

already quoted out of *Zechary*, to which if we add the 6th of *Rev.* and 7th. 'The Lamb had seven Eyes, which are the seven Spirits of God, sent forth into all the Earth—agreeing to the description of the Angels in *St. Paul*, that they are ministring Spirits, sent forth to minister to those who should be Heirs of Salvation—All Ministers, tho' some principal, others subordinate. Now, should we make all this nothing but Figure and Mystery? should we interpret these seven Spirits seven Powers, or Gifts sent forth to shew themselves strong, &c. Besides that, 'twould hardly be sense, at least very harsh, there's a much greater inconvenience; for the Hobbists and others, who deny any such thing as the Existence of Angels, calling 'em only Powers, or Virtues, would interpret all other places of Scripture where they are mentioned in the same manner, and as it seems with the same probability of Reason—Nay, make the Holy Ghost it self no more than the *Power of God*, as is asserted by some blasphemous Hereticks. We'll add but one Text more, and then conclude this Answer—'Tis in *Rev.* 8. 2. &c. 'And I saw the seven Angels which stood before God (no doubt the same before described) and to them were given seven Trumpets, and the seven Angels which had the seven Trumpets, prepared themselves to sound, and the first Angel sounded, &c. and so on of all the rest—Now it's hence plain, that these *seven Spirits* were seven Angels, that the seven Eyes were the same, and that all these were distinct from each other.

Having occasion given us by several Questions sent us to discourse of the Sect of *Quakers* (if that ben't their name, we'd fain know what 'tis) tho' we advanced nothing concerning 'em but what we were satisfied was Truth, yet some of 'em are, it seems, so extremely displeased at it, that instead of turning the other Cheek as well as refusing Oaths, those unpassionate People have expressed their resentments very warmly in a familiar Epistle which in the name of their No—Churches is sent unto us. With big threatenings that if we take no notice on it, and we suppose, do penance by acknowledging our Faults, the *Verbatim of the Letter is to be printed* (take their own pretty phrase) and the *Athenians* swing'd off in the face of the World.—But lest the reader should injure himself with too eager expectation; we must ask leave to forestal our angry Friend a little, and produce some Paragraphs of the Letter before they print it all themselves.—It begins thus;

*Athenians*—"At and since your appearing in the World by that name, your repeated Protestations of Christian candor and modesty in answering such questions as were fit to be answer'd, and total silence in such as were not, did make the ingenious of either Sex however distinguish'd [Brethren & Sisters, or otherwise] willing to further what might be of Service to the publick, but your notorious preverifications have been such, and sufficiently known to the

"can't make better sence on't) that what was intended for your encouragment and others service, you have made use of as a ladder to climb higher than others, whereby you might have your hateful opportunity of abusing what and whomsoever agrees not with you, and that by aspersions so gross and false, that it needs not the judgment of an *Athenian* to unvail you.

And after a great deal more of the same, he insists on our abusing his party in several of our Papers, In *Vol.* 3. *Nu.* 3. *Qu.* 6. where we say that none but silly Enthusiasts now take our Saviours words about swearing in that exprefs literal sence they seem to bear—and *Number* 23. *Quest.* 4. Where the Quaker is found among Muggletonians, &c. And a touch at their opinions—but chiefly *Vol.* 4. *Number* 30. Where the Parallel is made between him and the Papist, and several very ill things laid to his charge, which our Epistolizer dos utterly deny, declaring such our assertions to be false, scandalous and *Malitious* (tho' all his Light within can never prove the last) what e're he might pretend to the other Epithets, requiring us to make our assertions good, or to be accounted what he's pleased to say we truly are, the worst of Incendiaries, accusing us also for falling from the very forms of Civility and Charity in *falsly belying* and accusing our neighbours, or else we must look to be exposed, and our falshood and baseness detected in every particular, &c.

Here's a great deal of Heat and anger, which we wish may not argue *Guilt* rather than *Innocency*, and another spirit rather than that of our Saviour. If we have wrong'd that party or any other, let 'em prove we have done so, and we will not only profess our selves ready to make them publick satisfaction, but shall be extreamly glad to find our selves so happily mistaken. But we are too confident we are not so in the present case, and if they have liberty to make Profelytes, we hope we may have as much to endeavour to preserve those who are of our Communion by shewing them what principles they really hold, if we may trust either our Eyes or Ears, tho' they are not, it seems, publicly owned by them; and this in answer to such Questions as are proposed to us by those who may be, perhaps, more concern'd than we were aware of. For their threatening to expose us, and defend themselves, unless we make our former Assertions good, we shall be very glad to see it done, that we may once know what they believe, for which very reason we'll defer our proof of what we have formerly asserted, as well as to take altogether the force of their Opinion; only the following Questions, we desire 'em positively to answer in their intended Paper, otherwise the worst will be taken *pro confesso*. 1. Whether they all do generally own the Scriptures to be the Word of God? 2. Whether they own Jesus Christ to have been Cod equal with the Father from all Eternity? 3. Whether they own the Holy Spirit to be God



God, and that in the Holy Trinity there are three Persons and one God blessed for ever—4. Whether they hold their boasted Light within, to be this very Third Person, or only their own Natural Reason? 5. Whether they partake of either of the Sacraments in their Congregations, or whether they do not absolutely neglect both Baptism and the Supper of the Lord? 6. Whether they believe Angels, or any Immaterial Spirits besides the Soul of Man? 7. Whether they believe the Existence of the Soul after Death, and the Resurrection of the Body and Re-union of the Soul thereunto at the Day of Judgment? 8. Who was their first Founder? 9. Did they Quake and Tremble or no when they first came into *England*, and the reason thereof? 10. Where we may find their Creed, or an account of their Religion? and whether 'tis not altered in several particulars since their Rise, tho' but of so few years standing? This, if they are Christians, they cannot deny, for all are to give a Reason of their Faith, when demanded—These things we expect to see answered positively and categorically, not with any equivocating Jesuitish Tricks and Evasions, lest we should the more suspect their Original from that side of the Water—All the fore-mentioned Articles we expect to see cleared, not from their own words, but the Testimonies of their Authentick Writers—which when done to satisfaction, and they have prov'd themselves *Christians*, we shall be very ready to acknowledge our mistakes, and call 'em *Brethren*.

Quest. 2. B. P. 965.] *A Youth being speedily design'd for the University; desires your Instruction how from the first Entry he may behave himself so as to preserve his Integrity and encrease his Learning?*

Ans. 2.] Let both the Young Man, and his Friends and Parents first ask the Assistance of Heaven to preserve him from those Temptations he will be sure to meet with, as any where in the World, so especially when from under the Eye of his Parents, and among those whose Age enclines 'em so strongly to Vice and Extravagance, tho' the Discipline should be the most exact in the World. Next let a Tutor be chosen for him, if possible, on the proper knowledge of those who send him thither, at least, not on the distant recommendation, but personal acquaintance of some other prudent person. Let him be such a one as is famous both for Piety, Prudence, Diligence, and Learning, neither of which Qualifications will be sufficient without all the rest—Let then some Friend or Acquaintance be found out for 'em in the Colledge, either by their Relations or Tutor, who is of a Pious Life, and Industrious Inclinations, and proof against all these allurements of Vice, which are now so common all the World over, that by his Direction he may know whom to keep company with, and whom to avoid. Let him keep close to his Study, unless at permitted hours; constantly

mind the Publick and Private Lectures, which if he does, and takes care to discharge his own Colledge-Exercise commendably and handsomly, he'll scarce have much time for ill Company. Let him not affect to make or receive those frequent and chargeable Treats (such we mean as are unnecessary) which one Scholar so usually gives another, tho' he'll find he must pay for't himself when his own turn comes. As for the particular Method of his Learning, his Tutor, if such an one as propos'd, will instruct him better in't than we can do—only let him take exact care of his Tutors Lectures, consulting other Systems as soon as well acquainted with his own, and keeping the Hall-Lectures and Disputations with Industry and Attention. Besides, his Relations would do well to visit him now and then, not only enquiring exactly of his Tutor, as to his proficiency and behaviour, but also from others that are of other Colledges, and getting him examined as to the encrease he makes in those Arts which he pretends to study—But for the second Question—What is the fittest Colledge in both Universities, &c. That's too high, and would not be very modest for us to answer.

Qu. 3. *Whether there be any difference in the Souls of men in respect of the Rational Faculty & Power thereof, when they come first out of the hand of the Creator? My meaning is, whether souls are all equal in their first Creation in respect of all those Powers and Abilities which they act in their several Bodies; or else are some of 'em of more noble and exalted Qualities, others of an inferior kind, in regard if we allow the former; every days experience seems to argue strongly against it, by that vast disproportion that is clearly discovered, betwixt the judgment, understanding, &c. of some men and others of the latter be allowed, considering the circumstances of some men, what ungovernable Bodies, weak inferiour Souls are joyned to, it seems to reflect on the Goodness of God, either in respect of Creation, or else in respect of the Union that he has made between two such unfit Companions, a weak Soul, and an headstrong Body, that either by the power of Inclination, Resistance, or Craft, betrays it, unavoidably into the commission of many Vices, &c.*

Ans. 3. We differ in our Opinions about this nice Query, but the Major part of us, believe an Inequality of Souls; when they first come out of the hands of God, that they are Equal cannot be prov'd, from the old Argument; which say, the difference of their Organs, as being more or less qualified for a reception, alters the appearance of the Souls Qualities; for, if suppose Souls are unequal in their Nature, the Effects would also be unequal under unequal Organs; we see no reason for their Equality, but a great deal against it, when we consider every distinct Class of Created Beings, which are necessarily unequal for the Regulation of the Universe, where order is fetcht out of disorder. See we not Beasts, Fowls, Fishes, Birds, Plants, Minerals, &c. unequal, nay even amongst the Stars and Angels themselves (which comes pretty near the Question) we find different degrees and orders. If we consider the Fallen Angels; we shall meet with a Prince amongst them. Inequality seems to be absolutely necessary, and it's impossible it should be otherwise amongst Humane Operations, which cannot form two things exactly like in every thing; not but that 'tis possible to God, but we see he has been pleas'd not to do it in any other Created Beings, and to believe he should only do it in Souls, when we have no demonstration at all of it, appears to us very unreasonable.