in me hath led me by the hand to know the meaning of the Scriptures, and hath given me such appearance, that no question could be asked in spiritual things, but they have been easy to me ; therefore I shall say this unto you Penn, who hath been brought up at the University on earth several years, and there you have read several books, as you have expressed, whereby you do judge these things to be heresy, because those books did judge them heresy : and are you sure those men you approve of would not have judged Christ himself, when on earth, to have been a blasphemer and deceiver, as those did that heard him speak ? And would not those old authors have persecuted the apostles, as those did in their time, for liars and deceivers, had they lived in the apostles' time ? Yea, I am sure they would : for this is a certain rule, that he that will persecute a man for error in religion, will as soon persecute the truth as error, and call the truth heresy ; for truth doth cause men to be more mad to persecute it as heresy : why ? because the reason of man cannot grapple with it, nor comprehend it, which causeth him to be angry and persecute it as heresy : neither

did God ever give non-commissionated men power to judge of heresy in spiritual things ; yet Penn hath no other proof for those six heads to be old heresies, but the antiquity of old authors' books, which Penn hath read at the University, as may be read in his book.

CHAP. XXXII.

BUT whatsoever I have learned in spiritual things, and as to these six heads, it is from the University of Heaven, for I have been at school in the University of Heaven almost 22 years:—"And I saw three books in heaven, and they were given me all three to read in ; and the first book I read in it was the book of the law of sin and death, which is the letter of the law of Moses, which is a killing letter, which saith, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, and the rest ; so that this book of the law was a book of death to those that committed these things ; and as I read a little further, I found this law of sin and death written in my own heart, and in the heart of every man ; and I saw that all men in the world were under this law of sin and death, and that God had concluded all men by nature under this law ; and inasmuch as no man could keep this law written in his heart perfectly, but break it either in thought, word, or deed, therefore it is that every man lieth under the judgment of this law written in his heart, therefore this book of the law that was given for life, that whoever did do it should live in it, yet by reason no man could keep it perfectly, it became the book of death in all men, which when I had read I was exceedingly troubled and perplexed in my mind what I should do to be saved ; then I turned myself to read in another book that was opened to me, even the book of conscience, and I read in this book to see if I had been guilty of any of those things in the book of the law in act ; and I read in the book of my conscience, that I was not guilty of any actual breach of this law written

in my heart, which was some ease to my mind, that if I were to suffer eternal death by this law, yet my torments would be the less, because I had committed no actual sin; yet seeing that both righteous and unrighteous were concluded under sin, and are by nature children of wrath, by the law of sin and death; and that when God did raise the dead at the last day, both small sinners and great sinners, and that they should be judged by these two books, viz. the book of the law written in man's heart, and the book of conscience, when they are opened at the last day." As in Rev. xx. 12. *And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the book, according to their works.* "Then was I exceedingly troubled what to do; and I read in the book of conscience again, saying, Hold fast thy integrity, and do not let it go, but as thou hast been righteous, keep thyself righteous still; and a little while after this, there was given unto me the book of life to read in, and it was opened unto me by the revelation of the seed of God, the seed of faith in me; and I saw my name written in the book of life, that the second death should not have power over me, and that I should be judged out of the book of life in the resurrection, to wear a crown of life and glory to eternity; and I have read in the book of life above twenty years, and in the book of life I saw all those wonderful mysteries and revelations the prophets and apostles had concerning God being manifest in the flesh, and the devil being manifest in the flesh, of hell, of heaven, of angels, and their natures, and of the rise of the two seeds, and of the fall."

These things and many more have I read out of these three books in heaven, viz. the book of the law, the book of conscience, and the book of life; in these three books in heaven is contained the original and council of God in all things which he hath created, both in heaven above, and in the earth beneath, and of his secret decrees, which in a measure he did reveal unto the prophets and apostles of old, and in a measure Reeve and Muggleton hath learned out of those three

books aforesaid, the same knowledge as those that went before us ; and when the book of the law was opened, I saw several of the Quaker's people, and more especially their ministers, were judged out of those things which were written in the book of the law and the book of conscience, and they were judged out of these two books to suffer eternal death ; why ? because they made the light of the law written in their hearts to be very God, and inasmuch as their consciences condemn them for rebellion against this God, the law written in their hearts, they are judged out of those two books ; that is, they are judged and condemned by their God the light of the law within them, and the conscience condemns them for rebellion against the light of the law within them, which is their God. Again, the ministry of the Quakers are led and guided by the spirit of anti-christ, that is, the spirit of reason the devil, transformed like unto an angel of light in these last times, that hath cloathed themselves with an outside righteousness, seemingly more pure than any saint, both in their words and apparel, no word must be placed out of joint ; and as for apparel it must be plain, no ribbon, lace, nor gold button must be wore by them ; and above all, be sure you keep your hat on before a magistrate, nay, put not your hat off before the king himself, and let not the women make any obeisance to the king himself, lest it be counted worshipping the king ; this is some of the Quakers' outside righteousness, which seemeth to outstrip the righteousness of the prophets, apostles, and saints in their time ; but as to the righteousness of faith which is the righteousness of God, the Quakers' people are the worst of all, for they deny that God was manifest in the flesh of Christ, they deny that Christ is God and man ; they deny the blood of Christ to be of any value to redeem them that believe in it from eternal death ; they deny and say the soul of Christ did not die ; they deny that the same body of Christ, of flesh and bone, that was laid in the grave, that did rise again, they deny that the same body of flesh and bone, that suffered death, that rose again and ascended up to heaven, to be now a glorified body in heaven, in the form of man, as when he was upon earth ; they deny the resurrection of a body, when Christ shall raise the dead at the last day ;

and if this be not the anti-christian spirit in this last age, then there never was no spirit of anti-christ in the world at all, as is spoken of in Scripture; but I have had perfect knowledge that the Quakers' ministry is the absolute ministry of anti-christ in these last times, and that they shall be judged out of those things which were written in the book of the law, which they call God, and the book of conscience which hath rebelled against this law; for I have known several Quakers that hath committed actions of lust when they were upon the rant, even against conscience, for which several of them hath received judgment in this life, even the foul disease poverty and beggary, besides their damnation hereafter.

CHAP. XXXIII.

AND when the book of life was opened, I saw many old authors that did prophecy that ~~the~~ true God was in the form and likeness of man, when he created man in his own image; and that he would descend from heaven to earth in the womb of a Virgin, and became very man and very God, and be found in the shape of man, and be like unto man in all things, sin excepted; and that he should suffer death, and rise again by his own power, and ascend up to the same glory which he had before the world was: these and many more glorious things did I see when the book of life was opened; and I saw in the book of life the authors of this faith, that God was a spiritual body in form like a man from eternity; and I saw in the book of life, Enoch that walked with God, and Noah who was righteous in his generation, and righteous Lot who received the two angels, and Abraham the father of the faithful; Isaac, Jacob, Moses, the Prophets, and Apostles; these were the fathers of old that prophesied and declared the same things that Reeve and Muggleton hath; so that these truths and secrets of God that Penn and his old authors calls heresies, were declared and prophesied of by those holy men of God aforesaid, whose names I saw written in the book of life; and I saw when

the book of life was opened unto me, that Reeve and Muggleton were the two last prophets and witnesses of the Spirit, to finish the declaration of that great mystery of God, as was prophesied of by his servants the prophets, God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. Thus I have given the reader some account of the old authors of those six principles of truth as are substantially proved by Scripture before, as Reeve and Muggleton hath declared, in opposition to those old authors Penn hath brought out of those books he hath read at the University to prove them old heresies. Thus I have given answer to those six points that are of greatest concernment for men to know, without which there can be no perfect peace to the mind of man in this life, nor assurance of peace in the life to come.

The last thing for me to speak something to that is of concernment in Penn's book, by way of reply, is the dispute between us in page 38 ; I confess I did speak two unsavory words in the discourse, being provoked, which I will not deny, as may be seen in the following discourse ; and if those two words had not been uttered by me, Penn's book had not been worth two farthings but for waste paper ; but them two unsavory expressions put a great lustre to his book, and doth yield comfort to many serpent-devils. But to the matter in hand : I do acknowledge that many of those passages between him and me in the dispute, were as true as they are related by him ; but some of them are false as they are set down ; indeed, as Penn saith, he did stay too long before he writ them down, so that his memory failed him, that he hath writ some of those passages that passed between him and me false, and some true ; but it would be too tedious for me to repeat what is false and what true, either will signify but little to the reader ; to let them pass as they are, I am willing that mine enemies should suck what sweetness they can out of them, or what poison, for I am very well satisfied in what I said to him ; and as for those two passages that seems to be unsavoury, I shall give the reason by and by. Page 41. Penn

calls me a liar, for saying William Smith, the Quaker, was dead, it seems he was not dead as was reported ; but if Penn had staid his book a month longer, he had been found a liar for saying he is yet alive, for now he is really dead, and passed through the first death into the second death ; but let Penn call to mind what false, lying and wicked reports hath been raised of me by Quakers and others, how many times I have been dead and in prison, to the joy of their hearts, and that Reeve left the world in torment of spirit. These wicked lies and slanders have been reported of us, but more especially of me, yet knowing my own innocency I never charged any for reporting these lies of me.

The second thing in this discourse was this, that I said William Penn the Quaker thou art a cheat and a deceiver ; neither did I speak this without some ground, for it was told to me in what particulars, both at Cambridge and in Ireland, by persons that knew Penn's beginning, and what his life was better than he did himself: the reader may perceive that this was before he had a rule of any estate, but what his father allowed him ; but those persons are since dead, therefore they shall be nameless, and the things they reported of him shall be nameless also before he peeped after the Quakers ; but if they did slander him and report lies of him, they were to blame ; and if his conscience be clear, and not guilty of those things, then let the blame rest upon the head of those that reported lies, and his innocency will bring peace in himself, so far as it extends : but upon these words, Penn and his friend George Whitehead said, Though it was not their principle to use the law, yet perhaps, said they, his friends may make use of the law to make me prove what I said : and upon their threatening what his friends might do, I did so scorn what his friends could do in that matter, that I said I cared not a f— for them, nor what they could do : and threatening what they could do by the law if they would use it ; whereupon I did say I did not value nor care a t— for him nor his friends, nor what they could do by the law in that matter, neither did I care what they could do in the law no more than the abovesaid. But let the reader mind the

pride of these Quakers' hearts, that because Penn's father was a man of estate, and in some power in the nation affairs, therefore he boasted of his friends, what they might do by law ; I never heard any poor Quaker boast of their friend : and if Penn's father had not been born before his son, he would never have boasted of his friends ; but if he had been born before his father, as I was born before my father, he would never have boasted of his friends, but might have been cloathed in an old thread-bare black suit, like a sequestred begging priest, as I did look like : my meaning is, I do count all those fathers that get estates, and leaves it to the son that never knew the getting of it, but the spending of it, such men's fathers were born before them, as Penn's father was ; but such fathers that are poor and can give the son nothing, and yet the son by his labour and industry getteth a livelihood for himself, and doth rather help his father than hinder him, such a son may be said to be born before his father, as I was, that never received sixpence portion of my father ; and if Penn had been born before his father as I was, I believe his suit had been more thread-bare than mine ; for it is known by many that Penn's father's beginning was low and mean, his descent far lower than mine that hath left me nothing ; yet by the fortune of war, and his facing about to the right and left, and something else besides, he hath left his son a considerable estate ; and I do wish his son to make much of that unrighteous mammon his father hath left him, and say, *Soul take thine ease, for thou hast goods laid up for many years* ; for I am sure it is all he shall have both in this life and in the life to come : and further, Penn shall know to his eternal pain and shame, that my God whose dimension is no bigger nor higher than a middle-statured man, as I said to him ; and that I do justify that saying of mine still, that I would not give a pin for that God which would save us both, now I have given sentence of damnation upon you ; neither would I give a rush for that God that cannot die ; for our faith is in that God that made man in his own image, whose dimension is no bigger than a middle-statured man, even the bigness of Christ Jesus, who became a little child, and when he was a man he poured out his soul unto death, and

was absolutely dead for a space of time, as the Scriptures doth testify.

Thus I have said something in answer to every particular passage in Penn's book that is of concernment, and to the disputes between them and me ; and as for the latter part of his book, it contains nothing but a repetition of our words, and the drawing objections out of his own dark imagination against them. If he would or durst set himself to read the Scriptures, and observe contradictions in them, as he hath in our books, he might bring ten contradictions in Scriptures, for one he hath picked out of our writings ; but I shall leave it to the reader that hath read those books, and doth understand, whether they be not as good sense, and builded upon as sure a foundation, as any writings whatsoever, as the Scriptures themselves. To consider and conclude.

LODOWICK MUGGLETON.

THE END.

Here followeth a declaration what the whole armour of God is, and what is meant by the wilderness; and a description of the wild beasts I fought with, after the manner of men, in the wilderness, as I was journeying and travelling towards the heavenly Canaan, in those six years' time, from the year 1662, to the year 1668, concerning my travels through the spiritual wilderness of men's hearts in mortality, towards the spiritual and heavenly land of Canaan. As followeth:

It was the good pleasure of God to chuse me one of his two last prophets and witnesses of the Spirit, to declare that great mystery of God being become flesh, or God being made flesh, as the Scripture saith; and for that purpose the Lord God did give me understanding of his mind in the Scriptures, above all men in the world at this day; which thing hath been made manifest, and is clear to many, by those writings set forth by John Reeve and myself; this commission given of God unto me, it was the third day of February, 1651. And then I was chosen of God to be John Reeve's mouth, as Aaron was to be Moses' mouth; and as Aaron's rod in his hand did smite the earth and waters of Egypt, in the natural, it brought many natural plagues upon the Egyptians; and Aaron's rod swallowed up the Egyptians' rods; so hath this commission of the Spirit caused spiritual plagues to fall upon many despising spirits, upon their souls and bodies to eternity; and when they have cast down many curses upon me, I have cast down but one curse upon them, and it hath swallowed up all their curses, so that none are to be seen; and the curse I have cast down is but one curse to them, and it hath swallowed up all their curses, so that none are to be seen; and the curse that I cast down, it doth remain alone upon all serpentine spirits of men and women.

Also it is recorded in Scripture that Moses and Aaron went through the natural wilderness towards the promised

land of Canaan, a temporal land, yet a type of the spiritual and heavenly Canaan; and much trouble and opposition did they undergo in the wilderness, with the seed of the serpent; yet they being armed with the armour of God, even the commission of God that was put upon them; as upon Aaron the mitre of salvation was set upon his head, the breast-plate of holiness and righteousness was tied fast to his breast: the ephod of prophecy was as a white garment down to his feet; and the holy oil of wisdom and understanding was poured upon his head; it wet not his beard alone, but it drenched his beard throughout; and finally, it did run down his skirts and rich attire throughout, signifying the soundness of doctrine and integrity of life being the Urim and Thummim. This was the armour of God, put upon Moses and Aaron in that commission of the law; and this preserved them from all their enemies that forty years in the wilderness, as they journeyed toward that temporal land of Canaan.

So likewise hath God, in these last times, chosen John Reeve and myself his two last prophets and witnesses of the Spirit, to lead the Israelites indeed into the spiritual and heavenly land of Canaan, which the other was a type of, that is, all true believers of this commission of the Spirit, might enter into eternal rest; that is, to have the assurance of everlasting life in themselves; this is true rest in the soul of man, which many can witness at this day. And let it not seem strange, or hard, or a thing impossible in these our days, for men and women in the assurance of everlasting life abiding in them here in this life, for many can witness the truth of it: for true faith is the evidence of things not seen by the eye of reason, but by the eye of faith only.

Also I read in the Scripture, that the apostles were cloathed with the whole armour of God in their commission of the gospel, as Moses and Aaron was in their commission of the law, and that many believing Israelites did enter into their rest, that is, had the assurance of everlasting life in themselves, and so did enter into the paradise of God, and into the spiritual rest and heavenly Canaan, that all true believers doth enter into in this life; this is that paradise the thief on the cross did enter into that very day he believed on Christ.

And that the reader may understand that all commissioned men that are chosen of God, hath the whole armour of God put upon them, that they may be made able to encounter with all wild beasts, like men, without them, who are yet in the wilderness, and not entered into their rest, as it was with Moses and Aaron, as aforesaid ; so it was with the prophets afterwards, how did they fight in the name of the Lord with lion-like men, dragons, tigers, serpents, scorpions, in the time of their commission.

And the apostles having the whole armour put upon them, as you may see, Rom. xiii. 12. Paul exhorteth the Romans that believed his doctrine of Christ, to *put off the works of darkness, and to put on the armour of light*. Now what the works of darkness were, are expressed in the words before ; and what the armour of light is, it is expressed in the words following. So in 2 Cor. ver. 7. Paul sheweth how the apostles of Christ and true believers were endued with the word of truth, and by the power of God, and by the armour of righteousness on the right hand and on the left, made able to encounter with all enemies within themselves and without, as may be seen in the words before and after in that chapter.

Also you may see Ephes. vi. from the 10th to the 17th ver. Paul exhorting all true believers of his gospel, to *put on the whole armour of God*, the words are these as followeth, beginning at the 10th verse, *Finally, my brethren, be strong in the Lord, and in the power of his might*. Ver. 11. *Put on the whole armour of God, that you may be able to stand against the wiles of the devil*. Ver. 12. *For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places*. Ver. 13. *Wherefore take unto you the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand*. Ver. 14. *Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness*. Ver. 15. *And your feet shod with the preparation of the gospel of peace*. Ver. 16. *Above all, taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked*. Ver. 17. *And*

take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Here the reader may see, that the true apostles, and the true believers of them, were armed with the whole armour of God, which made them able to stand, and to encounter with all wicked principalities of religion, which were become spiritual wickednesses in high places ; and as principalities and powers which became as rulers in the darkness of men's minds, to worship stocks and stones, as the Ephesians did the goddess Diana ; and as your heathen philosophers and poets, who did imagine God to be the spirit and life of every creature ; and so by consequence they conclude that God is nothing else but nature, and so doth adore an infinite unknown Being of beings, as the Quakers doth ; and so they worship the creature more than the Creator, as the Quakers doth for the heathen ; God is in them as they imagine, their own life being the life of God, thinking God to be the earth, the waters, the elements, the air ; so they live, and more and more have their being in God.

So the Quakers' Christ within them is so big to fill heaven, earth, the air, and all the Quakers' bodies besides ; for the philosophers, heathen poets, and the Quakers' God is all one God, for neither of them will own that God hath a person or body of his own, not now, hereafter, nor never had ; also the apostles did encounter by this armour of God, with the sect of the Sadducees, who denieth any resurrection of a body after death ; and with the Pharisee, who was tied to the observation of the ceremonial law of Moses ; these were principalities and powers, and spiritual wickednesses that did rule in the dark mind of man in the apostle's time, as well as persecution in the rulers of the Jews ; therefore called spiritual wickednesses in high places, because the imagination was high in those men aforesaid, to oppose the doctrine of Christ's death, resurrection, and ascension, which the apostles preached.

But the apostles having put on the whole armour of God, and more especially the shield of faith, they were able to encounter and dispute against all traditional ceremonies used in the law of Moses, and against all heathen philosophy and

heathen poetry, and to prove that Jesus was the Christ, and that Christ was now alive in that body he suffered death in : and this I say, none but such as hath put on the whole armour of God could have fought against such wicked principalities and powers in high places, as aforesaid, but commissioned men, and those whose faith was strong.

Thus God hath put on his whole armour upon his chosen prophets and apostles, and with these weapons have they fought with many strange beasts after the manner of men ; as Herod that great red dragon, Rev. xii. ; and Herod that fox who beheaded John Baptist, and that generation of vipers that came to John's baptism, and serpents that talked with Christ, and fat bulls of Bashan, in David's time, and that devil that tempted Christ, these were all men, yea, wise, prudent, and honourable men ; yet called in Scripture dragons, serpents, vipers, bulls, dogs, devils, foxes, with many other names that belongeth to venomous hurtful beasts, yet all but men ; these were those beasts the prophets and the apostles fought with in their time ; and with such beasts have we the witnesses of the Spirit fought with, which would be too large to tell of all the acts and battles that hath been fought by us the witnesses of the Spirit, since the year 1651, but shall wave all things in this place from the year 1651, to the year 1662, and shall only speak of some of the most remarkable passages and battles that I have fought with several wild beasts these six years : I thought it convenient to let the reader see the truth of what hath happened in some part within these six years ; but what hath been acted by us the witnesses of the Spirit the eleven years before, that may happen to be recorded before I die for the age to come, therefore I shall only speak of some particular passages that hath been acted by me in this six years time, as followeth.

It was made known unto me, by the revelation of faith, before I had a commission from God, that I should enter into that heavenly and spiritual land of Canaan ; and it was showed me, by revelation, that I must pass through the wilderness unto it, where many wild beasts and venomous creatures should seek to devour me, or destroy me, which thing I did not well understand at that time ; but afterwards, appearance

showed me what the wilderness was, and what wild beasts and venomous creatures should seek to devour or destroy or devour me ; but the voice of faith said unto me, *Be not afraid, be strong in the Lord, and in the power of his might, that hath chosen thee one of his last prophets and witnesses of the Spirit*, to encounter with all wild beasts thou shalt meet with. And as the first Aaron God choose to pass through the wilderness toward the temporal land of Canaan ; he was clothed with the armour of God as aforesaid : the mitre of salvation was set upon his head, the breast-plate of holiness and righteousness was tied fast to his breast, the ephod of prophesy was as a pure white garment down to his feet, and girt about his loins with a pure girdle of gold, blue, purple, and scarlet ; and the holy oil, consecrated oil of the Lord, was poured upon his head, and it run down to his feet.

So likewise when God chose me to be John Reeve's mouth, it was brought to my mind, that Aaron was given to be Moses' mouth, and there was put upon me at that time the whole armour of God, which I did not well understand at present ; but the revelation of faith hath shined to me since in a large measure. There was put upon my head, at that time, the helmet of salvation, and upon my breast was put the breast-plate of righteousness, the breast-plate was double righteousness ; the righteousness of the law, and the righteousness of faith : and about my waist I was girt with the girdle of truth, and my feet were shod with the doctrine of heavenly peace, and in my left hand there was put the shield of faith, and in my right-hand the two-edged sword of the Spirit ; thus being armed with the whole armour of God, I was to travel through the wilderness to the heavenly land : I have met with great opposition in the wilderness, as I have journeyed this seventeen years ; but I shall speak but of some few things that hath fallen out this six years, as I said before.

Now let the reader observe and mind what wilderness that was John the Baptist did come preaching, Mat. iii. 1. it is said, *He came preaching in the wilderness of Judea* ; sure it cannot be supposed by wise sober men, that it was any natural wilderness, where natural wild beasts do live, but

altogether to the contrary ; as you may see, ver. 5, where it is said, *Then went out to him Jerusalem and all Judea, and all the region round about Jordan.* Sure this multitude of people would never have gone into the wilderness to have been baptized of John, had the wilderness been far from the cities of Jerusalem and Judea ; and can any sober, rational man imagine, that the Pharisees and the Sadduces, who were wise, prudent, and honourable men, would have gone into the wilderness to have been baptized of John, had the wilderness been far from Jerusalem, surely no ; therefore that wilderness John came preaching in, was no natural wilderness, for it would have been a vain thing for him to preach to trees and bushes, or wild beasts ; besides, that cannot properly be called a natural wilderness that hath such a multitude of inhabitants near it.

But some may say, What wilderness then was it he preached in ? To this I say, the barren hearts of the people that dwelt in Jerusalem and Judea, and the region thereabout, was that wilderness he preached in ; and they were called a wilderness because of the barrenness of faith in their hearts to believe his report, that Christ the Saviour was now at hand, as doth plainly appear in Matt. iv. *And if it be objected, where then did John baptize ?* To that I say, it was a little distance, a mile or something more, or such a matter from the city and towns where water was, as it is in several places near London, as Hackney, Bow, and such like ; so the people came to him out of the cities and villages where the water was, to be baptized of him in Jordan ; so that the wilderness John preached in, and the wilderness Christ was said to be in, when he was tempted of the devil, as in Matt. iv. was no other wilderness but the barren unbelieving hearts of the people of the Jews that dwelt in Jerusalem, Judea, and the region round about, and not any natural wilderness, as ignorant people do vainly imagine, but a spiritual wilderness in the hearts of men, being barren of all true faith, according to the prophecy of Isaiah, Matt. iii. 3, speaking of John the Baptist, saying, *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight ;* this was that spiritual wilderness hearts that John preached in, and

that Christ fasted in when he was tempted of the devil, and no natural wilderness, whatever men do imagine to the contrary; for this spiritual wilderness in men's hearts, is in opposition to that natural wilderness Moses and Aaron led the children of Israel through, toward the temporal land of Canaan.

And such a like wilderness as this have I journeyed towards the heavenly Canaan this many years, and have preached or declared the doctrine of the true and the right devil. In the wilderness of England, that is, in the barren unbelieving hearts of the seven churches of Europe; and some of all the seven churches hath either heard me speak, or seen my writings, and a few of all the seven hath believed. Yet the wilderness is yet large still, and I have travelled already through the sixth part of the wilderness, with great hatred, malice, and persecution, from several wild beasts in the wilderness of England, that is, the six churches; and now there is only one part more of this wilderness for me to journey through, before I can come at the promised land; and the wild beasts doth live in this latter part of the wilderness, being nearer to the land of Canaan than the other; for this part seems to border upon the edge of the heavenly Canaan, which makes the wild beasts, that inhabit there, to rage and roar, at me; for they are exceedingly moved at the sight of me, fearing that I should slay them with the two-edged sword of the Spirit that is put into my mouth, and pass into the promised land, which God hath promised me and all true believers of this commission of the Spirit.

Therefore I shall let the reader understand some part of the opposition and battles that I have fought with the wild beasts in this part of the wilderness, which seemingly lieth upon the edge of the heavenly Canaan, is as followeth. In the year 1662.

As I was journeying in the wilderness of Derbyshire, there came many serpents, and put forth their stings, thinking to have stinged me by the feet; but my feet being shod with true heavenly peace, their stings could not enter; so I smote them with the two-edged sword that was in my right hand, and wounded the heads of most of them, and their venomous

stings was cut off, so that they could not hurt, so they crept away ; the serpents were five or six Quakers at Nottingham and Mansfield.

After this I journeyed a little further, and there came forth another serpent ; he was not speckled, but more like the colour of an old adder, and something brown ; when he saw me he lifted up his head, and put forth his sting a great way out of his mouth, thinking to have stung me in my loins, between the breast-plate and the feet ; but I having the girdle of truth about my loins, his sting could not enter ; so I smote him upon the head with my sword of the Spirit, and cut off his sting, so that he cannot hurt none with his sting no more ; this serpent-adder was Edward Bourne the Quaker, spoken of in my book, called "The Neck of the Quakers Broken."

After this, as I was journeying a little further in the wilderness, towards the promised land, there came forth out of the fern and mossy ground, two fiery serpents, whose stings were present death, where the brazen serpent could not be looked upon immediately ; but I being armed with the whole armour of God, I knew myself able to encounter with them both : but when they had both sight of me, they crept apace till they came near me ; they looked very fierce and fiery, and their stings were very long and poisonous ; and they lifted themselves up both together, and thrust their stings at my breast, supposing it should have touched my heart ; but I having a double breast-plate of righteousness upon my breast, which covered my heart, that is, the righteousness of the law, and the righteousness of faith was on my heart, and upon my breast, so that their stings could not enter there ; they seeing this, their stings could not enter my breast, they both lifted themselves up a little higher, standing as it were upon their tails, with long fiery stings, they made at my head ; but I having the helmet of salvation upon my head, so that they could not enter there neither. So they both lifted themselves up again, and made at my face, but the shield of faith in my left hand kept them off ; so with the sword in my right hand I smote them both, at one blow, upon their heads, and cut out both their stings

that came out of their mouths, and they could do no hurt any more, but any child might handle them, and not be hurt by them, because their fiery poisonous stings was taken out of them by one blow of the two-edged sword I smote them with, so they crept away from me, and I pursued them no further; they hid themselves in the mossy ground in the wilderness, their stings being both cut out, and wounded in their heads; it is thought one of them died a while after of the wound in his head, and the loss of his sting.

These two fiery serpents, they were William Smith and Samuel Hooton, two Quakers spoken of in my book, called "The Neck of the Quakers Broken," there was many venomous beasts, as vipers, asps, &c. that leaped on me, but I cast them off me to the ground, but several of the vipers leaped upon me again, thinking to have poisoned me with their stings: but I did as Paul did, cast them into the fire; so I did cast them into the fire of hell, there to burn eternally. Also there was many wasps, whose stings was in their tails, flying about me to sting me, but their stings could not hurt me; this battle was fought with those two fiery serpents, and other venomous beasts in the year 1662, as may be read in that book aforesaid.

After this, as I was travelling a little further in the wilderness, there came forth a great red dragon, very fierce and fell; he was exceeding fat and full of fury; he had two great wings on the sides of his breasts; and his tongue was as it were all in a fire with the poison that was in it, as if it had been long soaked in poison many days; and when he opened his mouth he cast forth poison, and whoever this poison did bite upon, it did venom and much hurt; but as soon as ever this dragon perceived me come towards him with the two-edged sword in my right hand, and the shield of faith in my left hand, he lifted up his two great wings, and stood, as it were, upright upon his feet, and thrust his tongue a great way out of his mouth; so I drew near unto him, and he cast forth poison upon my breast, but my breast-plate being double, as aforesaid, the poison could not enter; so I smote him on the breast, between his wings, with the two-edged sword, and loosened his two wings, so that no strength was

in them to bear him up any longer, and he seeing himself wounded in the breast, he roared and cast forth poison out of his mouth upon my head ; but I having the helmet of salvation upon my head, the poison could not touch not so much as an hair of my head ; so as he put forth his tongue again, thinking to pour out his poison upon my face, I smote him with the sword in my hand another blow, and cut off great part of his venomous tongue, so that he departed from me, being wounded, into the thick bushes, among the serpents and adders in the wilderness, as we go to the heavenly Canaan, and there this dragon died about a year and a little more after he was wounded. This great red dragon it was Richard Farnsworth, Quaker, as may be read in "The Neck of the Quakers Broken," and of the battles fought between him and me, this was in the year 1663.

After this it came to pass, as I journeyed a little further in the wilderness, in the year 1664, there came forth out of the mossy ground, a speckled serpent, and when he heard the sound of my feet he came out of his hole, and would have stung me by the feet, for he clinged or winded round my feet, but could not get his sting to enter, so I smote him upon the head with my two-edged sword, and as I lifted up my sword from off his head, the edge that was uppermost cut off his sting, so he crept away, with the wound in his head and his sting, out into his hole or dunghill again ; so I heard no more of him to this day ; this speckled serpent was Thomas Taylor, Quaker, who was then in prison in Yorkshire ; it may be seen, his serpentine nature, and wicked poisonous sting he put forth against me, and the truth declared by me, in the letter I writ to him, which is joined to "The Neck of the Quakers Broken."

After this, as I was journeying a great way further in the wilderness of England, something near the Land of Promise, in the year 1667, there came out of the wood a great old fat fox ; this fox had no horns, but, however, he had ears, and they stood both upright, as stiff as if his ears had been horns ; also this fox had two teeth before as sharp as needles, that what duck or goose-neck he set these two fore-teeth in were sure to be carried away, in that he threw their bodies upon

his back, and kept their necks between his two sharp teeth like needles, and his ears being strong and stiff, they could not roll off his neck ; this fox seeing me travelling in the wilderness marvelled that I should pass through so many dangerous places, where dragons, serpents, and several other venomous beasts did inhabit, and yet not slain, nor wounded no where ; so this fat fox leaped at my neck, thinking his two sharp teeth should have met together, as formerly they had in several others ; but I bare him off my neck with the shield in my left hand, and with the sword in my right hand, I smote him upon one ear, which makes it hang down, and cannot stand up stiff like the other. Again, this fox leaped at my breast, and as he was leaping up I smote him upon the two sharp teeth with the edge of the sword, and brake them in pieces, which made him raging mad, because he cannot now bite me nor nobody else more, for his two sharp teeth like needles, are broken to pieces, and his ears that stood so stiff like a horn, it now hangs down, it only hangs by the skin. This fat fox I fought with in the wilderness, it was old George Fox the Quaker, as may be seen in that book of mine, called, “ A Looking-Glass for Quakers, how they may see themselves to be right Devils.”

Afterwards in the year 1668, I journeyed further in the wilderness, where the wild beasts of divers kinds were very thick, grazing in the barren wilderness ; some fed upon moss and short grass, others upon the dust in the wilderness ; some upon acorns, haws, and sloes, and such things as the wilderness would afford ; this part of the wilderness it was something near Jordan, as London, something near the land that flows with milk and honey ; and before I did encounter with any wild beasts any more, I thought to be still and rest a while ; but as soon as I laid down my sword and shield, thinking to have a little rest after the battle I had fought with the great fox aforementioned, and knowing that I must fight with several wild beasts in this place ; but as soon as ever I thought to take a little rest, there came suddenly upon me a wild bull, I never saw him or thought of him till he roared at me, his noise gave a great sound in the air, as if it had thundered,

and he was almost upon me before I could take up my sword and shield : his horns were short but very sharp and strong, and his sharp horns were running full butt at my breast, thinking to run them through my heart before I could take up my sword and shield to defend myself ; but I laid my two hands upon his two horns, and by that strength which was given me, I slang him about, and he burst asunder and died in less than three weeks after ; so was I delivered from this fierce wild bull, who would have destroyed me with his sharp horns at one push, had he entered my breast ; but by the strength of my God, whom I served, he burst in sunder, and so died, and I received no harm : this wild bull who roared at me, and ran his horns at my breast, it was Thomas Lee, speaker of the Quakers.

Afterwards, in the year 1668, I journeyed a little further in the wilderness, near Jordan-London ; there came forth, out of the dirty mire, a wild boar ; his bristles were all off his back, and he was so besmeared and daubed with his own dung that his flesh could hardly be seen, also he stank, that a man might have smelt him at a great distance before he came near ; he was very giddy in the head, as if he were phrensy in the brain, for he could live with less food than any of the wild beasts in the wilderness, being much given to fasting, which made his head to totter or joggle, and his eyes dazzle, and his brains to hang loose ; sure he fattened in his own dung, which made him so to glory in his shame ; for he would run among many clean beasts, as if he were as clean as any, when as the clean beasts could not endure the smell of this wild boar : this wild boar had two long tusks stuck out of the two sides of his mouth, and with these he did hurt many, for where he smote with his tusk he made a wound : so he hearing the sound of my feet as I was travelling in the wilderness, this wild boar came gruntling with a few bristles about his neck, stood upright with his two great tusks a great way out of his mouth ; he seeing me, he made at me with all his might, thinking to have smote his tusk into my leg, but I smote him with the two-edged sword between his two ears, which made him shake his head, for his ears are loose ; and he finding his head very dizzy, but his tusks yet

sound, he made at me again, thinking to have wounded me in the leg : so as he was throwing his head aside, as boars used to do, I smote him upon that tusk next to me, and the sword went through his mouth, and brake the other tusk also, so that he is now disabled for ever for doing any more hurt, either with his head or with his teeth : this wild boar is one Solomon Ecle, a Quaker, spoken of in that book, called, " A Looking Glass for George Fox the Quaker."

After this, in the year 1668, it came to pass, that many vipers who leaped upon me with poisonous stings, but I cast them off me into the fire of hell ; but there came two vipers above all the rest, which leaped upon my breast, thinking to venom my heart, so as to make my breast swell ; but I having a breast-plate of double righteousness, as aforesaid, their venomous tongues could not enter, so I wiped them off my breast, and they fell on the ground ; so they recovered themselves again, and they both together leaped upon my head ; but the helmet of salvation being upon my head, for that was never off me night nor day this seventeen years, so their venomous tongues could not enter there neither ; so I cast them down upon the ground again ; then immediately one of these vipers leaped at my face, with great venom in his tongue, against me and my God ; I seeing this, I smote him with the edge of the sword, even through and through his venomous tongue, and cast the body of him into that eternal fire of hell, where he can in no wise get out ; the other viper seeing his fellow viper thus smitten, and thus sentenced by me, he also leaped at me, so I smote him with the edge of the sword also, even the sentence of eternal death ; then they were both enraged, and in a flame with the fire of hell, and so departed from me, casting out abundance of poison, and foam of venom out of their mouths at me at their departure : and a matter of five days after this battle was fought with these two strange vipers, I heard that one of these two vipers was going out of the body, but it was a matter of twelve weeks after he received his deadly wound, before he did quite depart or go out of his body. These two vipers I fought with, it was upon the 7th day of October, in the year 1668 ; and these two vipers, George Whitehead and

Josiah Cole, two Quakers, and speakers of the Quakers; and since Josiah Cole is gone out of the body, as they do vainly imagine, but I say he is gone through the first death into the second death, where George Whitehead shall go in his time, where they shall never see light more to eternity: these were two such vipers as came to John's baptism, Matt. iii. 7.

After this it came to pass, as I was journeying in the wilderness near Jordan, there came forth of the wilderness a young spruce serpent, he was very quick and nimble; he was hardly a year and a half old, his sting was hardly grown to perfection, for he knew not well whether his sting was in his head or in his tail; if he had, he would have had a care of leaping upon the sword's point as he did; he had been in the wilderness but a year and a half, or thereabouts, amongst some old serpents, foxes, dragons, vipers, boars, bulls, and other wild beasts; and he hearing so many of these serpents and wild beasts to be overcome and beaten before me, and yet I received no wound; he was conceited, being young and nimble, to leap at the first leap upon my head, thinking if he could sting me there, he might trample me under his belly, or that I might fall under his belly; and as he drew near me, or crept near me, he put forth his sting out of his mouth, it was sharp and long, but very small and slender, but it was poisonous enough for the time of its growth; and as he began to raise himself up to leap at me, I smote him upon the head with the edge of the sword, and the point of the sword went through his sting, so that his sting cannot hurt now at all, though he hath endeavoured since; so he went among the wild beasts in the wilderness again, and lieth in some hole in the earth. This young serpent it was William Penn the younger Quaker, who newly peeped into the Quakers' anti-christian principle, being a scholar, grew so proud, and full of conceited wisdom, that he would trample me and my God under his feet as dirt, for which thing's sake hath the wrath and vengeance of that God-Man, the Lord Jesus Christ, whom I own, pursued and overtaken several of that cursed crew of anti-christian Quakers, who despiseth such a God that is in the form of a man. I have his own writing to show the truth of this.

After this battle with the young serpent, being in the wilderness near to the waters of Jordan, the serpents, vipers, and all manner of wild beasts were very brief, that I could have very little respite for fighting with one or other of them; for they were more numerous in this part of the wilderness than in all the rest which I travelled through; so I being weary, was willing to rest myself awhile, before I journeyed any further; but as soon as I was laid down to rest, there came forth of the thick bushes in the wilderness an old she-speckled serpent, and I heard her hiss very loud as she crept out of the bushes before I saw her; so I armed myself ready, but when I saw her I marvelled, for I did not think that she-serpents had such long fiery poisonous stings; it was more long and poisonous than any he-serpent I met with before; but that I knew she was the mother of another he-serpent spoken of before, I should have rather taken her for an old she-bear robbed of her whelps; for after she had first hissed aloud, afterwards she roared and spit poison out of her mouth; the poison lay upon the top of her tongue like soap-suds, and a sharp sting like a needle stuck out a pretty way beyond the poison; so I viewed her as she crept near me, and as she lifted up herself, standing as it were upon her tail, she put forth her tongue with a sharp sting like a needle, and the poison like soap-suds upon it, so I viewed it well, I smote her upon her poisonous tongue with the edge of the sword, and cut the sting and venom quite out, so that she is disabled for ever doing any more hurt with her sting; this she-serpent was Elizabeth Hooton, the mother of Samuel Hooton, a she-Quaker; her letter is to be seen, and my answer to it.

And immediately after the battle was ended with this she-serpent, there came forth out of the wilderness, being angry that this she-serpent was so disabled by my sword, three mad bulls, they roared upon me, I heard their noise, for they roared all together, but I saw none of them, for they would not appear because I should not see what colour they were of, nor smite them with the edge of the sword in my right-hand; but I suppose they were all Quakers; they sent a large letter to me with never a name but letters only. Several

other serpents and wild beasts in the wilderness have I fought with this year 1668, but these mentioned are the most eminent to be upon record. Thus, after the manner of men, I have fought with several sorts of beasts in the wilderness, as Paul did in his time, *In hope of the resurrection of the dead, some to everlasting glory, and some to endless misery.* 1 Cor. xv. 32.

By LODOWICK MUGGLETON.

F I N I S.

