

# The Athenian Mercury:

Tuesday, June 14. 1692.

## A Continuation of our Answer to the Quakers.

**I**N our last Mercury we broke off in the midst of a Head for want of room, but shall now finish our Answer to the Quakers. To proceed then where we left off in our last

There needs not, we think, much more than repeating their horrid Blasphemies to confute 'em: However, take a few Arguments against 'em. If this *Eternal Light* mention'd in our last, this *Substance*, this *Spiritual Body* of Christ be in all of 'em, what nature is this *Body* of, *material* or *immaterial*? If *material*, as it must indeed be, because according to them, a *divisible substance*, then there's plain penetration of *Dimensions*, and every Quaker carries about all *Transubstantiation* in his Belly. If *Immaterial Body*, let 'em make sense on't that can, for to us 'tis pure *Quakerism*. Nor will that Scripture phrase of *Spiritual Body* bring 'em off, by which is only meant a *Body* so far *Spiritualiz'd* as to be capable of those *functions* or *Offices* then requir'd of it, but 'twill still consist of *Flesh* and *Bones*, which we think are *matter*, for such shall our Bodies then be as our Saviours now is, but his now consists of *Flesh* and *Bones*, therefore so shall ours. His is now the same that ever 'twas, the *Heavens* only receiving him till the time of the restitution of all things, when the same Jesus shall come in like manner as his Disciples saw him ascend. His therefore is the same now that 'twas after his Resurrection, (nay the same then that 'twas before, for he saw no corruption) but it then consisted of *Flesh* and *Bones*, therefore it does so now. They are his own words when he appear'd to his Disciples, *Handle and see, for a Spirit hath not Flesh and Bones as you see me have*. For their worshipping each other, they can't with all their shifts escape the charge of *Idolatry*. Those certainly are *Idolaters* who trust in man, pray to man, worship man, attribute to him those *Properties*, *Names* and *Titles* due only to the *Supreme God*, or Christ our Lord. But this they do, as above to Fox, *For in him they live*, 'The increase of his Kingdom they say is for ever. They call him *Holy One*, ascribe *Glory* to him, and style him *Blessed* for evermore. For their answer that this is only to the *Light within*, 'tis ridiculous, for supposing it *God*, the very *Heathens* might plead the same for their worshipping other *Stocks* and *Stones*. However, when they plainly call 'em by their own proper *Names*, as here, *Dear G. Fox*, and attribute to the Person call'd by that Name those perfections, either they still mean them, or talk *Nonsense*. Further, this *Light* which they pretend to worship in *G. Fox*, is either part of *God*, or all *God*, or the operations and manifestations of *God*, or *God* operating in them, or else the *Man* himself, and nothing else. It can't be part of *God*, for he has no parts; nor all, for he can't be circumscrib'd or comprehended; nor his operations, for they can't properly terminate adoration, nor *God* operating, because the *Divinity*, or rather *Idol* that's pray'd to, is plainly call'd *George Fox*, therefore 'tis he who is pray'd to and worshipt: However, at best this is making *God* and *Christ* such a one as themselves, and if this be n't speaking contemptibly of our Saviour, *Julian* himself never did so.

V. Our 5th. Charge is, That they deny the *Trinity*, which we thus prove. *Pen* in his *Sandy Foundation*, p. 12. has these words, 'If *God*, as the Scriptures testify, hath never bin declar'd or believ'd but as the *Holy One*, then 'twill follow that *God* is not a *Holy Three*; neither can this receive the least prejudice from that frequent but impertinent Distinction, that he is one in *Substance*, but 3 in *Persons* or *Subsistences*: And p. 16. The 2d. Person of the imagin'd *Trinity* — tho' the Scripture expressly affirms, 2 St. John 5.7. That there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one. There we hope is a *Holy Three* describ'd as well as a *Holy One*. Another Instance of their denying the *Trinity*, we'll give from a famous Book of theirs, we believe one of the first ever printed by any of their Gang, the Authors appearing thorough Quakers. It's call'd *Sweet Sips of Spiritual Wine*, in which there is towards the middle a small Tract call'd, *John the Divine*, printed as the rest, by *Giles Calvert*, and in

we yet ever saw; in the very first pag. and chap. whereof, which is concerning the *Trinity*, there are these words, 'This hath been defin'd by one *God* and 3 *Persons*, which is to make 3 distinct *Gods*. 'Tis without proof from the Letter, which declares one *God* and various administrations, one *God* and various workings. The Father is *God* himself, the Word is *God* in *Flesh* in weakness, the *H. Ghost* is *God* in power.

VI. We should now prove in the 6th. place, That they hold the *Soul* sleeps till the Resurrection, but, as before, must ingeniously confess we partly mistook their Doctrine in that matter, tho' as we also said, we'll give 'em two *Heresies* more in the room on't, The first, that they deny the Resurrection of the Body, and 2dly, The distinct Existence of the Soul after Death. In both which Cases, tho' few of 'em will speak out, we shall make plain proof of what we affirm. And first, *Geo. Whitehead*, before a hundred people plainly acknowledg'd, That he did not believe his Body should rise agen after Death — And here is one Instance of their faculty at Allegorizing before mention'd. For thus *Pennington* in Quakers Principles, p. 34. 'We say that Christ is the Resurrection and the Life to raise up what *Adam* lost: So Christ is the Resurrection to Life of Body, Soul and Spirit, and so renews what *Adam* lost: And in the before mention'd *Sweet Sips*, &c. to the same purpose, Cap. 16. 'Christ riseth on the 3d. day, appears to his Disciples — This is a shadow of Christ's rising in my Soul out of the Sepulchre of my Lusts, Parts, Righteousness, in which he lay buried. A living to Righteousness, the being risen with Christ, is the first Resurrection: There is a 2d. Resurrection of the Body, when the Natural shall be made Spiritual, the mortal immortal. This is the Redemption of the Body, and is call'd the last Resurrection — Its judg'd to this State by God, hence 'tis term'd a time of Judgment. All Expressions of Books open'd, of Angels, Thrones, &c. is for the Mystery of the Resurrection of Christ, you see what 'tis, and what 'tis not. And they are all of the same mind, for *Pen* in his answer to *Faldo*, never denies it as their principle, that the Body should not be rais'd, nay uses several of the Atheists common Topicks to prove there could be no such thing as a Resurrection of the same body, p. 201. and 202. 2. They deny any distinct Existence of the Soul after Death; for they hold 'tis entirely absorpt in *God*, and loses its Individuation. Thus in the foremention'd Book, Cap. 26. of the Soul. 'The Spirit mov'd in *God* from Eternity; it had *God* for its being, tho' in Time made and sent into the Body after. More Instances might be given, but this is home.

VII. The Quakers have bin look'd on as the By-blows of the Jesuits. This is plain from most Writers, and from Good Reason; from their Doctrines being so near akin to the Jesuits; (read *Ignatius* his Life, you'd think him as errant a Quaker as *Pen* himself) and from the great sympathy of affection between the Papists and them.

VIII. They deny the plenary satisfaction of Christ, and rest on their own merits — and indeed if one, they must t'other. Thus *Nailor*, *Love to the lost*, p. 7. 'With him, his Righteousness, imputed or put in to the Creature (a fine definition of Imputation) And *Barclay* says, p. — That we are justified by Christ, &c. formed in us. And the Morning Watch, p. 21. blames those 'who apply to themselves what Christ did for 'em in the Body wherein he suffer'd without the Gates of Jerusalem.

IX. They deny the Divinity of Christ; this they do with a witness, if they make him nothing but themselves. This they do by absolutely refusing to own that the Man Christ who suffer'd was *God*: See besides what we have quoted out of *Barclay* on the 4th. Article.

But X. They yet more plainly deny his Humanity, Fox's Mystery p. 71. 'Christ's Nature is not humane, where doth the Scripture speak of humane — We deny the word humane: And *Smiths* Primer, p. 9. 'Christ without is a carnal Christ, and is utterly deny'd by the Light.

XI. They deny Angels, Spirits, Heaven and Hell: And 1st, Let 'em if they can, show us any of their Writers wherein any of these are asserted as distinct substances, or distinct states or places for punishments or rewards after this life is ended. But more, we'll prove they assert the existence of Angels, &c. the mystery of it is this, a figure



are bad Spirits, term'd Devils, i. e. The Authors of evil. This is a figure of Gods mind concerning the mystery of Iniquity; they may also type out cross dispensations, p. 50. Divine Love is Heaven. Hell is dreadful apprehensions of God; Sin is the brimstone of this Hell. The discoveries of God are Heaven and Hell, his gracious and his wrathful presence, there is no other place. And thus we have prov'd all our Charge, whence it follows, as we asserted, that Quakerism is really a compendium of all Heresies, some of which we'll name — Pharisees, Sadduces, Ebionites, Gnosticks, Eucratites, Marcionites, Cainites, Manichees, Jacobites, Acephali, Tritheites, Adamites, Helcecaites, Marcocites, Colorbalites, Sabellians, Samosatrenians, Macedonians, Arrians, Aerians, Donatists, Priscillianists — cum multis aliis.

And thus we have now finish'd the Proof of our Charge against 'em; which whether we han't fully made good, must be left to the Judgment of every unprejudic'd Reader.

They go on, and in reply to our Objection — That they did not practise according to the Precept of Turning the other Cheek, tell us, 'That 't has been their constant Practice, to bear the Smittings, Bufferings, Plunderings, &c. which Men of our Spirit inflicted upon 'em, under pretence of Laws, whilst in use. We Answer, They bore it when they could not help it, by that sort of Patience which is perforce, and was ne're esteem'd any great Virtue --- not for Conscience, but an unaccountable, not to say Brutal Stubbornness; but we may without Breach of Charity judge they wou'd have return'd as bad, if in their Power, because in all that they cou'd, we mean hard words, they have far out-done all that e're went before 'em --- which they justify by our Saviour's Example, (pretending they have the same infallible Spirit) and add as to us, that the warmth of their Letter bears no proportion to the occasions given; so that it seems they can sometimes wave their Christian Liberty of Railing — but whether they have done so, let us first see their Letter, and then their Defence, both of which have we confels the true Strain of their Party. In their Letter they Charge us with Notorious Prevarication, palpably gross and false Aspersions, (but this is Civil) Buffoonery and wilfull Lyes, Scandals and Abuses, and call us malicious Lyars, and the worst of Incendiaries. Let's now review their Defence, and see what a heap of Civility we shall find all thro' it; where in the compass of one Sheet, they bestow the following Complements amongst us — 'Most virulent Spirits, Practisers of the Jesuites Maxims, --- The Devil's in us --- Buffoons --- their Disease is Malice and Impudence --- wicked --- profound Nonsense --- palpable Ignorance --- Questions so gross, that they wou'd not be ask'd by any that are truly Christian --- Malice has spoil'd their Memory --- Disturbers of the Publick Peace. And Whitehead in his Letter, Complains of a New Persecution, says, 'We make Beasts and Devils of 'em --- of Lyes and Slanders --- calls 'us impertinent, wicked, followers of blind Guides, (its a wonder Dumb Dogs don't come in too, tho' we have no Silent Meetings) not to mention the small Civility of giving us the Lye oftener than every Page, unless we miscount, at least a dozen times in one poor sheet — yet no doubt they'll still think all this too little, that they don't render evil for evil, and that 'their warmth bears no proportion to the occasion we have given 'em — all which they think to excuse, by pleading they can't be silent without betraying the Truth: So that it seems they must be silent, unless they call Names, and can't speak without Railing --- tho' if this be their shedding forth of the Spirit, which they there talk of, certainly there's many a She Holder-forth at Billingsgate, who as well as any of theirs may pretend to Inspiration.

Next follows their Letter, which we have formerly Answer'd; and the next that deserves Consideration is a Passage in their 3<sup>d</sup> Col. 'That to avoid proving our Charge, and to prevent any closer Answer, We endeavour to amuse the Reader by asking Questions, to be Answer'd Categorically, or taken pro Confesso, whereas (as afterwards) we ought first to prove our Assertions, according to the Rules of Debate and Discourse. Whether we did it to evade proving our Charge, let the World now judge, and they'll find 'twas to give a closer Answer, not to escape it: Tho' the chief Reason why we propos'd these Questions was partly out of Hope, at least Desire, that when so fairly Charg'd they might clear themselves of those gross Errors which we were sure some of 'em maintain'd -- or if they refused it, that we might know 'em better, and Confute 'em all together. They have now refused it, and have only sent us from Post to Pillar, without any clear Resolution, therefore there's no avoiding the Confession we desired: However, We have Consulted those Books they referred us to, and thence prov'd our Charge, and yet more, upon them. All their pretence for this notorious shuffling, being 'that we wou'd not have Answers to these Questions de novo, but by the Testimony of their Authentick Writers --- whereas we demanded both or one by the oaths, and as plainly we thought as 'twas possible for us to do it; and if we did not then express it plainly enough, we now again address our selves 'to Thee William Pen, Thee John Whitehead, Thee S. Carter, and all you the Heads and Directors of the People call'd Quakers, demanding of you in your own Vindication, for the Satisfaction of the World, and as you'd be accounted Christians, to Answer plainly and distinctly, both from your own present Opinion, and the Authentick Writers, to those Questions we formerly propos'd, which 'that you mayn't look too far back, shall here be repeated, with

1. Whether you don't all positively, and in Terms deny the Holy Bible to be the Word of God; and whether there was ever one of your Writers who granted it? and whether they do not affirm and esteem it imperfect, and no Compleat Rule of Faith and Manners? and whether you think not your own Writings of equal Authority with it? and whatever any true Quaker either writes or speaks (in their publick Assemblies) to be really as infallible as what was spoken or written by our Saviour or any of his Apostles?

2. Whether you own Jesus Christ, who was born of the Virgin, to be God equal with the Father from all Eternity? and whether you own the Man who was of the Seed of David, and born of the Virgin, and suffered upon the Cross, to be the true Christ, your Christ, and God blessed for ever? whether you expect to be Saved only by the Merits of what he then suffered? or whether you think the same Christ really suffered for you, who now sits in Heaven at the right Hand of the Father?

3. Whether you own the Holy Spirit to be God, distinct from the Father and Son, or any of their Properties are distinct from each other? whether you own the Holy Trinity, or three Persons and one God blessed for ever?

4. Whether you own your Light within to be God the Father, Son, or Holy Ghost, or all three together, or only their Grace and Operation within you?

5. Whether you partake of either of the Sacraments in your Assemblies, and don't absolutely neglect 'em as they are outward Symbols used by all others who wou'd be accounted Christians?

6. Whether you believe Angels, or any immaterial Spirits, besides the Soul of Man?

7. Whether you believe the Soul of Man to have had any beginning, or the distinct Existence thereof after Death? whether you don't in Terms deny the Resurrection of the Body, and call those Enthusiasts who affirm we shall rise with the same Bodies we had while living? whether you believe any real Resurrection, or mean any thing besides Regeneration in this Life? and whether you think every Mans Soul shall be reunited to a distinct Body at the Day of Judgment?

8. Who was your first Founder? or to avoid Cavils, who do you esteem your first Restorer? or who first taught Quakerism as Quakerism here in England, or in any other Nation?

9. Did your People quake and tremble or no, when they first appeared in England? Do they quake now? If not, what you give as the Reason of one and t'other?

10. Where we may find your Creed, or an Account of your Religion? and whether 'tis not alter'd in several particulars since your rise? We don't ask for long Systems, but a short Form of words. Will you Subscribe to any of the three Creeds, Nicene, Athanasian, or Apostolical? If not (as we are pretty sure you will not) will you give us One of your own, that the World may know what to make of you? And 'till this is done, 'tis in vain to bring an Act of Parl. to prove themselves Christians, for (with all respect pos'd to that August Assembly) there are other things which they can't do, besides making a Man a Woman: For the Confession they boast of, which the Parliament made for them, (or they for the Parliament) there's not a word in't, asserting the Trinity of Persons, nor of the Scriptures being the Word of God, or Compleat Rule of Faith and Manners, all which they positively deny. Yet this is all they Reply to our Ten Questions, besides sending us to their Writers, and one of which they themselves positively Answer --- But this is observable, that in the summing 'em up, they thus write, 'To the 4<sup>th</sup>. read George Keith, to the 6<sup>th</sup>. and 7<sup>th</sup>. read S. Tifft, &c. but what's become of the 5<sup>th</sup>. all this while, (Whether they use and practise the Sacraments?) will they persuade us that we can't tell 20, and that 6. is next to 4. --- or are they afraid or ashamed to own they have no Sacraments? or must we be Content to have it Answer'd as Pen does in his Key, p. 243. where he says, 'The Quakers don't deny Baptism and the Lords Supper, but only leave them off as fulfill'd.

P. 4. Col. 1. They require Us to prove or retract six Positions we Charg'd upon 'em, all which We have now done, having the Soul sleeping after Death, for which We again ask their Pardon, because We since find (and have since prov'd) that they hold, after Death, no Soul, no Resurrection.

Now to the Unlucky Story of Whitehead -- We might truly enough say (were it any other Case) that the extravagant Flea-fanning of the Relation, tempted us to go at that time beyond our Design, for We were not then enter'd on the Records of England: But We have more to say, and supposing the Fact true, as We then believ'd it, We thought our selves oblig'd to take such Publick Notice of it, least it shou'd pass among his deluded Followers for a real Miracle. If the Fact be true, We can't help it, many wiser Men having been often enough imposed upon by strange Relations as well as we. However We have the Letter by us to produce and clear our selves there being in it several other Questions, some of which We have formerly Answer'd -- and as We are ready to let any have a sight of the Letter, so We desire the Author thereof, whose Name is not Subscribed, to Vindicate himself in this matter, since it lies not upon Us but Him. However, 'tis but a merry Story, and true or false has no Influence on the Cause, or those Errors fairly prov'd against 'em: Nor do We think it worth the while to take any great Notice of Friend Whitehead's Letter, only We can't pass by his calling our Writings the Blasts of Envy against the Brethren, in his 3<sup>d</sup> Paragraph --- sure he thinks We are envious merely for Envy sake, and we can find any thing to envy in them. However, he tells Us in the close, that he can Love his Enemies -- but 'tis a comfort that We'll get rid of his Love then, for We can assure him We are not of that number --- tho' it seems to the Lake We are to go for Loving and making Lyes -- but if what We have Printed ate Lyes, as We just make 'em, so We are sure we don't Love 'em. To conclude the present Paper, notwithstanding all their hard words, and this controversy, we assure 'em we are still in Charity with 'em, and can heartily join with our Church in her Prayers for them, as well as for all Jews, Turks, Infidels and Hereticks.

\* \* The Ladies Questions will be Answer'd next Saturday.

## Advertisements.

THE Goods of Mrs. Shenton deceased, are to be expos'd to sale next to Mr. Papilions in Fancourt-lane near Mark Lane, beginning this day, June the 14<sup>th</sup>. and to continue for a week, if all be not sold before.

A Gold Watch, with a Black Shagreen Case, Studed with Gold, made by Henry Young, with a little Picture set in Gold of a Woman on the one side, and three Figures on the other.