

1669-10-19

James Harrison, , October 19, 1669

James Harrison

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Mr. L. 29

Thy letter I have to me late in & during before I was to go along I was so
troubled and busy I could not give thee an answer before I went but now I shall
answer & yet it is pertinent to our discourse at this time of this thing I have to say
to that, other yet although I am more

Thou saith I shall not deny nor disagree what I then said I answered with spirit of truth
I do affirm that God is not given to every wicked man as these living god-forsaken
judges say. How thou mayest see they blind not or mislead not if thou wilt but read I
will show thee they were those I turned I gave of God into lasciviousness & perished in their
gaufing they sought without fear & were sick in the days of their unbelief & did
as I said I gave unto them. They perished because of their rebellion not being
in the fear of God. Thou must have I make yet before thou answer with it. If thou
have it thou know it to be true to every man according to the apostles. If spirit of
truth shall comfort you words of sinners the manifestation of spirit is given to every
man to profit with all

And in answer to Rom. 9: 20 where it is said God gave his good spirit to instruct Israel why Israel
will not God's spirit his people if he gave it to them it will not then follow that he gave
it to all other nations & among many I bring I express he did not so with any
nation as with Israel. Israel Gal 3: 12: 20 he showed his word unto Israel his statute
judgment to Israel

How now will this prove I none hath I spirit but Israel because God gave them
statute & judgment. Dost thou desire to know the difference between a statue or what was the
law & I have had I go. Because God did give them outward statute & judgment & I have
commanded those things I said them but did not do them yet the gentiles who had
them not as I God had not dealt so with as he did with Israel as thou hast said, but they
did I things contained in the law. I saw was written in their hearts by I spirit God

again have contradicted this faith, if it be he gave them his good spirit it will not follow
that every Israelite had this good spirit but only such as were Israelites indeed such as are here
inwardly & were born of I spirit all are not Israel & of Israel, & to such only I spirit
in Rom. 9: 20 must be referred thus, Moses had I good spirit & God promised of I
spirit was upon I seventy elders. I said was a man in whom I spirit was

om. So then by this referring names words thou would bring Moses Joshua & seventy
to be I reborn Israelites for it was granted by these good men had I spirit of God to
on both sides but the difference was whether about I spirit being given or afforded or tendered
to every man, if wicked he would not receive it, I turn him from it, if right
dost thou had him then in, & he had I ground of I contradiction & difference. Thou saith

It is one thing to have I spirit of I son dwelling in a man, & another thing to have I spirit of God
from upon a man at some particular time for some particular work, thus it was with Balaam
all this misgiving

om. I grant there is greater difference of I spirit of God dwelling in a man & coming upon a man
at some time only, I former is more soft as a good man because I son of God dwells in him, the
latter is more sharp & sharp I God gave his good spirit although wicked men would
resist. Dost thou say it will be lost without excuse in the day of judgment saying had thou
tendered us thy spirit had thy grace appeared to us we would have been saved & caught thereby
but this is taken away, and I acknowledge will be thy grace appeared to us but we would not
have all our godlyness & worldly lusts, & caught to have God's soberly & righteously in our
young day by it, thou sayest the spirit of truth would probe I world & we would have none
of his reproaches if I found with us we resisted it it invited us, we despised it, & quench
it, & our destruction was not ordained, but we brought it on our selves by refusing
I offers of grace & salvation

and where as thou quote many scriptures, of the I apostles where they speak to
such as know neither father nor son, & of them Jesus Christ desired I know I
mistake of I kingdom, I son of God to be some & gave them understanding, & then
said them, but how they I had I mind & such as words of I flesh

those which any wise man will doe or any that can should out this
way by ^{frivolous} ~~frivolous~~ ^{querry} ~~querry~~ I want at present knowing they doe but
w^h lead to strife & not to edification as indeed most of thior
religion if I may call it religion is but about words and
vaine hanging which I apostle bids to a void & so
shall I

If my ~~querry~~ had beene frivolous thou myght safely
have answered them & for saying they lead to strife & not
edification is but a tollor & a means put off for we are not
boath of y^e church nor boath of a religion as thou hath made a
-are who querry whether thou may call our religion
which never waileed to any y^e as you^s have don & y^e
will doe & if we had gotten head of your unquerry & desire
religion that crosses for many with heavie burden
the maintenance of you bely god & christ & profession to
death if I had beene sure of that religion I would
abound ashamed, but that religion I vnder every
heavy burthen & break every yoke of oppression
crosse I crossed god fard it out
from him ^{who} loves peace & truth & the lord Jesus in
generally saith thou, this is just like a whorish woman
wiping her mouth, saying what will
have I don, & to thee this is y^e word of
god written by his servant J. H.

written 9th
of
18 month
1669

my words to stand agt them & to belye stand & abuse them, (mark) he is unjust
slandring, but thy he hath taken by at his foot, he being ignorant of all for
biding to judge, y^e he be not judged.

although I nor none else have heard thee sayest thy selfe to be of y^e world but
contrary p^rpharisee like we are of abraham we have one father even god
we pray we sing we hear sermons, for all this thou art of y^e world & of thy flesh
the devil Jo. 8: 44

and I am sure thy lies, slanders, & false accusations & contentions by good witness
betwixt heares & liers y^e gods by such as heard thee, & dales falsly by those
y^e were not there to have made thee defend, as for unjust forgoing y^e
may stand for thy selfe, I am not so ignorant but I know I false I am
was for bidden, but righteous Judgmt required & established for due
& where as thou sayest of being railed on & rebuked & hath & corrected both
filant & exaltation although it is their constant practice saile thou who art
they tell them on it y^e did for thou never had any such dealing from
me but it hath bene thy practice for all time for to be back thy
thy words againe & in flood of theirs constant practice put down
my constant practice & confess & for sake

we And for all his grates swelling words of vanity to shall and me as any y^e
will take my words concerning John. 5: 39 how now with why
gates thou my words grates swelling words of vanity & as though
I had committed matter of fact to shall and thee, if they be swelling as
thou hath said then they will fall againe late me in hand
to him or any y^e will take his part Donis y^e ph. go fastidiously dooth not advise
to search the scriptures & y^e they story of him & saith the way to him & as
he saith say I do, so to all the downward look end of the world to the law
& to the money

an: At y^e time as its record in y^e sam. 10: 39 he had them search y^e did not believe
nor receive him, he did not charge them for not coming to y^e scriptures
for them they had thought to have had eternal life, but he said y^e will not
com to me that ye may have life, & these words moost y^e profits in whom
they trusted y^e had they believed them they had owned him, & must not
obeyed his words, then y^e on totem he to be read or search, y^e only
remember y^e were ph. y^e scriptures did teach the way to him, he said
some to me & say my father draw him, if thou wilt say y^e say y^e have them
and drawn of y^e father thou may, ph. never turned any from himselfe
to the scriptures, but so learn of me but by the scriptures he would come
nied them y^e he was y^e son of god, if thou meane as I believe thou dooth by
to y^e law & testimony, y^e old & new testaments then the new was on witness
the law is light pro. 6: 23 the testimony of Iesus is, y^e the apostles
as ye have received the law in him & Iesus is the apostles
and that at David had in him y^e might not, y^e Iesus is more than y^e apostles
y^e ran from to the law

I doo wond^r that a man should be so imprudent as to charge me with
being hard from me in being mad & raging & looking for life in y^e scriptures
imprudent is not mine wonder as thou wilt mad & raging thou wilt say
in my house sleeping y^e hands like a stone not giving him to an hour