

1735

An examination of William Notcutt's reply to H.B's vindication of R. Barclay's apology

Henton Brown

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Recommended Citation

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No 27

For Dear Friday - ~~W.B. Bunt~~

Ninth Month, 5th, 1980

"Riverbank", Pocono Lake

This book from my Briele
library is something that I hope
will be a reminder of our
many conversations and good
fellowship at Baele.

Your friend

James Benson

A N
E X A M I N A T I O N
O F
William Notcutt's Reply
T O
H. B's V I N D I C A T I O N
O F
R. B A R C L A Y ' S A P O L O G Y ,

W H E R E I N

The D E C E I T of the said *W. N.* is farther manifested; his many A B U S E S of the People call'd *Q U A K E R S* detected; and the *Genuine Sense* of their Writers asserted; against his *Gross and Palpable Perversions* of them.

= *Mention* (By "H. B.") *Brown* . =

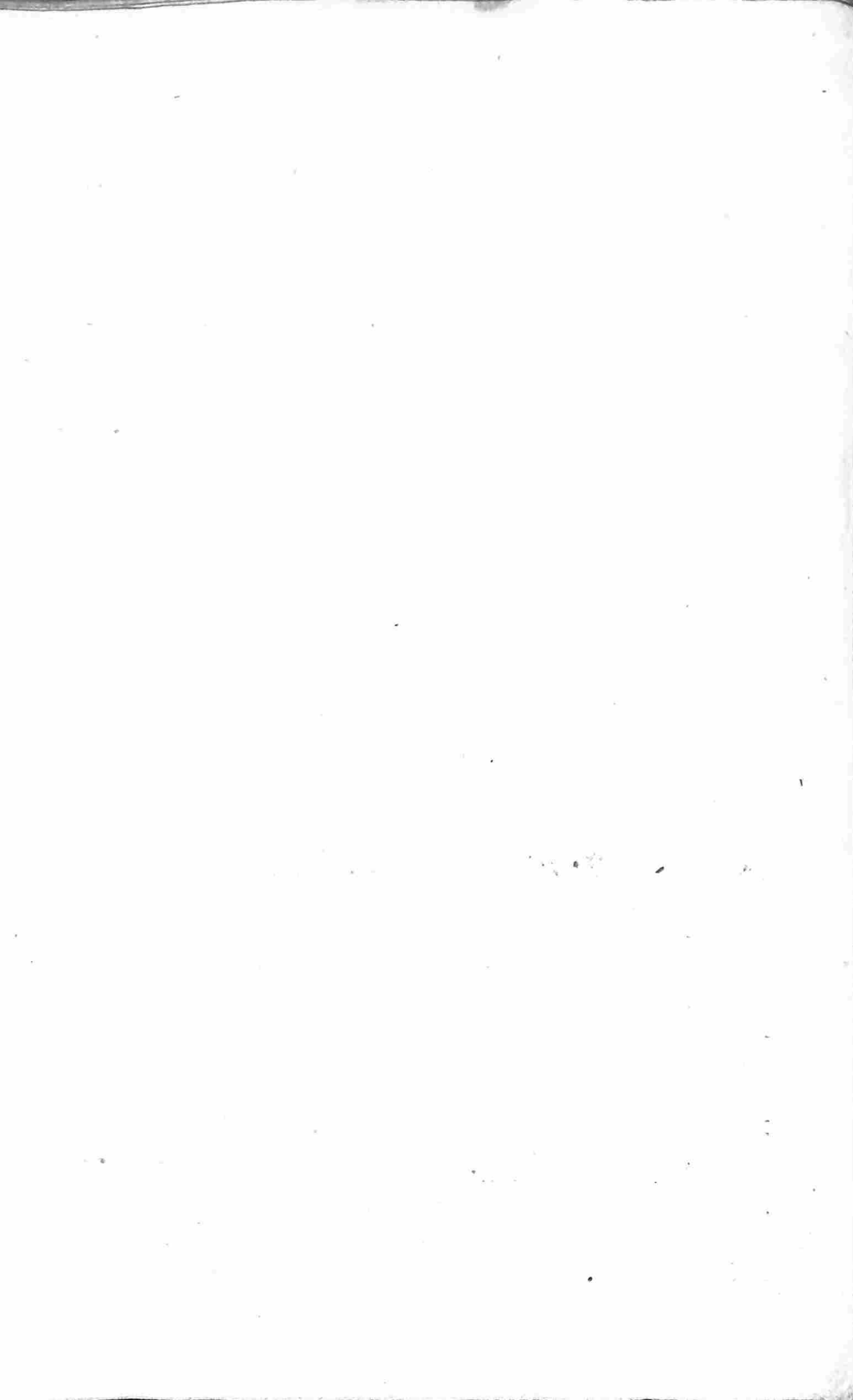
I S A I A H XXIV. 16.

The treacherous Dealers have dealt treacherously; yea, the treacherous Dealers have dealt very treacherously.

But we will give Thanks to the most good and mighty God, that such is our Cause, where against (when they would fainest) they were able to utter no Despight, but the same, which might as well be wrested against the *Holy Fathers*; against the *Prophets*, against the *Apostles*, against *Peter*, against *Paul*, and against *Christ* himself. Now therefore, if it be lawful for these Folkes to be eloquent and finely tongued, in speaking Evil; surely it becommeth not us, in our Cause being so very good, to be dumbe in answering truly. *Juel's Apol.* of the Ch. of Eng. Part 1.

L O N D O N :

Printed and Sold by the Assigns of J. SOWLE, at the Bible in George-Yard, Lombard-street, 1735.



T H E P R E F A C E.

TIS now a considerable Time, since W. NOTCUTT's *Reply*, to my *Vindication* of R. BARCLAY's *Apology*, was first Published. The *Meanness* of his Performance, and his manifest *Inequality* to the Task he had undertaken, at first almost induced me to a *Resolution* of shewing by Silence my *Contempt* of a Work, the many & apparent *Absurdities* whereof seem'd to carry with them its own *Confutation*, and to render my *Notice* of it unnecessary. But being afterward informed that my *Silence* had rais'd the *Credit* of his *Book*, and that some of his *Admirers* from thence concluded and proclaimed it *unanswerable*; I was prevail'd

vail'd with to give some *Check* to their *Conceits* by a particular Examination of it; in which the necessary Avocations of Business, and other Interruptions of Importance, did so retard me, that I should not even yet have compleated it, had not my Friend *Joseph Besse* favour'd me with his kind Assistance in the *Transcription* of it: I am also oblig'd to him for some *Additions* he has made thereto, and several *Quotations* here and there adapted to the Matter under Consideration.

I need not say much in this Place of *W. N's* Abuses and Perversions, as well of the People called *Quakers* in general, as of *R. Barclay* and my self, with some Others, in particular; the Reader will find them plainly exhibited in the following Sheets. 'Tis hard, that an *innocent People* should be thus injur'd in their *Christian Reputation*, who hold no *Principles* but what are intirely consonant to the *Doctrine* of the *New Testament*, and the *moral Nature* of *true Religion*; whose Pro-
fession

fession is *prejudicial* to no Man, except themselves, who have always been more or less restrained thereby from *Privileges* common to other of their Neighbours. But is it not surprizing, that some Men who value themselves upon the Name of *Ministers* of the *Gospel of Peace*, should be among the foremost in such *Abuses*? Yet so it is, for their *Interest* goes against their *Profession*, and a *Selfish* Disposition leads to want of Charity: *W. Notcutt* had, in all probability, forbore his publick Opposition to the *Quakers*, had not the Danger of losing some of his Flock, and more especially that of their Fleece, excited his Indignation, and hurried him into an *Undertaking* which he may repent at leisure; being hastily enter'd into such a *Labyrinth* of Falshood and Error, as that he will not easily extricate himself.

HAD *W. N.* in this present Controversy been only mistaken, I might have entertained Hopes of convincing him; but as he appears in many places

knowingly partial and unjust, I fear my *Labour* will be *lost* upon him. However, if the unprejudiced Reader shall, through my Endeavours, receive such Light and Information, as may enable him to make a right Judgment of *W. N.*'s Undertaking, and of the *Innocence* of those he has abus'd; I shall think the same a sufficient Recompence for the Labour of

His Friend

H. B.

A FAR-

A FARTHER
PREMONITION
TO THE
Impartial Reader.

HAVING *been desired some Time since by my Friend H. B. to peruse and transcribe a Manuscript of his, intituled, An Examination of W. Notcutt's Reply to H. B's Vindication, &c. I took the Liberty from my own Approbation of the same good Cause he is engag'd in, and a Desire of promoting it, to insert (with his Consent) some Passages therein, viz.*

P. 8. to 12. I inserted an Answer to W. N's Query, What did G. Fox ever do to prove his Call and Mission from God?

P. 74, 75. I put in some Expressions of the Greek Poets, Phocylides, Pythagoras, and Orpheus, testifying to the Excellency of the Divine Word, or Light within.

P. 107, to 112. I alter'd W. Notcutt's *Cautions to Young Persons*, by making them, as I apprehended, more agreeable to Scripture, and consequently more instructive.

P. 124. I made some Observations, and added a Marginal Note concerning the Word *Ἀρχὴ* [i. e. Principle or Beginning] in holy Writ: I also made here and there a Remark upon the Greek Text in some other Places.

P. 175. I enlarged upon W. N's Extraordinary Perversion of a Passage from S. Fisher's *Rust. ad Acad.* wherein he has given such an Instance of deliberate Fraud, and designed Imposition upon his Reader, as, at the first coming out of his Book, appeared to me so observable, that I then penn'd down such Remarks upon it, as are herein published.

Of these Additions of Mine to my Friend's Copy, I thought proper to advertise both the Reader and W. Notcutt, that if he shall hereafter think proper to make any Objections to those Passages, he may know to whom they are imputable.

The following Sheets plainly discover W. N. to be guilty of a Practice very unjustifiable, yet frequently used by the Quakers Adversaries, viz. That of culling out and citing Bits and Scraps of Sentences,
and

and presenting them to the Reader in a false View, with a feigned Sense put upon them, directly contrary to the whole Scope and Tenor of their Authors whole Discourse. In this Method of Misrepresentation they have been too successful, for * “ It is an easie and “ a common thing, by Misconstruction to deprave “ whatsoever is most innocently done or spoken.” But the Success of such a Proceeding doth not lessen its Guilt, because † “ Such a thing done by “ Mistake or for want of Skill is bad enough, but “ if it be done wilfully, it is hard to think of any “ thing that is a greater Wickedness, for it goes the “ way to destroy the common Faith of Mankind, “ by which we are apt to rely upon a Writer, “ that how zealous soever he may be for his Opinion, he will not forge matter of Fact, nor speak “ wickedly (though it be) for God, as Job says.” cap. xiii. V. 7.

If, Reader, thou hast through such deceivable means been hitherto misled and beguiled, I hope, the following Sheets will tend to thy better Information, by giving thee a just and true Idea of the abused Quakers and their Principles.

JOSEPH BESSE.

* Bishop Sanderson in Serm. 2. ad Magistratum.

† Wall's Pref. to his Hist. of Infant-Baptism.



A N
EXAMINATION
O F

William Notcutt's Reply, &c.

The INTRODUCTION.

THE *Reply* made by *William Notcutt* to my *Vindication* of *R. Barclay's* Apology, against his Attempts, has been thought by some so effectually to expose the Weakness of its Author, as to stand in need of no publick Animadversion, he having, instead of fairly answering, and clearing himself of those Abuses and Perversions of our Friends Writings which I had charg'd upon him, stuff'd his Pamphlet with many more of the same kind, as if the Old Maxim of Persecutors were current with him; FORTITER CALUMNIARE, & ALIQUID ADHÆREBIT, *Throw Dirt enough, and some will stick.*

BUT though the Method he has taken, well known to be the usual and last Resort of confuted Obstinacy, may sufficiently manifest to every impartial Reader, skill'd in Controversy, his Want of good and rational Arguments to support his Cause; and

to such Readers my taking any farther Notice of him would be unnecessary ; nevertheless, I have thought proper to publish this *Examination* of his *Reply*, for the sake of others, who either through Prejudice conceiv'd against the *Quakers*, Partiality or Affection for him, or Ignorance of the Rules of Disputation, may be in danger of being misled through his Means, so as to imagine his Performance unanswerable ; as well as in regard to himself, lest by my Silence I should seem to countenance him in the Vanity of applying to himself the Saying of Christ, *Luke xxi. 15. I will give you a Mouth and Wisdom which all your Adversaries shall not be able to gainsay, nor resist.* To which Promise I shall endeavour to demonstrate that no Man can put in his Claim more unjustly.

SECT. I.

His INTRODUCTION *considered:*

PAG. 1. He begins thus, “ In the Perusal of “ *H. B's* Vindication of *R. Barclay*, which I “ suppose is the Performance of a chosen Champion “ of their Cause, I was not at all surpriz'd at the “ censorious Spirit that manifestly runs through the “ whole of it ; and that the Author, without any “ Regard to Truth, has asserted in *p. 74.* That in “ the REVIEW there was but *one true and exact* “ Quotation out of the *Quakers* Writings.”

My Words, speaking of a particular Quotation of his from *Edward Burroughs*, are, that it is *the only true and exact Quotation*, I may venture to say, *be bath brought in his whole Performance.* These Words

SECT. I. *His Introduction considered.* 3

Words I do not yet see any just Cause to retract, notwithstanding his Tale *p. 2.* of turning down above twenty Pages in *R. B's* Apology, which, he says, he took his Quotations from.

THE Expressions of *Thomas Coe*, *p. 3.* in a private Letter to him, concern me not. Nor do his Citations *p. 4.* from *Mather's History of New-England*, of a Collection of Phrases said to be taken from the Works of *S. Fisher*, and *W. Penn*, or those *p. 5.* from *E. Burroughs* and others, at all relate to the Controversy between him and me: And how rough or uncouth soever those Expressions, as they stand collected by invidious Adversaries, such as himself and *Mather*, may appear; yet they may, for ought I know, be very aptly and properly applied, as occasionally dispersed in the Works of those Authors.

As foreign to the Purpose is his Account *p. 6, 7.* of *H. Smith's* refusing to answer him a Question, and the Certificate concerning *H. Smith* and *E. Walker*, which Certificate, as I am inform'd, is sign'd by Persons who were under the Influence of *W. Notcutt*, and the Contents of it are very insignificant, importing little, but that *W. Notcutt* kept talking, while the other two, being wiser, replied not to his Impertinence.

HE tells us *p. 7.* that he *determines not to return Railing for Railing*, but forgets himself again in the next Page, and says of me, "I have thought from several Passages in the Book, that it was the Performance of some Hackney-Writer, that matters not what his Theme is, or who are his Masters, or whether his Cause be good or bad." And *p. 9.* charges me with *Lying and Slander*. If this, altogether unprov'd, be not Railing, what is? His Thought of my being an *Hackney-Writer*, and no

Quaker, is scarce consistent with his own scoffing Supposition, p. 1. of my being a chosen Champion of their Cause. But his jeering Encomiums, and his downright Abuses are alike to me: However, on this Occasion, let me tell him, I am no Hackney Writer, nor have I any other Reward for my writing on this Controversy, than an inward Satisfaction and Peace of Mind, in discharging my Duty by defending the Injured from his Abuses. I add no more, though had the Man been wise, he might have foreseen the Opportunity he has given me of retorting his *Hackney* Phrase on such a Preacher as himself, with very great Advantage: But I spare him.

P. 9. He cites me saying, that *the Works of R. Barclay have merited the publick Applause of divers ingenious Men*, and a little lower insults thus, “ But behold the famous Authors, that have approv’d of R. Barclay’s Works, a Weekly News-Paper is the first; O ridiculous! If he could have produced more famous Authors, why did he mention him first? I suppose because this Champion converses more with News Papers than any Diviner Writings.” And in the Page before he has these Words, “ He has quoted News-Papers instead of the Holy Scriptures in favour of their Opinions; as if wise Men could safely venture the Concerns of their Souls upon that Religion, which the Author of a Weekly News-Paper should recommend to us.”

WERE I as frothy as himself, I might here use his own Expression of, *Risum teneatis Amici?* Who can forbear smiling at the Folly of the Man, who raises to himself imaginary Mirth from his own Mistake of my Meaning? I did not quote either that Author or *John Norris*, as Persons upon whose Recommendation Men might take up their Religion; but

but to shew that with respect to the Character given of *R. B's* Writings, the Testimony of those Men must necessarily be of so much more weight than that of *W. Notcutt*, as their Judgments were well known to be far superior to his, and in this case no less disinterested.

HIS gross Railery *p. 10.* against that good Man *G. Fox*, is very far from the Spirit of a true Christian. He speaks there of *G. F's* pretending *to have the same Measure of Inspiration as the Apostles had.* This he produces neither Book, Page, nor Authority for, which could he have done, I suppose he had not fail'd. Now 'tis evident from *G. F's* Writings, that he did not pretend to the same degree of Inspiration as the Apostles had, but to a degree of the same Kind of Inspiration, which much alters the Case. He also tells us, that *G. Fox* "*endeavoured to make others*
 "*believe that he understood all Languages.* All Lan-
 "*guages to me are but Dust, who was before*
 "*Languages were.* *Introd. to G. F's Battledoor.*
 "*He could not mean,* that he esteemed them no bet-
 "*ter than Dust——because he set his Hand to a*
 "*Book which contained many Languages, as tho'*
 "*he would have the World believe that he was the*
 "*Author of that Book."* This Accusation is very ill grounded: The Design of that Book call'd the *Battledoor*, was to shew the Propriety of the personal Pronouns *Thou to One*, and *You to more than One*, in a Variety of Languages. *G. F.* is not esteem'd the Author of that Book, except the *English* Part of it, though he was concern'd in and consenting to the Publication of the whole, which is generally allow'd to have been the Work of several Persons, two of whom have their Names prefix'd to it, viz. *John Stubbs* and *Benjamin Furly*, Men of Learning, who themselves understood several Languages. The Book was a Collection made by them and others, for

'tis not to be suppos'd, that two or three Persons could understand all the Languages therein: If it be objected, that *G. F.* is put to several Passages of *Greek, Latin, &c.* in the Book, the Reason of that is obvious, those Passages being no other than a Translation of what had been sign'd by him in *English* in the first Page of the Book. And as to his saying, *All Languages to me are but Dust*, he did certainly mean, what *W. Notcutt* says, *he could not mean, viz. that he esteemed them no better than Dust*, i. e. in comparison of the Teachings of the Holy Spirit, toward the right understanding of the spiritual Sense of Scripture, and making Ministers of Christ, in proof of which, let us hear him speak for himself in *Great Mystery*, p. 115. where in Answer to one *Giles Firmin*, whom he cites saying, *No Man can be a good Text-Man, unless he have attained to the Languages, which hath cost us so much, and he cannot know the Errors but by Learning.* And that, *he may thus speak for the Necessity of Arts without which Men cannot be sufficient Ministers.* *G. Fox* thus replies,

“ None knows, nor is made Ministers of Christ by
 “ Arts, nor by Languages; let them get all the
 “ Languages upon the Earth, they are still but Na-
 “ turalists; and Men learning another Man's natu-
 “ ral Language; and he hath learned but that
 “ which is natural, and he knows but that which is
 “ natural; what another natural Man can speak,
 “ and all their Arts is there. Now that which
 “ makes a Minister of Christ is beyond the Natural;
 “ Yea, all the natural Languages upon the Earth;
 “ and seeth before they was: Let it cost them never
 “ so much, yea Gold and Silver, a Wedge of Gold
 “ and Silver to get Naturals, and the most precious
 “ Things upon the Earth cannot purchase, nor
 “ make a Minister of Christ, that which makes
 “ them, is the Spirit of God, nor none knows the
 “ Scriptures, but with the Spirit of God, given
 “ forth

“ forth from the Spirit of God. Nor none knows
 “ the Errors but by the Spirit of God. Now if
 “ all Men upon the Earth have Scriptures in eve-
 “ ry one of their natural Languages; yet none of
 “ these knows the Errors, nor none of these knows
 “ the Scriptures, without the Spirit of God from
 “ which they was given forth.” This Passage
 fully shews *G. Fox's* Sense of Languages, and in
 what respect they *were to him but Dust*. Nor is it
 rational to suppose that he, whose great Business
 and highest Honour was, to be an humble Mini-
 ster of Christ, and a faithful Expounder of the Ho-
 ly Scriptures by the Assistance of his Spirit, should
 be ambitious of being thought Master of Qua-
 lifications which in his own esteem were not ne-
 cessary for the Service he was called to and em-
 ployed in.

THE before cited Passage and many more in
G. F's. Great Mystery, shew him to have been
 a Man of much Knowledge and Penetration in Re-
 ligion; and how conceitedly soever *W. Notcutt* may
challenge the best Man in the College of Bethlehem
to Compose more perfect Nonsense than G. F. has done
 in that Book, yet let me tell him, the Defect lies not
 in *G. F.* but in his own Understanding, who puffed
 up with a little Learning, and much Pride, may
 be incapable of forming a just Judgment what true
 Sense is, which he seems to Measure by the Gram-
 mar of Expression, a Rule very liable to deceive
 him; for certain it is, that the most profound
 Knowledge in religious Matters, such as that of
G. F. may be uttered in Words very ungramma-
 tical, yet plain and intelligible to honest and up-
 right Hearts; while mistaken Notions, such as
 those of *W. N.* strutting in a gay and Grammatical
 Dress, are apt to captivate conceited Sciologists with

an Appearance of Sense, which in reality they have not.

WHAT he Says p. 11. concerning *Elisba, Amos*, and the *Apostles*. I believe to be also true of *G. Fox*, viz. That God fitted them every one for the Work to which he had called them. And as to his Question, What did *G. Fox* ever do to prove his Call and Mission from God? I shall give him a plain and direct Answer.

G. Fox did prove his Call and Mission from God in the same Manner by which the Apostle Paul and others did approve themselves as the Ministers of God, 2 Cor. vi. 4, 5, 6, 7, 8, 9, 10, viz.

- (1) In much Patience,
- (2) In Afflictions,
- (3) In Necessities,
- (4) In Distresses,

In

(1) He bore a multitude of Injuries Abuses and Indignities, but never returned any, being of such a calm and peaceable Spirit, that he could even literally perform the Precept of Christ, Matt. v. 39. *Whosoever shall smite thee on the right Cheek, turn to him the other also.*

(2) He was afflicted from his Youth upwards.

(3) He travailed often with little outward Accomodations, sometimes in want of Food and Lodging, being as it were forsaken and destitute, as one of whom the World was not worthy.

(4) He had great Anguish and Trouble of Mind proceeding from Temptations of Satan wherewith he was buffeted almost unto despair, in which Condition he sought in vain to the Priests and Teachers of the Times, but found them all to be but miserable Comforters, and Physicians of no Value, not able to administer any Relief to his disconsolate Spirit

- (5) *In Stripes,*
- (6) *In Imprisonments,*
- (7) *In Tumults,*
- (8) *In Labours,*
- (9) *In Watchings, In Fastings ;*

By

Spirit : But as he came wholly to rely on the Lord Jesus Christ, he came to Witness Deliverance from the Snares of the Enemy, and to be enabled to praise the Name of the Lord on the Banks of Salvation.

(5) He was divers Times cruelly beaten and bruised by the rude People, animated by their Priests, insomuch that sometimes he was scarce able to stand or go through the Abuses received.

(6) Many Imprisonments he underwent, and some of long Continuance, sometimes in close and nasty Dungeons, under the tyrannical Usage of barbarous and unmerciful Keepers, through all which he was supported by the Grace of God, and enabled to persevere with an Innocence and Magnanimity of Mind amazing even to his Persecutors.

(7) Uproars of the People were raised on purpose to abuse him. At one Time with Pitchforks, Flails, and Staves, driving him out of their Town, and crying out, *Kill him ; knock him on the Head : Bring the Cart and carry him away to the Church-yard.* At another Time with Staves, Hedgestakes, and Holly-bushes beating him on the Head, Arms and Shoulders, till he fell down as dead : At a third, with Staves, Clubs and Fishing Poles, beating and punching, and endeavouring to thrust him backwards into the Sea : And all this for the sake of his Testimony against the Wickedness and Corruption of the Times.

(8) The whole Course of his Pilgrimage, by Land and Sea, in his own and in foreign Countries, was as it were a continual Travail and Labour in the Service of the Gospel of Christ, and for the Conversion of Men from the Evil of their Ways.

(9) The Great Concern of the Ministry wherein he was engaged did many Times intrench upon the usual Seasons of

- (10) *By Pureness,*
 - (11) *By Knowledge,*
 - (12) *By Long-Suffering,*
 - (13) *By Kindness,*
 - (14) *By the Holy Ghost,*
 - (15) *By Love unfeigned,*
 - (16) *By the Word of Truth,*
 - (17) *By the Power of God,*
-

of Rest; and he was often exercised in Humiliation, Fasting, and Prayer: Besides, he was through the whole Course of his Life very temperate, eating little and sleeping less.

(10) He was through the Grace of God kept clean in his Conversation, and free from the Stains and Pollutions of this wicked World.

(11) He was richly endued with divine Knowledge; Clear in unfolding heavenly Mysteries: He had an extraordinary Gift in opening the Scriptures: He would go to the Marrow of Things, and shew the Mind, Harmony and Fulfilling of them with much plainness, and to great Comfort and Edification.

(12) He was unapt to take Offence, and always ready to forgive.

(13) He was of a tender and charitable Disposition, and labour'd for the Good of all.

(14) He was called by the Holy Spirit to the Work of the Ministry, and supported therein, his Testimony being set home to the Consciences of many, and made instrumental for the Conversion of Thousands from Darkness to Light, and from the Power of Satan unto God.

(15) The Love of Christ induced him to spend and to be spent purely for the Good of others, and to win Men to Christ, without any sinister Ends or private Advantages.

(16) He faithfully dispensed the Doctrine of Life, Light, and Salvation.

(17) The Power of God attended his Ministry, and made it effectual to the Conversion of many.

- (18) *By the Armour of Righteousness on the right Hand and on the left.*
- (19) *By Honour, and Dishonour, by evil Report, and good Report :*
- (20) *As unknown, and yet well known ;*
- (21) *As dying, and behold we live ; as chastned, and not killed.*
- (22) *As Sorrowful, yet always rejoicing ;*
- (23) *As poor, yet making many rich ;*
- (24) *As having nothing, yet possessing all things.*

(18) He was enabled to repel the fiery Darts of the Enemy, and was preserved in many Perils and Dangers which surrounded him.

(19) As he was contemned, vilified, and traduced with numerous Lies and Slanders, by perverse and malicious Spirits, as an Impostor and Deceiver of the People, on the one hand : So on the other, was he highly esteem'd and honour'd by those that best knew him, as a Man of godly Sincerity, and of an upright Heart.

(20) He was scorned and despised by many as a private and contemptible Person ; yet *well known* among the Faithful to be a *Man of God* and *thoroughly furnished unto every good Work.*

(21) He was sustained by the Power of God through manifold Perils and Hazards of his Life, to the full accomplishing of the Work to which he was called ; and though his Bodily Afflictions and Chastisements were many, yet was he kept alive to praise the Name of the Lord through all.

(22) His outward Exercises, Troubles and Sorrows, were far over ballanced by a continual Sweetness and Serenity of Soul, rejoicing in Christ Jesus.

(23) How mean and despicable soever he might seem to some, as he does to *W. Norcutt*, yet was he the Instrument of grounding and establishing many in the Way of Truth and Holiness, whereby they became *rich in the Faith of Christ*, and Heirs of the everlasting Inheritance prepared for those that love him.

(24) When depriv'd of all External Comforts, and under close Confinement in Prison, he enjoyed a sweet Communion with God, and the comfortable Presence of his Holy Spirit far exceeding all the Enjoyments and Riches of this World.

THESE are the *Proofs* which G. Fox gave of his *Call and Mission from God*. W. NORCUTT is desired, when he shall write again, to exhibit the *Evidences* of his own *Call and Mission*, that we may be enabled to judge whether they are equally *Apostolical*.

As to the Point of Miracles, tho' we are satisfied, that some things extraordinary were wrought by the Hands of G. Fox, yet if it may not be granted us that he wrought Miracles, we shall not contend about it, seeing he published no other Gospel, nor preached any other Doctrines, than what were long since confirmed by the Miracles of Christ and his Apostles.

If the Reader shall think that we have dwelt long on this Subject, let him consider, that 'tis done in Defence of a *Deceased* Servant of Christ, from the Cavils and Calumnies of an Adversary, either Malicious, or insensible of his Merits.

FROM G. Fox he carries his unjust Reflections to R. Barclay p. 11. charging him with being insincere, and citing the following Passage from his Apology, p. 180, 181. viz. "*We are moved of the Lord to call all, invite all, request all, to turn to the Light in them, to mind the Light in them, and believe in Christ as he is in them, and to mind the Light of Christ in their own Consciences*". Upon which he thus exults, "Behold their Christ and the Object of their Faith. Not the Christ in Heaven at the Right Hand of God, but the Light within; Is this their sincere preaching of Christ? Why do they speak one thing and mean another? We justly distinguish between Christ and the Works of Christ; between the Spirit and the Works of the Spirit."

And

“ And tho’ some of the *Quakers* have said that
 “ Christ without and Christ within, are but one
 “ and the same Christ; yet they themselves did
 “ not think so, when they persecuted *G. Keith*, for
 “ preaching up the Necessity of Faith in Christ
 “ *without*, as well as Faith in Christ *within*; for
 “ this they laid him in Prison, and he was forced
 “ to flee for his Life and Liberty to *England*.

“ And if *R. Barclay* had verily thought that
 “ Christ in Heaven and Christ within were in-
 “ deed the very same Christ, and that it would
 “ be equally available to Men’s Salvation, whether
 “ they consider the Object of their Faith to
 “ be Christ without, or Christ within; why
 “ does he, and all the rest of their Leaders, di-
 “ rect Persons not to look to Christ in Heaven,
 “ but to turn inward, and believe in something
 “ within? We request all, saith he, to turn to the
 “ Light in *them*, and to believe in Christ as he is
 “ in them”.

ALL this flourish of Words, *Vox est, prætereque;*
nihil, is meer empty Rattle, and has nothing in
 it: For certain it is, that *R. Barclay* did, and all
Quakers do believe what *W. Notcutt* himself ac-
 knowledges some of them have said, viz. That
Christ without and Christ within are but one and the
same Christ. His Query, *Why does he and all the*
rest of their Leaders direct Persons not to look to Christ
in Heaven, but to turn inward, and believe in some-
thing within? carries with it a false Insinuation,
 for they do not direct Persons not to look to Christ
 in Heaven, nor do they preach Christ within in
 Opposition to a Belief in Christ without, as the
 Words of *R. Barclay’s* Apology p. 141. most
 clearly evince; “ We do not, saith he, hereby in-
 “ tend any ways to lessen or derogate from the
 “ Atonement

" Atonement and Sacrifice of Jesus Christ; but
 " on the contrary 'do magnify and exalt it. For
 " as we believe all those Things to have been
 " certainly transacted which are recorded in
 " the Holy Scriptures, concerning the *Birth,*
 " *Life, Miracles, Sufferings, Resurrection and Ascen-*
 " *sion of Christ,* so we do also believe that it is the
 " Duty of every one to believe it, to whom it
 " pleases God to reveal the same, and to bring to
 " them the Knowledge of it; yea, we believe it
 " were *Damnable Unbelief* not to believe it, when
 " so declared." Again p. 142. " We affirm, it is
 " absolutely needful, that those do believe the
 " History of Christ's Outward Appearance, whom
 " it pleased God to bring to the Knowledge of
 " it." So that *R. Barclay's* directing to Christ
 within doth by no means import a denial of the
 same Christ without, or of his bodily Existence in
 Heaven, which he expressly owns in these Words,
 " We believe, that that *Body* which Christ took
 " of the *Virgin,* which was of the Seed of *Abra-*
 " *ham* and *David,* in which Christ walked upon
 " the *Earth,* and was *crucified,* did arise the *Third*
 " *Day,* was glorified, and remaineth in *Heaven,*
 " wherein the Centre of his most Glorious Soul
 " remaineth for ever." *Folio Collection of his*
Works, p. 861.

EQUALLY groundless is *W. Notcutt's* Tattle of
G. Keith's being persecuted, and forced to fly for his
Life and Liberty into England, for preaching up the
necessity of Faith in Christ without; for *G. Keith* was
 not persecuted for preaching up the necessity of Faith
 in Christ without, nor indeed was he persecuted at
 all by the *Quakers;* but he was " prosecuted le-
 " gally for speaking and writing that which had
 " a Tendency to Sedition, and Disturbance of the
 " Peace, as also to the Subversion of the Go-
 " vernment

“ vernment, or to the Aspersion of the Magistrates
 “ thereof. * There is an Instrument with the Names
 “ of six Justices to it, wherein *G. Keith* is charged
 “ with publickly Reviling *Tho. Lloyd*, the Depu-
 “ ty Governour, calling him an *Impudent Man*,
 “ telling him he was not *fit to be a Governour*,
 “ and that *his Name would Stink*, with many o-
 “ ther Slighting and Abusive Expressions, both
 “ to him and the Magistrates. And also calling
 “ *one* in an open Assembly, *Impudent Rascal*, that
 “ was constituted by the Proprietary to be a Ma-
 “ gistrate.” † These and other such like Offences
 being legally proved against him, he was fin’d
 by the Justices *Five Pounds*, “ A moderate
 “ Fine considering the Nature of the Offence;
 “ and that which farther bespeaks the Clemency
 “ of the Government towards him, is, That Fine
 “ *was never levied.*”

“ It neither has been, nor is, the Judgment, or
 “ Practice of the *Quakers* to persecute any for
 “ Religion and Conscience. But all this Noise
 “ about Persecution of *G. Keith* in *Pensylvania*,
 “ is a meer Caulmny against the Government for
 “ their legal Prosecution of him for his Contempt
 “ and Abuse of the Government.” ¶ But to put
 this Matter out of Doubt, and to prove beyond
 Exception that *G. Keith* was not persecuted for
preaching the Necessity of Faith in Christ without,
 We shall here transcribe part of a Declaration which
 the *Quakers* in *Pensylvania* then and on that Oc-
 casion did publish, which is as follows,

* See *R. Claridge's Melius Inquirendum*, p. 175, 176.

† *Ibid.* p. 160.

¶ *Ibid.* p. 170, 171.

* “ WHEREAS divers Accounts have been
 “ lately published in Print of some late Division
 “ and Disputes between some Persons under the
 “ Name of *Quakers* in *Pensylvania*, about funda-
 “ mental Doctrines of Christian Faith, &c.

“ WE therefore, in Behalf of* the said People,
 “ as to the Body of them, and for all of them,
 “ who are sincere to God, and faithful to their
 “ Christian Principle and Profession—to remove
 “ the Reproach, and all causeless Jealousies con-
 “ cerning us touching those Doctrines of Christi-
 “ anity; ——— in Relation whereunto, we do, in
 “ the fear of God, and in simplicity and plain-
 “ ness of his Truth received, solemnly and sin-
 “ cerely declare, what our Christian Belief and
 “ Profession has been, and still is, in respect of
 “ JESUS CHRIST the only begotten Son of God,
 “ his Sufferings, Death, Resurrection, Glory,
 “ Light, Power, great Day of Judgment, &c.

“ WE sincerely profess Faith in God by his
 “ only begotten Son JESUS CHRIST, as being
 “ our Light, Life, our only Way to the Father,
 “ and also our only Mediator and Advocate with
 “ the Father.

“ THAT God created all Things: He made
 “ the Worlds by his Son JESUS CHRIST, he
 “ being that powerful Living Word of God,
 “ by whom all Things were made, and that the
 “ Father, the Word, and the Holy Spirit are one
 “ in divine Being, inseparable; One True, Living,
 “ and Everlasting God, blessed for ever.

* *Sewel's History*, p. 642.

“ YET that this Word or Son of God, in the
 “ fulness of Time took Flesh, became perfect
 “ Man, according to the Flesh, descended and
 “ came of the Seed of *Abraham* and *David*,
 “ but was miraculously conceived by the Holy
 “ Ghost and born of the Virgin *Mary*; and al-
 “ so farther declared powerfully to be the Son of
 “ God, according to the Spirit of Sanctification,
 “ by the Resurrection from the Dead, and that,
 “ as Man, *Christ* died for our Sins, rose again,
 “ and was received up into Glory in the Heavens;
 “ He having, in his dying for all, been that one
 “ Great universal Offering and Sacrifice for Peace,
 “ Atonement and Reconciliation, between God
 “ and Man: And he is the Propitiation, not for
 “ our Sins only, but for the Sins of the whole
 “ World; we were reconciled by his Death, but
 “ saved by his Life.

“ THAT Jesus Christ, who sitteth at the Right
 “ Hand of the Throne of the Majesty in the Hea-
 “ vens, yet he is our King, High Priest, and Pro-
 “ phet in his Church; the Minister of the Sanctu-
 “ ary. — He is Intercessor and Advocate with
 “ the Father in Heaven, and there appearing in the
 “ Presence of God for us, being touched with the
 “ feeling of our Infirmities, Sufferings, and Sor-
 “ rows. For any whom God hath gifted, and
 “ called, sincerely to preach Faith in the same
 “ *Christ*, both as within and without us, cannot be
 “ to preach Two *Christs*, but one and the same
 “ LORD JESUS CHRIST, having respect to those
 “ Degrees of our spiritual Knowledge of CHRIST
 “ JESUS in us, and to his own unspeakable Fulness
 “ and Glory as in himself, in his own entire Being,
 “ wherein *Christ* himself, and the least Measure of
 “ his Light or Life as in us, or in Mankind,
 “ are not divided, or separable, no more than the
 “ Sun

“ Sun is from its own Light. — His Fulness
 “ cannot be comprehended or contained in any fi-
 “ nite Creature, but in some measure known and
 “ experienced by us.

“ WE sincerely believe in JESUS CHRIST,
 “ both as he is True God and Perfect Man. —

“ THAT divine Honour and Worship is due
 “ to the Son of God, and that he is in true Faith
 “ to be prayed unto, — because of the Glorious
 “ Union or Oneness of the Father, and the Son,
 “ and that we cannot acceptably offer up Prayers
 “ and Praises to God, nor receive Answer or Bless-
 “ ing from God but in and through his dear Son
 “ CHRIST.

“ THAT true and living Faith in CHRIST
 “ JESUS, the Son of the Living God, has re-
 “ spect to his Entire Being and Fulness, to him
 “ entirely as he is in himself, and as all Power in
 “ Heaven and Earth is given unto him, and al-
 “ so an Eye and Respect to the same Son of God,
 “ as inwardly making himself known in the Soul
 “ — whereby he is the immediate Cause and
 “ Author, Object and Strength of our living Faith.”

THE next Thing *W. Notcutt* undertakes, is, *p.*
12. to shew that *R. Barclay's* Works will not bear
the fiery Trial of the Holy Scriptures: In Proof of
 which, he says, “ I might Instance in *R. Barclay's*
 “ Doctrine of Justification, by their own Works,
 “ and the Merit of Works.” A Doctrine *R. Bar-*
clay did not hold, as the very Proposition it self
 concerning Justification in his *Apology*, *p.* 196. doth
 evidently shew: His Words are, “ It is not by
 “ our Works wrought in our own Will, nor yet
 “ by good Works considered as of them-
 “ selves, but by *Christ*, who is both the Gift and
 “ the

SECT. I. *His Introduction considered* 19

“ the Giver, and the Cause producing the Effects
 “ in us; who as he hath reconciled us while we
 “ were Enemies, doth also in his Wisdom save us
 “ and justify us after this Manner, as saith the
 “ same Apostle elsewhere; *according to his Mercy*
 “ *he saved us by the washing of Regeneration and*
 “ *the renewing of the Holy Ghost.* Tit. iii. 5.” And
 in p. 203. he expressly says, “ Forasmuch as all
 “ Men who have come to Man’s Estate (the
 “ Man Jesus only excepted) have sinned, therefore
 “ all have need of this Saviour; to remove the
 “ Wrath of God from them, due to their Offences;
 “ in this Respect he is truly said, to *have born the*
 “ *Iniquities of us all in his Body on the Tree*; and
 “ therefore is the *only Mediator*, having qualified
 “ the Wrath of God towards us; so that our for-
 “ mer Sins stand not in our Way, being by Vir-
 “ tue of his most Satisfactory Sacrifice removed
 “ and pardoned; neither do we think, that Re-
 “ mission of Sins is to be expected, sought or obtain-
 “ ed any other Way, or by any *other Works or Sa-*
 “ *crifice whatsoever.*”

WITH equal Justice does *W. Notcutt* attempt to father the same *Doctrine of Justification by our own Works* on *Samuel Fisher*, whereas if he ever read the Page in *S. Fisher’s Works* which himself has quoted, he cannot be Ignorant, that he expressly disowns any such Doctrine: The Paragraph in his *Rust. ad Acad.* p. 138. immediately preceding *W. Notcutt’s* Quotation is as follows,

“ AGAIN, there are *good Works* (so called) which
 “ are only OURS, and not *Christ’s*, and such are
 “ all the best that we work *without him of our selves*,
 “ even all our *own Righteousness and Righteousnesses*,
 “ which are as an *unclean Thing*, as a *menstruous*
 “ *Rag.* Isa: lxiv. 6. *as dung and lofs, and not gain*

" nor any way profitable to save or deliver. *Iſa.*
 " lvii. 12, 13. *Phil.* iii. 4. and x. 10. And by
 " theſe, though done in Man's *Willings* and *Run-*
 " *nings*, in a way of outward Conformity to the
 " *Letter of the Law*, ſhall no Fleſh ever be *juſtified*,
 " any more than *Paul* was, for theſe are not *Chriſt's*
 " (all whoſe Works are *meritorious* and *acceptable*
 " to God, and *deſerving no Condemnation* that I know
 " of, and conſequently *deſerving Juſtification* be-
 " fore God;) but Man's *own Righteouſneſs*, as that
 " of the *Jews* was, *Rom.* ix. 32. x. 3. ii. 3.
 " and *Paul's* was till he came to the *Light*, (though
 " for want of coming to the *Light*, *T. D.* in his
 " dark Mind ſaith *Paul* had no *Righteouſneſs* that
 " was not *Chriſt's*, p 22.) is meritorious of no
 " more Acceptance than *Cain's* Sacrifice had, which
 " was *juſtly* and *deſervedly* rejected, becauſe it's the
 " *Evil doer* ſtill, that does that Good, which God
 " (whate'er the Sinner calls it) accounteth Evil."

LET the Impartial Reader after peruſal of this
 Paragraph judge, whether the Man who wrote thus
 could hold the *Doctrine of Juſtification before God by*
our own Works. But that which aggravates *W. N's.*
 Injuſtice in this Caſe, is, that if he has read in *S.*
Fiſher's Ruſticus ad Acad. but one Page back from
 what he quoted, he cannot poſſibly be ignorant that
S. Fiſher's great Complaint againſt his Opponents
 was, that whereas he had affirmed that *Good*
Works deſerved Juſtification,, his Adverſaries had
 altered his Aſſertion by Foisting in the Term *OUR*
 without his Conſent or Allowance.

THUS, I think, I have fully proved, that *W. N.*
 has Induſtriouſly endeavoured in this Point of *Juſti-*
fication to pervert the Meaning of thoſe Authors
 whoſe Arguments he will never be able to confute,
 and therefore his little Flirts of Raillery either at
 them or me on this Head are windy and worthleſs :
 Nor

Nor indeed can I discern any Thing else worth Notice, till he comes to p. 21, 22. where he weakly attempts to bring me into a Dilemma, by a pretended Parallel of certain Expressions of *G. Fox*, and *E. Burroughs*, with the Doctrine of Election asserted by *Elisba Cole*, which I call'd absurd, uncharitable, and Blasphemous. Whereas those Expressions carry not in them the least Appearance of the Doctrine I condemned, which was that of *Absolute and Unconditional Election and Reprobation* as maintained by *Elisba Cole*, from which the Doctrine held by *Fox* and *Burroughs* is as opposite as Light is to Darkeness: Nor does *W. Notcutt* himself pretend to shew wherein their Parallel lies: Yet does he exercise his low insulting Wit in a Matter where he has not gained a tittle of Advantage.

P. 22. HE finds fault with my saying *Vind.* p. 9. that his asserting that *R. Barclay* said not a Word of the Blasphemy of his Friends against Christ and his Word, is an high Abuse, and looks to me as if he did not value what he said, so that he could answer his End of effectually prejudicing People against the Quakers in general, and *R. Barclay* in particular. Of this he attempts to clear himself p. 23. by a most pitiful Evasion, thus "H. B. calls this "an high Abuse of *R. Barclay*, whereas it is plain "Truth, and he cannot give me one Instance in " *R. Barclay's* Books, wherein he has so much "as mentioned any of the Blasphemies of his "Friends." Whereas the plain and obvious Sense of the Abuse I complained of was, that his Assertion doth evidently carry with it a most vile Insinuation of Blasphemies in *R. Barclay's* Friends, and of his privity to them. Both which I yet insist upon to be utterly false and unprov'd by *W. Notcutt*, and that consequently it looks as if he did not value what he said.

S E C T. II.

Wherein the 1st Chap. of *W. Notcutt's*
Reply is considered.

Of the RISE of the QUAKERS.

THE Foundation of the Debate between *W. Notcutt* and me upon this Head, was his Assertion in his *Review*, that the Name Quaker was given them on Account of their Trembling. Upon which I observed in my *Vindication* how inconsistent it was with a Christian, or one acquainted with the Operations of the Spirit of God, to fix an Ignominious Character upon such Motions of the Body as had frequently been the visible Effects of such Operations, of which I gave several Instances from Scripture, whence I argued, That if Trembling were a sufficient Cause for fixing the Ignominious Character of QUAKERS, I could see no Reason why all in whom the same Effects appear'd might not equally be entitled to the same Appellation.

To avoid this plain Conclusion, *W. Notcutt* runs away from the Terms of the Debate, in keeping to which he saw he could not deny, that many good People in the primitive Times were QUAKERS, and starts a fresh Point, telling us, that Nothing is more manifest than that those Persons spoken of in Scripture were not of the Quakers Principles: But his Discourse of MOSES's respect to Ordinances, and of DANIEL's praying and Confessing his Sins, is no Proof of that; because the Quakers have no Principles that deny respect to Ordinances, or oppose Prayer or Confession of Sins; but live in the Profession and Practice

SECT. II. *Of the Rise of the QUAKERS.* 23

Office of both. As to the Apostle *Paul*, he might more rationally have argued, *that he must needs have been a Quaker*; because he declares, *Christ sent him not to baptize*: besides, he gives Directions how *Women* should demean themselves in their *praying and prophesying* in the Church. So that by his departing from the Terms in debate, he has gained nothing but the Character of an unfair Disputant.

But he cavils at an Argument of mine respecting himself, which was to this Effect,

If because Men trembled, they must be called Quakers.

THEN if W. Notcutt Works out his Salvation with Fear and Trembling, he is a Quaker.

UPON which he rallies me thus, p. 25. "But he thinks he has shewn a marvellous Piece of Learning, in forming a Syllogism. But, Friend, do you consider what you are doing? How comes it about that you go to *Hell*, to beat up for Forces against us? For, you know, that some of your Leaders have said, that Philosophy and Logick are of the Devil."

HERE are two *Affertions* which 'tis impossible he could know to be *true*, and which I certainly know to be *false*. viz. 1. That I think I have *shewn a marvellous Piece of Learning* in forming a Syllogism, when as I do not think so, nor that much Learning was requisite to the forming such a plain Argument, which himself says, *is not reducible to any just Rules of Logick*. Nor do I pretend to be a Logician, or vers'd in that Art of Wrangling.

2. That I know that *some of our Leaders have said that Philosophy and Logick are of the Devil*, whereas I do

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not know that any of them have said so. This again looks as if he did not value what he said.

HIS own Arguments p. 25, 26. are of no validity, because grounded on a Supposition entirely false, viz *That the Quakers do not hold all the Fundamentals of the Christian Religion.* It were much more just and Reasonable from the Contrary Truth to argue thus,

THE *Quakers* hold all the Fundamental Doctrines of the Christian Religion;

BUT *W. Notcutt*, declares that he differs from the *Quakers* in most or all of the Fundamental Doctrines of the Christian Religion;

CONSEQUENTLY, Wherein he so differs, he is as far from *Christianity*, as from *Quakerism*.

W. Notcutt proceeds p. 26. to *James Naylor*, without taking the least Notice of his Recantation and Submission produced in my *Vindication*, p. 14, 15. which would have had its due Weight with any reasonable Man. The *Quakers*, as I told him before, were not at all chargeable with the Actions of *James Naylor* and his Followers, because, the Society were not concern'd in, nor did ever Countenance such Extravagant Performances, but on the contrary shewed the utmost Dislike and Abhorrence to such Practices. And that they did so, doth farther appear by a * Letter written to them with his own Hand, when he was in *Bridewell*, to this Purport;

* *Sewell's History.* p. 155.

“ *Dear Brethern,*

“ MY Heart is broken this Day for the Offence
 “ that I have occasioned to God’s Truth and Peo-
 “ ple, and especially to you, who in dear Love fol-
 “ lowed me seeking me in Faithfulness to God ;
 “ which I rejected, being bound wherein I could
 “ not come forth, till God’s Hand brought me, to
 “ whose Love I now confess: And I beseech you,
 “ forgive wherein I have evilly requited your
 “ Love in that Day, God knows my Sorrow for it,
 “ since I see it, that ever I should offend that of
 “ God in any, or reject his Counsel, and now that
 “ * Paper you have seen lies much upon me,
 “ and I greatly fear farther to offend or do
 “ amiss, whereby the Innocent Truth, or Peo-
 “ ple of God should suffer, or that I should dis-
 “ obey therein.

“ UNLESS the Lord himself keep you from me,
 “ I beseech you, let nothing else hinder your com-
 “ ing to me, that I might have your help in the
 “ Lord. In the Mercies of Christ Jesus this I beg
 “ of you, as if it were your own Case, let me not
 “ be forgotten of you.

“ AND I intreat you, speak to *Henry Clark*, or
 “ whoever else I have most offended; and by the
 “ Power of God, and in the Spirit of Christ Jesus,
 “ I am willing to confess the Offence, that God’s
 “ Love may arise in all Hearts, as before, if it be
 “ his Will, who only can remove what stands in
 “ the way, and nothing thereof do I intend to co-
 “ ver, God is Witness herein.”

* This seems to have been some Paper of Condemnation given forth by the Society against him.

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THIS may satisfy Men of Reason, tho' perhaps not *W. Notcutt*, who continues to justify his unjust Remarks upon the Quakers, that *their Beginning was with Blasphemy*, and calls it in p. 27. 'A natural " and honest Conclusion, for the Case says he, stands " thus, If James Naylor, and his Disciples, were some " of the first of the Sect of the Quakers, and were both " guilty of Blasphemy, then their Beginning was with " Blasphemy; but the former is true, therefore the latter."

IN which Argument, the Conclusion he draws is no real Consequence of the Premises: For supposing, that *James Naylor* had been the * first of the Quakers, and that he had been † guilty of Blasphemy, yet would it not follow, that the Beginning of the Quakers was with Blasphemy, for *Naylor* himself had been a Quaker several Years before the Time of the pretended Blasphemy for which he was so cruelly punished. Besides, this ascribing the failings

* Which yet 'tis certain he was not.

† Which we do not admit: For as *Sewall* in his History, p. 129. well Notes, " The Extravagancy of the Sentence which that " Parliament passed upon him, with other Circumstances, " give great Reason to suspect the Account (in the printed " Trial by them published) was partially taken, and published to justify their Cruelty, which is also set forth in " Print by way of Annotation on the said Trial. And as *J.W.* " says) some of his Answers were Innocent enough, others " not clear, and some aggravated by his Adversaries; some " of them he denied, some he owned; they reported the " Worst, and more than was true in some Things, adding " and diminishing as they were minded, much wanting of " what he said to the Committee, wresting and perverting " his Words what they could, and endeavouring to draw " Words out of him, to ensnare him, and take away his " Life; and to shew their Confusion when he was before " them, they would have had him to Kneel and pull off his " Hat to them, tho' a part of the Charge against him was " that some knelted to him."

of particular Persons to an whole Society, is altogether immoral and contrary to that excellent Rule of *Doing as Men would be done by*. Would it be thought just to impute the Extravagant Conduct of the *Anabaptists of Munster*, or of some *Independents* in 1648, or the Cruelty of those in *New-England* who persecuted the *Quakers* to death, to the respective Societies which now go under those Names? Yet thus unjustly and unreasonably does *W. Notcutt* deal with the *Quakers*: And at the same time wipes his Mouth, and demurely asks,

“ THEN why does *H. B.* complain of Injustice done them? *Adding*, But this is the common Clamour of the Advocates for your Principles, when Arguments fail: If any write against them they cry out, *That they are abused and treated unjustly; that they are bely'd both in Story and Quotations; that they are misrepresented, and their Expressions perverted.*

ALL which has been done as often as by them complain'd of, and being now again by *W. Notcutt* repeated, is again as deservedly blamed.

BUT hear him a little farther, p. 27. “ If, says he, their Adversary does but miss a Figure, or transpose one, or leave out or put in a Word in a Quotation, tho' he never injures the Sense by it, but designs to make better *English* of it; they presently make such an Outcry, as if it was done out of Malice, and on purpose to injure them.”

Fine indeed! Give him but the *Liberty*, of missing a Figure, or transposing one, and of leaving out or putting in a Word in a Quotation, and let him judge whether it injure the Sense or not, or make better *English* of it: Let but the *Quakers* also be still,
and

and acquiesce in his Award, without *making* any *Complaint* or *Outcry*; and he'll confute 'em to all Intents and Purposes. A NOTABLE CHAMPION! But alas! Did the poor Man really know *himself*, and the *Deceit* of his own *Heart*, which is abundantly discovered to others in this *Reply*, he would never dream of being intrusted with such Privileges.

THE next thing observ'd by *W. Notcutt* p 27. is thus express'd, "*Pag. 16, 17. H. B. is very angry that I asserted, That G. Fox said that he was Christ; and with much warmth, he saith, With what front can the Reviewer stand up in the Face of the Country, and assert, that this very Man gave out that he was the Christ?*"

I did say, *With what Front THEN can the Reviewer stand up in the Face of the Country, and assert, &c.* I thought he had a very hard Front; but I think he shews it yet more hardned by asserting a second time, and attempting to prove in the Face of the Country, what himself, if ever he read *G. F's* Works, must know to be false.

THE Word THEN by him fraudulently left out in citing me, has an express Reference to somewhat he was minded to conceal, namely, a direct Quotation from *G. F's Doctrinals*, p. 417. thus, "*This Jesus hath God raised up, and we the People of God, in scorn called Quakers, do say, that there is no Salvation in any other Name under Heaven, whereby Men must be saved, but in the Name of Jesus Christ of Nazareth, which was crucified without the Gates of Jerusalem, whom God hath raised from the Dead.*" This plain Acknowledgment to the Manhood, Crucifixion, and Resurrection of Jesus Christ, and that there is no Salvation in any other Name under Heaven, as well as
many

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many other such Passages in the Writings of G. F. which I concluded our Author could not be ignorant of, who pretended to cite so much from them, was the Occasion of my saying, *With what front THEN can the Reviewer stand up in the Face of the Country, and assert that this very Man gave out he was Christ!* Because G. Fox's so giving out that he was Christ, would have been utterly incongruous, and incompatible with his own Declaration in the aforesaid Quotation, and in a Multitude of Places in his Writings. Now if G. F. had given himself out to be Christ, it must have been either before or after such Declaration made; if before, can it be thought he would have made any such Declaration, proving himself a Liar to the World, who well knew that he was not of Nazareth, nor crucified at Jerusalem: If after, his own Declaration would have equally confuted him. But how improbable soever the Thing be, W. N. undertakes the Proof of it with an Air of Assurance; p. 28. *You put me,* says he, *upon the Proof, and I am ready to do it.* Now then let's see his Performance.

1. HE produces a Citation from the *Snake in the Grass*, of some Expressions that Author charges upon G. Fox; but he leaves his Reader to seek whether those Expressions were forg'd by the Snake, who hiss'd out many Falshoods, or really spoken by G. Fox, from whom he produces neither Book nor Page.

2. THE Testimony of Francis Bugg, in his *New Rome arraigned*, p. 33, 34. that "Others call'd G. F. the Branch, and Star of Righteousness:" Which if it were as true, as 'tis probably false, would be far from proving, that G. Fox gave out that he was Christ.

3. HE

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3. HE tells us, “ That *Josiah Cole* sent a blasphemous Letter to *G. Fox*. and that *W. Penn* undertook to vindicate the Expressions.” But how *Josiah Cole*’s sending a Letter, or *W. Penn*’s vindicating it, proves that *G. Fox* gave out that himself was *Christ*, he has not demonstrated.

4. HE brings a Citation from *Qu. Chalk. p. 6.* telling the Language a great Speaker us’d concerning *G. Fox*: which is as foreign as the rest from his Undertaking.

5. HE adds, that *G. Fox* took upon himself the Royal Titles that belong alone to *Jesus Christ*: An unprov’d Assertion, and, I think, utterly false: But had it been true it comes not up to his Point, which was to shew, not what *G. F.* took upon himself, which what he gave himself out to be.

No Man that knows the Nature of a Proof, can take these to be any: ’Tis therefore not improbable, than when *W. N.* vapour’d thus, *I am READY to prove it*, he intended by the Word *READY*, not that he was *ABLE*, but *WILLING* to do it; and in that Sense I can believe him.

BUT, though none of his pretended Proofs hit the Mark he aims at, yet, seeing they are little else but the Venom of the *Snake in the Grass*, long since wip’d off, but of late lickt up by him to spit again upon us, we shall here transcribe the Answers made thereto by *Joseph Wyeth*, about thirty six Years ago, in a Book entituled, *Anguis Flagellatus*, or a *Switch for the Snake*.

1. *Switch p. 175.* “ The *Snake, p. 113.* quotes Part of a Letter said to be writ by *G. F.* but for any Proof that he has given, it may either be
“ adulterated

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“ dulterated by the *Snake*, or some Apostate, or
 “ forg’d by them. If they were G. F’s why did not
 “ the *Snake* give the whole Letter? To what pur-
 “ pose hath he made a Break in it? And what is left
 “ out at it? The Editors of the Journal had no rea-
 “ son why they should have left out or alter’d, (as
 “ p. 114. he says, they have) those Words [*My*
 “ *Kingdom is not of this World,*] and those Words
 “ [*Who is the Son of God,*] which need not have given
 “ Offence, if they had been in. For they whom
 “ Jesus Christ hath washed from their Sins, in his
 “ own Blood, are by him made *Kings and Priests*
 “ unto God. Rev i. 6. and to them *it is their Fa-*
 “ *ther’s good Pleasure to give the Kingdom* (Luke xii.
 “ 32.) *which is not of this World.* And for those last
 “ Words said by the *Snake* to be omitted, and in-
 “ stead of *which*, he says are added, [*I set my Name*]
 “ what Room or Place was there for all that to come
 “ after his Name was set? Which the *Snake* hath
 “ given and omitted with a ———

2. *Ibid.* p. 178. “ The *Snake’s* next Quotations
 “ are from an Adversaries Book, which was an-
 “ swered.

“ YET such is his Injustice that he takes no No-
 “ tice of the Answer, but objects, as if they had not
 “ been reply’d to, wherefore it deserves not to be
 “ taken Notice of, till he shall have reply’d to that
 “ Answer, and disprov’d it. And any Man may
 “ with equal Justice quote the Books of the *Roma-*
 “ *nists*, to prove the *Church of England* Schismatical,
 “ Heretical, &c. without taking Notice of the
 “ Answers written to them Charges. But whether
 “ such Practice would be reasonable or not, not on-
 “ ly the aggrieved Party, but all impartial Men can
 “ readily determine.

3. *Ibid.* p. 178, 179, 180. " One of these Quotations is from Part of a Letter, writ by *Josiah Cole* to *G. Fox*, and which had been formerly objected against by *John Faldo*, and other Adversaries, to which Objections *W. P.* did answer in two several Books, one entituled, *Judas and the Jews*, the other entituled, *The Invalidity of J. Faldo's Vindication*. Of the first of these Books the *Snake* takes so much Notice, (p. 115.) as to say, that, *W. P.* does in p. 44. excuse and justify *Josiah Cole* in that Letter; but has taken no pains to refute the Arguments, nor any Notice at all of the Book last named, in which *W. P.* does justify it; but only Serpent-like would deceive his Reader, by giving the Words in Old Black English Letters; as if that was Argument sufficient to shew that the Sense of the Words were Black and Idolatrous. But that they are not, I shall, Reader, intreat thy Patience, to weigh and consider the five following Paragraphs, which are the Words of that Letter, together with *W. P.*'s Defence and Explanation of them, as they are in his Book, *Invalidity*, &c. p. 354, 355.

" First, That he should call *G. Fox*, the Father of many Nations; but what is this more than to say, that Men of several Nations have been begot unto Christ through him? Thus *PAUL* was a Father to the Romans, Corinthians, &c. 1 Cor. iv. 15. For though ye have ten Thousand Instructors, yet ye have not many Fathers, for in Christ have I begotten you.

" Secondly, That his Life hath reached through his Children to the Isles afar off, to the begetting of many again unto a lively hope. But what of all this? The Lie of God is one in all; *Paul* lived by the Life

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“ Life of Christ, and so did *Peter* ; *Paul* was present
 “ in Spirit though absent in Body. 1 Cor. v. 3, 4.

“ Thirdly, *That Generations to come should call him*
 “ *blest*: But is not the Memory of the Just blessed ?
 “ *Prov. x. 7.* And did not God by *Isaiah* promise
 “ concerning *Israel*, *I will make thee an Eternal Ex-*
 “ *tendency, and the Joy of many Generations.* Isa. lx:
 “ 57. This belongs to *G. Fox*, *J. Cole*, and every
 “ *Child of God* ; yea and *J. Faldo* too, if he were as
 “ good as he should be.

“ Fourthly, *That his Being and Habitation was in*
 “ *the Power of the Highest*: And so it should be ;
 “ for that is the Habitation of every Child of God ;
 “ for others dwell in the Power of the World. In
 “ short we are exhorted to stand fast in the Power
 “ of Godliness ; and we read that it was the End of
 “ the Evangelical Ministry, *to turn People from the*
 “ *Power of Satan unto the Power of God*, which is
 “ the Power of the Highest.

“ Fifthly, *That he ruled and governed in Righteous-*
 “ *ness*: This is but what *Paul* exhorts *Timothy* to do
 “ in the Church of Christ, as both his Epistles in-
 “ form us at large ; *Every Elder, Overseer or Pastor,*
 “ *in the Church of Christ is bound to do so*: If *J. F.* can
 “ prove he doth otherwise, he may then charge him
 “ with uncomely walking, but not *J. Cole* with
 “ Blasphemy for saying, *That a good Man governs*
 “ *in Righteousness.*”

4. *Ibid. p. 180.* “ His next Instance is from a
 “ Sheet, entituled, *The Quakers Challenge*, p. 6.
 “ wherein the *Snake* says, *Solomon Eccles says these*
 “ *Words of G. Fox.* “ It was said of Christ that he
 “ was in the World and the World knew him not ;

“ So it may be said of this true Prophet (*George Fox*) whom *John* said he was not.”

“ HERE the *Snake* takes some Pains to wrest, pervert and misconstrue these Words of *Solomon Eccles*, contrary to a sober Explanation given of them by *G. Whitehead*, in his Book, *Serious Search*, p. 58. But has knowingly omitted to accept, or refute, *Solomon Eccles* his own Explanation of them Words: Contrary to what he hath in the like Case, p. 195. said concerning *G. F.* viz. *You will best know his Meaning from himself.* Which if true, why did not this *Snake* either accept or refute *Solomon Eccles* his Meaning, which is given from himself, and mentioned in p. 59. of *Serious Search*, abovenamed; and also in p. 75. of *Judas and the Jews*, likewise beforenamed, and which for the Reader’s Satisfaction I here subjoyn? I did not say, nor did I ever believe, that the World was made by *G. F.* but by Christ, who was in the World, and the World knew him not: So that I say, it may be said of *G. F.* the World knows him not, though he be in the World, as was said of Christ. *He was in the World, though not of the World, and the World knew him not:* And he said of his Followers: *Ye are not of the World, as I am not of the World, and I have chosen you out of the World.* John xvii. 16. and xv. 19.

“ NOW, Reader, what Faith or Honesty can we expect to find in an Adversary, who, with deep Hypocrisy and Injustice, shall thus wilfully pass over, and not accept, or refute, a Man’s own Explanation of his Words? What is become of his great *Charity*, *real Kindness*, and *good Wishes*, which in p. 2. he pretended to have? We may safely conclude, they have no more Reality than
the

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“ the Tears of a Crocodile, which Naturalists speak
“ of.

5. *Ibid.* p. 177. “ The Snake’s next Quotation
“ (p. 114) is from *The Title Page of News coming out*
“ *of the North*: From whence he insinuates, and
“ charges G. F. with saying of himself, *that he was*
“ *prophefied of.* His Quotation is this, *Written from*
“ *the Mouth of the Lord, from one who is Naked, and*
“ *stands naked before the Lord, clothed with Righte-*
“ *ousness, whose Name is not known in the World; ri-*
“ *sen up out of the North,* which was prophesied of
“ but now is fulfilled. (Here the Snake leaves off,
“ but G. F. continues) *The Army is coming out of the*
“ *North against you terrible Ones, whose Weapons are*
“ *not Carnal but Spiritual.*

“ Now from G. F.’s Words it is plain, that these
“ Words [which was prophesied of] relate to the
“ Prophecy of *Jeremy* the xxxi. 8. and not to him-
“ self, or any Person; and are only an Allusion to
“ those Prophecies of the holy Prophets concerning
“ the Armies of the North, which were to fight a-
“ gainst and overcome the *Jews* and other Nations,
“ for their Disobedience and Wickedness. Which
“ as they literally did do, so (by a natural Allusion)
“ the People fulfilling this Prophecy, *Jer.* xxxi. 8.
“ will, through the Assistance of God’s Grace (their
“ Weapons being spiritual, not carnal) go on in
“ the Warfare of the Gospel Day.

6. *Ibid.* p. 61. “ Snake p. 19. *Having thus shewn*
“ *the Quotations of the Quakers out of their printed*
“ *Books.* I will now further prove my Charge in LE-
“ GAL FORM against them, by Evidence upon Oath.

“ HAVING hitherto detected the Snake in false
“ quoting of our Books, and perverting the plain
“ Sense

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“ Sense and Meaning of them, so as it is obvious to
 “ the intelligent *Reader* ; I shall now examine and
 “ detect his *Legal Form*, but first will shew what it
 “ is.

“ *Snake*, p. 19. Which you will find in a Book
 “ printed 1653. intituled, *A brief Relation of the*
 “ *Irreligion of the Northern Quakers, &c.*

“ HERE, *Reader*, is the *Snake's Legal Form* ; a
 “ Pamphlet writ by profess'd Adversaries (like the
 “ *Snake*) which pretends to give an Account of two
 “ or three Trials, of *G. Fox* and *J. Nailor* for Blas-
 “ phemy : And what is in this related, the *Snake*
 “ says is proved by Evidence upon Oath. When
 “ indeed it is only a great Argument of the *Snake's*
 “ Ignorance or Malice, (I rather think the last) to
 “ call a private Pamphlet a *Legal Form*. A
 “ Charge of Fact done many Years past, and
 “ brought to Trial in Courts of Justice, cannot be
 “ said to be prov'd in *Legal Form*, if the Convicti-
 “ on of the Accused cannot be proved by the Re-
 “ cords of the Court. Which I defie the *Snake* to
 “ produce. Nay he cannot, because the Parties
 “ were discharg'd from their Accusations, the Evi-
 “ dence proving insufficient against them.

“ AND now for the *Snake* (in his own Language)
 “ *Boldly and Impudently* to give the Lye to the Judge
 “ of the Assize, or other Magistrates, before whom
 “ these Charges of Blasphemy were brought against
 “ *G. Fox* and *J. Nailor*, and to say it was proved
 “ when it was not, argues Impudence towards the
 “ Magistrates, but Villany towards the Memory of
 “ the Accused : For had it been proved, they must
 “ have been convict, and have suffered the Deme-
 “ rits of Blasphemy : And all this would have been
 “ upon Record. But besides this One Grand and
 “ Notorious

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“ Notorious Lye of the *Snake's*, viz. *That the Charge was proved*; there is in his *Legal Form*, many other Lyes, which I shall detect as I come at them.

“ *Snake*, p. 19, 20. *There* (the *Snake* directs to that lying Pamphlet) p. 2. and 3. *You have an Account how G. Fox did avow himself over and over to be equal with God: Being asked by Dr. Marshall, in the Presence of Mr. Sawro, Col. Tell, and Col. West, Justices of the Peace in the County of Lancaster, at a private Sessions in the Town of Lancaster, whether or no he was equal with God, as before that Time he had been heard to assert? His Answer was this, I am equal with God.*

“ Pray, Reader, observe, had this been true, that *G. Fox* had so answered as the *Snake* says he did in the Presence of three Justices, what need was there for *Marshall* and *Altam* to swear it against him? Since the Justices, if they had heard it themselves, might have convicted him thereof upon their own personal Hearing, without other Evidence. Or how likely is it that *Col. West* and *Thomas Fell*, both Justices upon the Bench at this Trial, should sign a *Supersedeas*, which both of them did for his Acquittal, if either of them had heard him say the Words charged? Or how could he have been discharged for want of another Evidence, when his Adversaries might have brought in the three Justices against him, had it been true, that they had heard him themselves? But besides, there are two Lies in this Paragraph; the first is, There was not any Justice of the Peace, or Colonel named *Tell*. Secondly, *G. Fox* did not answer, *that he was equal with God*. But thus it was; There were eight several Charges against him, the fourth of which was, *That he had said*
“ *he*